# THE

# FREEMASON,

## A WEEKLY JOURNAL OF

## Freemasonry, Literature, Science, and Art.

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## VOL. I.

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*Most Worshipful Grand Master of England.*

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"Truth is the Body of God, and Light is His Shadow."—PLATO

REGISTERED FOR TRANSMISSION ABROAD.

No. 1.] SATURDAY, MARCH 13, 1869. [PRICE 2D.

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## OUR ADDRESS.

IN assuming the *rôle* and responsibility of editorial functions, we do so with a hearty fraternal greeting to all our readers. Upon their indulgence we rely to excuse imperfections, and to their sympathies we confidently appeal for support in this attempt to establish a journal which we hope will become a worthy organ of the great Masonic Fraternity.

It is beyond dispute that the progress of Freemasonry, not only in England but in every part of the globe, has been for some time past almost incalculable. Candidates for admission throng the hallowed porch-ways of our Temple, while men of every clime and creed, are found zealously promoting the welfare of the Craft by the study of its mysteries and the dissemination of its principles. A society at once so admirable and so extensive, and which embraces within its ample fold so many members of talent and influence, ought to be, we conceive, as fully represented in the Press of Great Britain as it is in that of Germany, France, or the United States of America. It will therefore be our mission to act as the exponent of our brethren's enlightened views, as well as the historian of their proceedings; and in the discharge of this duty we shall sedulously avoid giving publicity to any document, from whatever source, which might in the slightest degree infringe the laws of the Order by disclosing the arcana of Freemasonry. We invite the cordial co-operation of *every Mason*, as our columns will be opened to reports of meetings in *every established degree* and *every existing rite*.

Among other subjects to be considered or discussed in THE FREEMASON, will be found "Masonic Jurisprudence." Under this heading we purpose giving expositions of the *laws* of the Masonic institution in its several branches, according to the most generally received interpretations, and not merely as our own editorial opinions.

The utility of "Masonic Notes and Queries" is unquestionable; many stray facts may be jotted down, and many little incidents brought to light through the medium of this unpretending mode of inquiring, or of communicating information.

The "Antiquities, Records, and Bibliography" of the Order will occupy the position due to the importance of those monuments of the past, and we rejoice to hail our esteemed Brother HUGHAN as the first craftsman in this department of labour.

In our "Portfolio" we shall give excerpts from choice publications; and this being a work in which all our friends can lend a helping hand, we earnestly solicit them to forward suitable extracts from books in their possession. *Non omnia possumus omnes* was the saying of an ancient sage, but it is fair to add that we may *all* achieve *something*.

A prominent feature in THE FREEMASON will be leading articles upon subjects of interest to the Order, or upon remarkable events in its history and progress. The "Craft Universal" will, of course, first claim our attention, and we promise to devote our utmost endeavours to promote the success of those noble charities which are near and dear to the heart of every true Mason. Arrangements will also be made to obtain foreign Masonic intelligence, and we shall be glad to receive from our brother editors in America and on the Continent copies of their magazines or journals in exchange for THE FREEMASON.

This, friendly readers, is our programme.

Regarding Freemasonry as a pure system of ethics which contains every element that can constitute real greatness and goodness in life, we shall honestly and fearlessly advocate its interests in the most comprehensive sense of the word. We shall direct attention to its principles and its practices, investigate its records, and demonstrate its utility. In short, it will be our constant aim to sustain the reputation and enhance the renown of an Institution which has been so long

> To fame immortally allied,
> And crowned with glory.

Our readers will observe that our frontispiece is an engraving of Freemasons' Hall, Great Queen-street, the Grand Temple of English Freemasonry, and we trust this will be accepted as an evidence that, whilst working under the ægis of lawfully-constituted authority, and paying due deference to the ordinances of ruling powers, we shall ever remember that we are "free" Masons, and vindicate our position as such by maintaining a just independence as the organ of a great and "free" fraternity.

## THE MASONIC PRESS ABROAD.

One of the best magazines published in America is the "Masonic Monthly," of Boston. We extract from it the following apposite remarks upon Masonic Literature:—

The existence of a Masonic Science, and a Philosophy of Masonry, suggests and renders possible, a Masonic Literature. Science and philosophy are essential to the existence of any literature. They are its food and its life. The existence of the one presupposes that of the other.

Of late years the literature of Freemasonry has assumed large proportions. It has been developed to such an extent as to give considerable prominence and importance to the question—What is its mission and its duty. It is a weighty matter how the conductors of the Masonic Press solve this problem. We much fear that some of them have not given the subject very much of their thought, while some, we imagine, regard the earnings as of more consequence than the influence of their organs.

We consider that the mission of the Masonic Press is to occupy the field of Masonic science, history, and philosophy, and to disseminate the principles of true Masonic life, with the end in view of winning back the Craft into the old ways of our ancient brethren, who sought to penetrate into and obtain a mastery over every department of Masonry. The lodges have neglected the pursuit of science and philosophy, and confined themselves simply and exclusively to Masonry as an art. Masonic literature is, or should be, a reaction to this tendency, and as a reaction may we hope for it all success.

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# Reports of Masonic Meetings.

[The Editor will be happy to receive Reports of Lodge Meetings at the earliest possible moment, to insure their insertion.]

## THE CRAFT.

### METROPOLITAN.

*Macdonald Lodge, No.* 1216.

A meeting of this lodge—formed in May last in connection with the 1st Surrey Rifle Volunteer corps, and taking its name from the esteemed Lieut.-Colonel Commandant of that corps—was held at the Lodge-room, Head Quarters, Camberwell, on Wednesday, the 3rd inst., when were present:—Bro. Major A. L. Irvine, P.M. and P.Z., W.M.; Bro. James Stevens, P.M. and P.Z., S.W.; Bro. John Thomas, P.M. and P.Z., Acting J.W. (in the absence of Bro. P. de Keyser); Bro. J. J. Curtis, Secretary; Bro. Waterall as S.D.; Bro. Wagstaffe, J.D.; Bro. J. Green, I.G.; also Bros. Captains Wire and Thos. Irvine, Lieuts. H. Puckle and Fletcher, Ensign Fourdrinier, Dr. Cronin, Dicker, Hastie, Bridges, Carnell, Ball, Larlham, Kethro, Patton, Wolton, Cowdry, Newton, and other members, and Bros. Griffiths, Thomas, Dix, and other visitors.

The lodge having been duly opened in the three degrees, Bros. Fletcher and Cowdry were severally raised to the sublime degree of Master Mason, in that most solemn and impressive manner for which the Macdonald Lodge, although so young, has already earned a reputation in the Craft. We have observed that on each occasion of our visits the respective ceremonies—but more especially that in the third degree—have been rendered with enhanced attention to detail and effect, and certainly we have never yet witnessed so perfect and imposing a ceremonial as on this evening. The entire arrangements of the lodge in respect of drapery and lighting, and the musical accessories under the direction of Bro. Captain Wire, are such as cannot fail to impress visitors with a full conviction that Masonry, as it should be practised, is well understood by the members of this lodge, and in their hands will not be allowed to subside into a mere prosaic rendering of sublime language unaccompanied, in too many instances, by even the remotest evidence of feeling or animation. We recommend our brethren to visit the Macdonald Lodge whenever opportunity may offer, if only to observe the working of this degree.

On the termination of the Raisings, the lodge was closed in the third degree, resumed to the first, and called off for light refreshment. After remaining under the charge of the J.W. for about twenty minutes, it was again called on, resumed to the second degree, and Bros. Patton and Wolton were respectively passed to the degree of F.C. The lodge was closed to the first degree, and Mr. William Arthur Willis was introduced to the Light of Masonry. Here again the foregoing observations as to impressiveness of ceremonial apply. Every officer knows his duty well, and the habit of discipline practised in the corps is made available in the lodge-room to cause the business there to go well and smoothly.

Proposals for initiation and joining having been taken, the W.M. proceeded to fill up a vacant office to which no appointment had hitherto been made—that of Director of Ceremonies. Giving consideration to the progress made by one of the junior brethren of the lodge—through his attention to the Lodge of Improvement—and that he had really qualified himself for the office, the W.M. selected Bro. Bridges, and invested him with the collar of D.C.

The W.M. then read a letter from Bro. H. J. Godden, resigning, in consequence of inability to attend on many occasions of the lodge meeting, his office of Treasurer. The resignation having been accepted with regret. Dr Cronin was proposed by Bro. Stevens, S.W., to fill the office *pro. tem.*, and that Brother was unanimously appointed thereto.

The W.M. stated that he had commenced his canvass, as the representative of the lodge, as Steward at the ensuing Festival of the Boys' Masonic School. He desired to evince his appreciation of the position he had accepted, and his interest in the charity by constituting himself a life governor of the institution.

Bro. Stevens, S.W., proposed, Bro. Wagstaffe, J.D., seconded, and it was unanimously resolved: "That a sum of ten guineas be voted to the Boys' School, to be placed on the W.M.'s list, to constitute the lodge a life governor of the institution."

Several members then gave their names for individual subscriptions, and there can be no doubt that the Macdonald Lodge was not near the bottom of the list, in regard to amount of subscriptions, when the stewards' returns were read out at the Festival on the 10th inst.

Some further matters of business were then attended to, and, although nearly twelve o'clock, in the same orderly manner as at the commencement of the evening.

The lodge was then closed in perfect harmony.

We are informed that it is the intention of the principal officers and some of the members of this lodge to form a Conclave of the Christian and Military Order of the Red Cross of Rome and Constantine, for which purpose an assembly was called for the 12th instant (last evening). We predict for such Conclave a most brilliant success, and shall be glad to watch and report its progress.

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*Egyptian Lodge. No.* 27.—A regular meeting of this Lodge took place at Anderton's Hotel, Fleet-street, on the 4th inst. The W.M., Bro. Libbis, opened the proceedings and went through the entire business of the evening in a careful and efficient manner. Mr. Charles Walter was initiated, Bro. Sutherland passed, and Bro. Jones raised. The election of a Steward to represent the lodge at the Inauguration of Freemasons' Hall resulted in the unanimous choice of Bro. H. G. Buss, P.M., the respected Secretary, as the recipient of this coveted distinction. As usual, the worthy "Egyptians" maintained their reputation for benevolence, as Bro. Jacobs, P.M., who is Steward for the Girls' School Festival reported the subscriptions on his list as having reached the handsome sum of £60.

*Lion and Lamb Lodge, No.* 192.—A meeting of this old lodge was held on Thursday, the 4th inst., at the Cannon-street Hotel. The lodge was opened by the W.M., assisted by the officers and brethren in due form, and the minutes of the last meeting were read and confirmed. The lodge was opened in the third degree, and Bro. Cohn raised to the degree of M.M. The lodge was then closed down to the second degree, and Bros. Taylor, Haynes, and Crotty were passed to the degree of F.C. The lodge was then resumed to the first degree, when Mr. Arkell and Mr. Younger were balloted for and approved of, and were regularly initiated into Freemasonry; the ceremonies of the three degrees being worked by Bro. C. Hosgood, P.M. Among the brethren present were Bros. Goodyer, P.M. and Treasurer; I. G. Marsh, I.P.M.; H. Cates, P.M.; Higman, S.W.; Roberts, I.W.; Child, S.D.; Trott, J.D.; Newman, I.G.; and several others. Visitors, Bros. Dr. O'Connor, P.M., 27; Anthony O'Neal Haye, P.M.; J. Brett, P.M., 177; and Levy, P.M., 188. The lodge was then closed in due form and the brethren adjourned from labour to refreshment. Those loyal and masonic toasts were then given and responded to. The W.M. then presented the I.P.M. with a P.M. Jewel, of the value of 10 guineas, manufactured by Bro. G. Kenning, of Little Britain, which gave the greatest satisfaction to the brethren present. The attention of the members was then called to the masonic charity for aged freemasons, when the sum of £31 was collected for the same. The several toasts being interspersed with some very good harmony by Bros. Levy, Garden and Gardner, which brought the evening to a happy termination.

ISLEWORTH.—*Villiers Lodge, No.* 1194.—A special meeting of this lodge was held at the Northumberland Arms Hotel, Isleworth, on the 27th ult., the W.M., Bro Sidney E. Clarke, presided, supported by Bros. J. Trickett, S.W.; W. Dodd, J.W.; R. Gurney, Treasurer; R. W. Little, P.M., Secretary; E. T. Osbaldeston, I.G.; T. Smale, D.C.; and a number of non-official brethren. Major Henry W. Palmer was initiated by the W.M., who was then compelled to leave, owing to the illness of a relative. Bro. Walters, P.M., then passed Bro. Tustin to the second degree, and Bro. Little raised Bro. Bailey to the degree of M.M. The circular respecting the Inauguration Festival at Freemasons' Hall, on the 14th April, having been read, Bro. R. Wentworth Little, P.M., was unanimously chosen as the Steward to represent the "Villiers" upon that occasion. The lodge was then closed.

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### PROVINCIAL.

CUMBERLAND AND WESTMORLAND.—*Skiddaw Lodge, No.* 1002.—The usual monthly meeting of this lodge was held in the lodge rooms (Bro. Thwaites'), Market-place, Cockermouth, on Tuesday, the 2nd inst. Present, the W.M., Bro. Shilton, in the chair; Bro Puxley, P.P.G.C., as S.W.; Bro. Robinson, S.W., as J.W.; Br. Thwaites, P.J.W., as Secretary; and Bro. Evening, I.G.; there were also present Bro. Faithfull, I.P.M., and P.P.J.G.W.; Bro. Dodson, P.M.; Bro. Rapley, Bro. Wybergh; Bro. Hammil; Bro. C. Marpon, S.D.; Bro. Bailey, P.S.D.; Bro. Pearson, P.S.W.; and Bro. Potts, Tyler. The lodge being opened the minutes of the preceeding meeting were confirmed, as also the minutes of a special meeting, when it was unanimously agreed to subscribe £5 5s. from the lodge funds to the Zetland Memorial Fund, and Bro. Faithfull, P.P.G.J.W., P.M., was unanimously elected steward to the same. The ballot was then taken for the Rev. W. Williams of Christ Church, Cockermouth, and he was afterwards duly entered and initiated; Bro. Dr. Dodgson, P.M., officiating with his usual ability as Deacon; the Senior Warden's chair being filled by the vicar, Br. Puxley. Nothing further remaining to be done the lodge was closed according to ancient usage. One particular feature of this lodge is that it is held at private rooms, which have been fitted up in an elaborate style, and no refreshments (so called) are allowed, so that brethren are not led into the temptation of late hours.

MARGATE.—*The Union Lodge, No.* 127.—This ancient lodge met on Friday, the 5th inst., when an unusual circumstance occurred—namely, there was no ceremony to be worked, an event of rare occurrence; whereupon Bro. P.M. E. C. Hayward, P. Prov. S.G.D. Kent, who is also the valued Masonic Instructor, Installing Master, and Treasurer of the lodge, in the absence of the W.M. assumed the gavel and ascended the chair. The lodge having been duly opened and the minutes of the last regular lodge read and confirmed, the acting W.M. availed himself of this pause in the general routine of lodge business to test the quality of the brethren in respect to their Masonic knowledge, and at once proceeded to work the seven sections of the 1st degree, and all present were gratified to hear the able manner in which the answers were given by the brethren:—Bro. T. M. Compton, to the 1st section; Bro. Alfred Wootton, to the 2nd and 3rd; Bro. W. K. Treves, S.D., to the 4th; Bro. P. M. Townsend, to the 5th and 6th; and Bro. Geo. E. Hawkes, S.W., to the 7th. The answers were given by each of those Brothers in a distinct and impressive manner, and afforded much Masonic instruction and pleasure to the numerous brethren present. It is intended at any future time when a similar opportunity may occur, to embrace it by working, in open lodge, the sections in all the degrees, thus laying before the brethren the whole of that beautiful teaching which is recognised and esteemed by all good Masons as the most perfect system of morality ever unveiled before the human mind.—At the conclusion of this interesting work, Bro. P. M. Brasier, Past Prov. G.S.B. Kent, proposed, and Bro. P. M. Dixon seconded—

"That as a strenuous and landable effort is now being made throughout London and the various provinces to raise a sufficient sum to pay off the heavy debt with which the Masonic Boys' School is at present encumbered, at the ensuing Festival on the 10th instant, a further subscription of Ten Guineas be voted from this lodge in aid of the fund for that purpose."

This resolution having been carried unanimously, the gratifying fact was announced that Miss Hayward, the daughter of P.M. Hayward, the presiding W.M., had herself collected a further sum of £10 10s. for the same noble purpose, which would be forwarded at the same time, making a sum of 20 guineas in aid of the movement for the emancipation of one of our magnificent charities from its temporary difficulty.—We may mention that it was intended to have presented to the I.P.M., Bro. Townsend, who is also, and has been for many years, the indefatigable Secretary of the lodge, a P.M.'s Jewel, which had been previously voted by the lodge, but owing to the absence of the W.M. the presentation was deferred, at the suggestion of the I.P.M. himself, until the next meeting, on the 19th inst.

IPSWICH.—*Prince of Wales Lodge, No.* 959.—The members of this lodge held their usual monthly meeting on Monday, 1st inst., in their beautiful hall, which has just been decorated by Bro. F. Crisp, of Ipswich. The W.M., the Rev R. N. Sanderson, presided. After the usual preliminaries, two gentlemen were ballotted for and, having been duly accepted, were admitted and initiated into the mysteries of the Craft. The working tools of an E.A.P. were described by the M. of the Ceremonies, and the charge delivered to the newly initiated by P.M. Townsend. The lodge was afterwards closed in ancient form.

ABINGDON.—*Abbey Lodge, No.* 945.—Bro. J. T. Morland has undertaken the duties of steward for this province, in connection with the following Anniversary Festival of the Masonic Institution for Boys, and we are gratified to learn that Br. Morland's appeal for subscriptions and donations on behalf of that excellent institution has been responded to by several lodges.

NEWBURY.—*Lodge of Hope, No.* 574.—Bro. W. C. Bland, P.G.J.W., has been installed for the fourth year as W.M. of this lodge. The installing member was Bro. W. Biggs, P.M., P.P.S.G.W., Wilts. The officers invested were as follows: I.P.M., Br. G. Boyer; S.W., Bro. W. W. King, P.M.; J.W., Bro. A. Burns; Treasurer, Bro. F. G. Hall, P.M.; Secretary, Bro. Geo. J. Cosburn, (*Herald* office); S.D., Bro. Johnson; J.D., Bro. Charles Wheeler; I.G., Bro. Jos. Wheeler; Tyler, Bro. Stillmin. A banquet was afterwards held, and several brethren from the Reading lodges were present.

LEICESTER.—*St. John's Lodge, Nr.* 279.—A regular monthly meeting of this lodge was held at the Freemasons' Hall, Halford-street, on Wednesday, the 3rd instant. There were present:—Bros. Kelly, Dep. Pro. G.M., and W.M., in the chair; P.M.'s Pettifor, P.P.S.G.W.; Dr. Buck, P.P.J.W.; Kinder, P.P.J.G.W; Weare, P.P.G.D. and Treas.; and Clarke, P.G.S.D.; Stanley, S.W.; Stretton, P.P.G.Reg.; J.W. T. Crow, Secy; and about thirty other Brethren. The visitors were Bros. Duff, W.M.; Toller, S.W.;

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Sculthorpe, Sec.; Partridge, Bethrey, Baines, and other members of No. 523. The lodge having been opened in the first degree, and the minutes of the previous meeting read and confirmed, a ballot was taken for Mr. Jno. Edw. Montague Finch, M.A.; Cantab, M.R.C.S., &c., of the Leicestershire and Rutland Lunatic Asylum; and for Mr. Joseph Hellaby Skevington, of Rothley, as canditates for initiation; and for Bro. Levi Lincoln Atwood, of Garden City Lodge, Chicago, U.S., as a joining member, which was unanimous in their favour. An F.C.'s Lodge was opened, and Bros. Jacobs and Palmer, having passed a satisfactory examination, retired; when the lodge was opened in the third degree, and those Brethren were duly raised to the sublime degree of M.M. The lodge was then lowered to the first degree, and Bros. W. H. Pegg and R. W. Widderson were called to the pedestal and the usual questions put to them to test their proficiency as entered apprentices, after which, the lodge having been resumed in the second degree, they were passed as Fellow Crafts. The lodge having been resumed in the first degree, Mr. James Astill, of Anstey, elected at the last meeting, and Messrs. Finch and Skevington were then severally initiated into Freemasonry.—Letters were read from Bro. the Marquis of Hamilton, M.P., and Bro. Colonel the Hon. Leicester Smyth, C.B., &c. (son-in-law and son of the Right Hon. Earl Howe, senior Past Master of the lodge, and R.W.P. Grand Master), expressing their great gratification at the honour conferred upon them in being elected honorary members of the lodge, and which were ordered to be recorded in the minutes.—The W.M announced that on Monday, the 8th inst., the young Earl Ferrers would be initiated into Freemasonry, in the Ferrers and Ivanhoe Lodge, at Ashby-de-la-Zouch; an event which would possess a double interest to the Brethren of the St. John's and John of Gaunt Lodges, from the fact that the last Earl but one was a member of the former lodge, and the late Earl was a member of the latter lodge, as well as one of the founders of the lodge at Ashby. He added that it was his intention to pay an official visit to Ashby on the occasion, as Dep. Pro. Grand Master, and would be glad to be accompanied by such of the officers of the P.G. Lodge, and others, as could attend.—Three gentlemen were then proposed as candidates, and the W.M. intimated his intention of holding a lodge of emergency for their initiation, on account of the great amount of business on the minute book. The lodge after being at work from 6 o'clock to 9.30, was then closed, and the Brethren adjourned to refreshment. After supper the usual loyal and Masonic toasts were duly given and heartily responded to, including that of the newly-initiated Brethren. The harmony of the evening was greatly enhanced by the excellent singing of Bros. C. Johnson, Crow (who presided at the piano), Palmer, Attwood, Hunt, Thorpe, and Bithrey. At twelve the Tylers' toast and the National Anthem brought the proceedings to a close.

MELTON MOWBRAY.—*The Rutland Lodge, No.* 1130.—The annual Festival of this flourishing young lodge was celebrated at the George Hotel, on Thursday the 25th ult., under the presidency of the W.M., Bro. the Rev. W. Kay Robinson, B.A. There were also present, the Dep. Prov. G.M., Bro. Kelly; the W.M. elect, Bro. the Rev W. Langley, M.A.; and upwards of thirty other brethren. The visitors were Bro. Corby, No 466, Stamford; Bros. S Pettifor, P.M. and P.P.S.G.W., No. 279, Leicester; Hunt, Pro. G. Steward, No. 523, Leicester; and Attwood, Garden City Lodge, Chicago, U.S. The lodge having been opened in the first degree, Mr. Thomas Bernard, architect, was initiated into our mysteries. Bro. Berridge was then examined as to his proficiency as an E.A., and an F.C.'s Lodge having been opened, he was passed to the second degree. Bros. Clarke, Hardy, and Snodin, then passed a satisfactory examination as F.C.'s, and the lodge having been opened in the third degree, they were severally raised to the sublime degree of M.M., in a most impressive manner. The whole of the ceremonies, indeed, were worked by the officers, from the W.M. down to the I.G., in a most efficient and admirable manner. The chair was then taken by the Dep. Pro. G.M., who proceeded, according to ancient custom, to instal the Rev. Bro. Langley as the W.M. for the ensuing year, after which the newly-installed W.M. was proclaimed and saluted in the several degrees, and had the usual charges addressed to him. The W.M. then appointed and invested his officers, as follows:—Bro. the Rev. W. K. Robinson, I.P.M.; Douglas, S.W.; Fast, J.W.; Adcock (elected) Treas.; Weaver, Sec.; Bright, S.D.; Markham, J.D.; Ferneley, Org.; Main, I.G.; and Turville, Tyler. The appointment of Stewards was postponed until the next meeting. The W.M. proposed a cordial vote of thanks to his predecessor, the Rev. Bro. Robinson, for the very efficient manner in which he had discharged the onerous duties of the chair during the past year. This was seconded in strong terms of eulogy by the D.P.G.M., who expressed his great satisfaction, as one of its founders, at witnessing the prosperous condition and the admirable working of the lodge. The vote was, of course, carried unanimously, and the retiring W.M. was then presented with a life subscription to the Royal Masonic Institution for Boys, the presentation having taken that form at the Rev. Bro.'s request, in lieu of a P.M.'s Jewel voted to him at the last lodge. Bro. Robinson returned thanks. After several gentlemen had been proposed as candidates, the lodge was closed and the brethren sat down to an elegant banquet served in Bro. Selby's well-known first-rate style. The usual loyal and masonic toasts were duly honoured, interspersed with some excellent songs, and a very pleasant evening was spent by the brethren. It should be mentioned that during the ceremonies the chants arranged by Bros. Johnson and Hopkins were performed, conducted by Bro. Ferneley, organist. During the evening a petition was signed by nine of the members for a Royal Arch Chapter to be attached to the lodge, and several brethren who are residents in the county of Rutland are about to apply for a warrant for a new lodge at Oakham, in that county, which has not yet possessed one, and towards the formation of which the officers of No. 1130 will render every assistance.

SCARBOROUGH.—*Old Globe Lodge, No.* 200.—An emergency meeting of this lodge was held at the Mansion Hall, on Tuesday, the 2nd of March, when the following brethren were present:—Bros. W. Peacock, W.M.; J. W. Woodall, P.M., P.P.G.S.W., Mayor of Scarboro'; W. F. Rooke, P.M., P.P.G.J.W.; H. C. Martin, P.M., P.P.G.D., Hon. Sec; H. A. Williamson, P.M.; F. J. Spurr, P.M.; R. H. Peacock, S.W.; D. Fletcher, J.W.; G. H. Walshaw, S.D.; J. Hardgrave, J.D.; G Ruddock, I.G.; I. Ash, Tyler; and Bros. J. Verity, C. B. Breary, T. Westlake, F. Robinson, T. Raper, W. Milner, J. D. C. Jackson, and J. Chapman. The lodge was opened at 7.30 p.m. Bro. J. W. Woodall, P.M., P.P.G.S.W., proposed, "That the lodge subscribe out of its funds the sum of 30 guineas, which, with the two life governorships purchased last year, be incorporated into a vice-presidentship of the Royal Masonic Institution for Boys." Bro. R. H. Peacock, S.W., seconded the same, which was put to the vote, and carried unanimously. Bro. J. W. Woodall, P.M., &c, proposed, and W. F. Rooke, P.M., &c., seconded, a vote of condolence to the family of the late highly-esteemed Bro. Sir J. V. B. Johnstone, Bart., M.P. for Scarborough, who had been a member of this lodge since 1842, which was unanimously agreed to.

RYE.—*Wellington Lodge, No.* 341.—At the anniversary, on February 25th, Bro. J. Howland was installed W.M. of the lodge, who nominated Bro. J. G. Terry, S.W.; Bro W. P. Tanner, J.W.; Bro. B. A. Hearn, P.P.J.W., Sussex, P.M., No. 311, Hon. Sec. Bro. W. Dawes, P.M., P.G.R., Sussex, performed the installation ceremony.

CARNARVON.—*Segontium Lodge, No.* 606.—At a meeting of this lodge, held at the Sportsman's Hotel, Carnarvon, on the 24th ult., the following brethren were present:—Bros. Robt. Humphreys, Secy.; E. H. Williams, S.D.; M. W. Poole, J.D.; Geo. C. Bradbury, I.G.; John Pritchard; John Roberts; O. T. Williams; Percy Hennett; Rev. John Hughes, Chaplain; J. B. Morgan; R. I. Davids; Rob. Arthur Jones; Richard Rowlands, Owen Jones; William Hayward; J. C. Fourdrinier, P.M., No. 2; Edward Westley, Zetland Lodge, Hong-Kong; W. H. Brewis, Alexandria Lodge, No. 993; James Hawkridge, Tyler. In the absence of Bro. Potter, W.M., the chair was taken by Bro. J. C. Fourdrinier, P.M., No. 2. The lodge was opened in due form, after which Mr. Dyson Weston was duly initiated into Freemasonry. The lodge was opened in the second degree, when Bro. Percy Bennett was passed to the degree of Fellow Craft. The lodge was opened in third degree, and Bro. J. B. Morgan raised to the sublime degree of M.M. The lodge was resumed in the first degree, a ballot taken for Bro. J. C. Fourdrinier, P.M., No. 2, and Bro. T. C. Roden, of Llandudno, P.M. of this lodge, and they were unanimously elected Hon. Members of the lodge. The W.M. read a letter received from Bro. Chas. Wigan, Provincial Grand Secretary, announcing that the next Provincial Grand Lodge would be held at Carnarvon in or about August next. The lodge was then closed, and the Brethren sat down at 5 o'clock to the banquet, provided by Bro. John Moreton in his usual liberal style. The Masonic and other toasts were drunk with the usual honours. After spending a very agreeable evening the brethren broke up at eight o'clock.

LANCASTER.—*Rowley Lodge, No.* 1051.—The members of this lodge held their regular meeting on Monday, 1st inst., at the Masonic Rooms, Athenæum, Lancaster. The chair of K.S. was occupied by W. Bro. Mason, W.M., who was supported by the following officers and brethren, viz: Bros. Hall, S.W.; Bro. Dr. Mercer, J.W.; W. Bro. Baguall, P.M.; Bro. John Hatch, S.W., 281, as S.D.; W. Bro. E. Storey, W.M., 281, as J.D.; Bro. Taylor, I.G.; Bro. Walton, Tyler; Bro. O. Armistead, F.C.; and Bro. Jesse Banning, visitor. After the usual business of the lodge had been transacted, the ballot was taken for Bro. R. Barlow Simpson, of Lancaster, and of St. Michael's Lodge, Tenbury, who had been proposed at a previous meeting, was now unanimously elected as a joining member of the lodge. Notice of motion having been given, the sum of three guineas was voted to the Zetland Commemoration Fund. The W.M. directed the attention of the brethren to several communications he had received. Bro. Armistead, F.C., being a candidate for the third degree, was found qualified and duly raised as a M.M. by W. Bro. Bagnall. Bro. Jesse Banning advocated the cause of the Masonic Life Boat, asking for subscriptions from the lodge, and, after some conversation it was decided to allow the matter to stand over until the next meeting. There being no other business before the lodge it was closed in due order.

ULVERSTON.—*Lodge of Furness, No.* 995.—The monthly meeting of this prosperous and well-conducted lodge was held on Tuesday, the 2nd inst., at the Masonic Temple. The lodge was opened in due form by Bro. Roper, W.M., supported by Bros. Dodgson, S.W; Pearson, J.W.; Thompson, S.O.; Podmore, J.D.; Paxton, I.G.; Remington, I.P.M.; Barber, P.M.; Proctor, Chaplain; James, Secretary; Butcher, Treasurer; Callon, Organist; and Wilson, S.S. The minutes of last communication were read and confirmed; Bro. James also read quarterly statement of accounts, which, after some discussion, were agreed to. Bro. Cook, P.M., 119, P.P.G.S.W.; then delivered the lectures on the tracing boards, to which the brethren paid marked attention. In conclusion the W.M. proposed a vote of thanks to Bro Cook, for the very able and eloquent manner in which he had delivered the lectures, which was heartily agreed to. Bro. Pearson, J.W., was unanimously elected as the steward to represent this lodge on the Inauguration Festival, on Wednesday, April 14th, who generously promised to pay all expenses attending it. There being no other business, the lodge was finally and formally closed at 8.50 p.m.

ASHTON-UNDER-LYNE.—*Milton Lodge No.* 1144.—Held at the house of Bro. John Stafford, the Burlington Hotel, this lodge held its third anniversary and installation on Monday, March 1st 1869, when a goodly number of Brethren were present on the occasion. Bro. Robert Kenyon, W.M., opened the lodge up to the third degree. Bro Past Master S.D. Lees Provincial Senior Grand Warden of East Lancashire, the installing Master proceeded in the installation, when Bro. James Smith Ross, of Stanford House, was presented by Bro. Thomas Stafford. P.P.D.C., Cheshire, in the usual way, for the benefit of installation, the laws were read over to him by the Secretary, which he assented to, the brethren then retired, when a board of Installed Masters were opened, the brethren were then admitted, and Bro. Ross was invested and conducted to his chair, he then appointed his officers. Bros. Alvin Willis, S.W.; James Pollett, J.W.; Samuel Garside, Treas.; Thos. Stafford, Secy.; John Thomas Kerrison, S.D.; David Radcliffe, J.D.; and Bro. John Jones, I.G.; Bro. S. D. Lees, then gave the antient charges to the W.M. and Wardens. The lodge was then closed by the newly appointed officers, during the year fourteen new members have been added to the lodge, there have been also several valuable presents given to the lodge by Bro. Edward Lees, the three tracing boards framed in handsome gilt frames, &c., Bro. Ross, a charity box, carved in oak, with a beautiful inscription on. Bro. Jones, a splendid burnished lamp, and Bro. Ried. Bosey, with a Mosaic floor-cloth. There was also granted at this meeting fifty-five guineas to the Masonic Boys School, it is also the intention to subscribe to all the charities in connection with Freemasonry. The brethren then retired for a short time, when a most sumptuous spread was laid out by the host; after the cloth was drawn Bro. Ross took the chair and was supported by several Provincial Grand officers, after the usual loyal and masonic toasts were given and responded to, the Brethren retired after spending a pleasant evening about 10 o'clock.

## *THE ROYAL ARCH.*

### METROPOLITAN.

*Rose of Denmark Chapter, No.* 975.—The fourth anniversary of this flourishing Chapter, was celebrated on the 6th inst., at the Star and Garter Hotel, Kew Bridge, when 26 Companions were present, including Comps. W. Mann, Z. 186; W. Ough, Z. 657.; P.Z. 749.; C. Hosgood Z. 1056.; and F. Walters, P.Z. 73; as visitors:—Comp. Pendlebury, (P.Z. 1056) was inducted into the chair of Z., after which Comp. Smith was installed as H., and Comp. Powell as T. The other officers are Comps. R. W. Little, P.Z. S.E.: Tanner, S.N.; Buss, (P.Z) Treas.; Price P.S.; Dodd, first A.S.; Gurney, second A.S.; Walford, D.C.; Quilty, C.S. Bro. Cazaley, of the Egyptian Lodge, No. 27, was exalted into the Order, the ceremony being most ably worked by Comp. J. Terry, the retiring Z., who with Comp. Brett, P.Z., also performed the installations. Two Brethren were proposed for exaltation, and the Chapter was closed. An excellent banquet followed, after which Comp.

(*Continued on page* 6.)

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## Masonic Miscellanea.

THE Inauguration Festival at Freemasons' Hall will be held on the 14th proximo. The G. Stewards, 20 brethren nominated by the M.W. Grand Master, and upwards of 80 elected by various lodges will compose the Board of Stewards on this important occasion.

THE Provincial Grand Lodge of Warwickshire, will be held at the Abbey Lodge, No. 432, Newdegate Arms, Nuneaton, on Wednesday, March 31st. A Sermon will be preached at the parish church by Bro. the Rev. C. J. E. Smith, P.G.C., Warwickshire, and a collection made on behalf of the Annuity and Benevolent Funds. Banquet at 4 o'clock; tickets (including dinner, dessert and a bottle of wine), 10s. 6d. each.

## Births, Marriages, and Deaths.

Announcements of Births, Marriages, and Deaths relating to the Craft, or their families, will be inserted, free of charge, if properly authenticated.]

DEATH.

PALIN.—On March 3rd, at Barnes, in the 91st year of her age, beloved by all who knew her, Helen, relict of John Palin, LL.D., late of Cleveland House, Barnes, and mother of Dr. Palin, of "The Rose of Denmark" Lodge No. 975, Barnes.


# The Freemason,

SATURDAY, MARCH 13, 1869.

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The Editor will pay careful attention to all MSS. entrusted to him, but cannot undertake to return them unless accompanied by postage stamps.


## THE PARLIAMENT OF ENGLISH FREEMASONRY.

*"Remove not the ancient landmark."*

We deem it our duty to call the attention of the English Craft to a series of proposed alterations in the laws respecting the Fund of Benevolence, which, if carried out, will assuredly be the most gigantic innovation ever introduced into the Constitutions of the Order.

It is gravely proposed, not only to alienate a portion of the Fund of Benevolence from the purposes for which it was originally intended, *and is still kept sacred*—namely, the relief of our brethren in *temporary distress*—but to limit the future increase of the Fund, by handing over its surplus revenue to other institutions. Such are the main features of Bro. CLABON'S scheme, as mooted at the Quarterly Communication of Grand Lodge on the 3rd inst., but we are glad to inform our readers that they were not suffered to pass unchallenged.

Bro. J. R. STEBBING, P.G.D., in an earnest and vigorous speech, warned Grand Lodge against the adoption of such a perilous course, and ably protested against laying down a "hard and fast line" as the future sum total of the Fund of Benevolence. He enunciated an opinion, in which we heartily concur, that a capitalized amount of £26,000 would very inadequately represent the resources which a powerful body like the Grand Lodge of England should always have at its command, and intimated that even double that sum would hardly meet the views of those whose thoughts extend to the future, and its possible claims.

To the potential arguments of Bro. Stebbing we may add the following extract from the Book of Constitutions, Art. I. page 96:—"THE FUND APPROPRIATED TO THE OBJECT OF BENEVOLENCE SHALL BE SOLELY DEVOTED TO CHARITY;" and we shall be greatly disappointed if the Freemasons of England will consent thus to limit the just heritage of their successors in the Craft, or permit the funds as they accumulate to be diverted to any other object under heaven, however noble or beneficent. The question will come before Grand Lodge in June, and if the brethren generally realise the importance of the occasion they will delegate a Brother from each Lodge to attend and strenuously oppose the restriction of their Masonic privileges.

With other portions of Bro. Clabon's scheme we are in perfect accord. Increased powers in the award of pecuniary grants ought to be given both to the Grand Master and to the Lodge of Benevolence, and we would therefore entreat our worthy and eminent Brother not to hazard the rejection of many excellent suggestions in his projected alterations by pressing the adoption of measures which, we confidently predict, will never obtain the sanction of the Craft.

## ZETLAND COMMEMORATION FUND.

We earnestly commend to the warmest support of the Craft this testimonial to the merits of our noble and venerated GRAND MASTER. The long period during which Lord Zetland has presided over the Freemasons of England has been one fraught with great results to the Order in general, and will doubtless constitute an era in its history. The urbanity and dignity with which the Grand Master has administered the affairs of the fraternity deserve the hearty response of the brethren, and we are satisfied that the contributions eventually received will be worthy of the "Zetland Commemoration," as well as proportionate to the number and importance of the Masonic Order. We shall revert to this subject from time to time as occasion may require.

## THE ROYAL MASONIC INSTITUTION FOR BOYS.

The 71st anniversary festival of this institution was held on Wednesday evening at the Freemasons' Hall, when the chair was occupied by Earl De Grey and Ripon, the Deputy Grand Master of England and Provincial Grand Master of West Yorkshire. About 200 sat down to dinner, among whom were Brothers Lord Eliot, P.G.W.; Stephen Blair, G.M. of East Lancashire; Augustus Smith, G.M. of Cornwall; H. Murray, district G.M. of China; the Rev. G. Senior, P.G. Ch.; — Shaw, G.S.D.; L. Evans, Pres. of B.G.P.; J. Hervey, G. Sec.; Br. Farmer, W.M.; B, Head, P.G.D.; H. Browse, G.J.D.; W. Young, P.G.S.B.; Captain Cope, P.G S.B.; R. G. Speirs, P.G.S.D.; and Secondary Potter, P.G.W.

The object of the institution is to provide maintenance and education for the sons of indigent Masons. Until the year 1857 grants were made for the purpose of clothing the boys and placing them at various schools near their parents' residences. Appeals having been made to the craft, however, for funds to enable a school of their own to be secured. In 1856 a convenient mansion and ten acres of freehold land at Wood-green were purchased at an expenditure of £3,500. The building, after some alteration, was inaugurated as a school in 1857, when 25 boys were admitted. In 1866 the number raised to 105, but in consequence of a very large expenditure rendered needful from a variety of causes, including the erection of new buildings, there exists a debt of 10,000*l*.

During the evening the following prizes were presented by the chairman to three of the boys who had distinguished themselves—a silver medal to Adam Andrews James for general good conduct; a silver medal to Walter Rumbelow, for intellectual exertion and success, and a prize of five guineas in cash to Harry Wildman, who had obtained the first prize at the Oxford Local Middle Class examination in June last, who had been in the first class for honours in the Cambridge Local Middle Class examination in December last.

The CHAIRMAN, in proposing the toast of the evening, "Prosperity to the Royal Masonic Institution for Boys," said that, as a Minister of the Crown as well as in virtue of his office, a Deputy Grand Master of England, he was deeply interested in the success of institutions which were established for the purpose of promoting public education. When the funds would permit of the extension of the domitory accommodation 200 boys could be received into the institution. The boys now in the institution received a sound English education, and those who exhibited talent had every advantage offered them to enable them to pursue their classical and mathematical studies.

The subscriptions announced during the evening amounted to 12,000*l*., of which Her Majesty had contributed ten guineas, the Chairman 500 guineas, and Brother S. Blair, the Provincial Grand Master of East Lancashire, 1,000 guineas; the Stewards and Provincial Grand Lodges and Lodges of West Yorkshire, 2,411*l*.; the Provincial Grand Lodge and Lodges of East Lancashire, 3,885*l*. The body of the hall and the galleries afforded accommodation for about two hundred ladies. The musical arrangements were under the management of Brother William Ganz, who was assisted by Miss Rose Hersee, Miss Agness Flower, Miss Abbott, Miss Eyles, Brother George Perren, Brother Frederick Penna, and Brother Ciabatta.

## The Editor's Portfolio.

[Under this heading we purpose presenting our readers with choice extracts from works relating to Freemasonry, or other interesting subjects.]

### A BEAUTIFUL MASONIC PRAYER.

O Thou, whose temple we are! On the mountain of Thy truth let our sublime edifice display its glory. Let the eye of the Master meet the Son of Light as he enters. Let the greater lights, by the help of the less, illuminate the whole scene of his duty and of his pleasure. Behold us with Thy brightness, at this hour, leading a young son into Thy temple. Like the temple, let him be beauteous without, and all glorious within. Let his soul be capacious as Thy truth, and his affections pure as the serene heavens when the silent moon gives her light. Let him obey as the sun, who labours until perfect day with increasing strength; and let all the purposes of his heart be as the stars, which tell of worlds unknown, and are notices of boundless benevolence Let him move like the heavenly orbs, in harmony; and should he stretch across the universe, may he disturb no soul in his course. Within this temple may he be sacred as the altar, sweet as the incense, and pure as the most holy place. Among Thy ministering servants may he be ready as an agent of God, and faithful as a beloved son. And when his service is finished, may his memory be celebrated by love on the durable monuments of eternity; and his reward, in the silent, solemn joy of heaven, be sure from the hand of God, the Grand Master of us all.

### A LEGEND.

They tell a story that one day Rabbi Judah and his brethren sat in the church on a fast day disputing about rest. One said it was to have sufficient wealth, yet without sin. The second said it was fame and to be praised of all men. The third said it was possession of power to rule the State. The fourth said it must be only in the old age of one who is rich, powerful, famous, and surrounded by children and children's children. The fifth said it were all in vain unless a man kept all the ritual of Moses. And Rabbi Judah, the venerable, thetallest of the bretheren, said, "Ye have spoken wisely, but one thing more is necessary. He only can find rest who to all things addeth this—that he kept the traditions of the elders."

There sat a fair-haired boy playing with lilies in his lap, and hearing the talk, dropped them in astonishment from his hands and looked up—that boy of twelve—and said, "Nay, father, he only can find rest who loves his brother as himself—with his whole heart and soul. He is greater than fame, wealth and power; happier than a happy home without it; better than honoured age — he is a law to himself above all traditions."

We are glad to learn that Lord Leigh, P.G.M. for Warwickshire, has nearly recovered from his late severe accident.

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## Masonic Jurisprudence.

In England physical defects or deformities are no bar to the admission of candidates whose moral character is sound. All good men and true are justly regarded as fit material to be employed in the construction of a spiritual temple whose pillars are Brotherly Love, Relief, and Truth. In the United States the strict letter of the ancient operative law is still enforced, to the exclusion of maimed candidates, however worthy. This is at variance with the principles of Freemasonry as a speculative institution, and ought to be modified or abolished.

"A Mason's Lodge is a Mason's Church," said the late Duke of Sussex, and all are free to enter therein who are *known* to be brethren, or upon whose reputation no serious stain of dishonour exists. The utmost caution should, however, be exercised in the examination of strangers, and the rules of the Grand Lodge as to production of certificate should be faithfully observed.

During the absence of a Master from the country, or during his illness or incapacity to attend, the S.W. rules the lodge, nor can meetings other than named in the bye-laws be called without his knowledge and consent. A P.M. must, however, occupy the chair and perform the work of the lodge, although it was formerly customary for Wardens to confer degrees, and the legality of their claim to do so is even now a moot point.

Past Masters of Scottish, Irish, or foreign lodges are ineligible as candidates for the chair of an English lodge until they have served as Warden for one year in the usual way. *Regularly installed Masters* under any jurisdiction are, however, permitted to assist at an English Board of I.M.'s. Scotch P.M.'s are inadmissible, as they know nothing of the secrets restricted to the chair.

## Multum in Parvo, or Masonic Notes and Queries.

The first Masonic periodical on record was published at Leipzig, on the 4th January, 1738. It was called "Der Freymaurer" (The Freemason), and existed about a year. Bro. Findel now edits "Die Banhütte," at the same place.—L. W. R.

His Royal Highness Francis, Duke of Lorrain, afterwards Emperor of Germany, was initiated in the *Grand Lodge of England*, 14th May, 1731, and received the 2nd degree on the same night.—Viator.

The Mallet used by King Charles II. when he laid the foundation stone of St. Paul's Cathedral is now in the possession of the Lodge of Antiquity, No. 2, to which Sir Christopher Wren, the architect, then belonged. This curious relic was also used by the Earl of Zetland at a similar ceremony, in 1864, in connection with the New Buildings at Freemasons' Hall.—Antiquarius.

*Red Cross of Rome and Constantine.*—As it is correct that this Degree possesses records dating as far back as the same decade of the eighteenth century as the Masonic Templars do, why should not it receive as much support as the latter degree of Masonic Knighthood?—Res non Verba.

*Ancient and Accepted Rite.*—What is the earliest record known that refers to the veritable Rose Croix of Freemasonry; or, in fact, to any degree under the jurisdiction of the "Ancient and Accepted Rite?" We hear that the late S.G. Commander Dr. Leeson possesses a warrant derived from the *Pretender* of A.D. 1721, conferring authority to give the Rose Croix degree! Would the learned Mason, Dr. Leeson, kindly make this warrant public, so that its nature may be known? He would confer another benefit on the Craft by so doing, and few are better qualified to speak on the matter than he is. My impression is that no such warrant is in existence, but of course I am open to conviction.—Rose Croix.

*Antiquity Lodge No.* 1.—Cannot some qualified Brother in London favour us with reliable information relative to this lodge before the revival of A.D. 1717? Such matter is sadly wanted by intelligent Masons everywhere, and yet neither in "Preston's Illustrations" nor in any other work can we find any quotation from its ancient records. I feel persuaded that it requires but a respectful application to the members to secure much that would prove valuable to the Masonic historian. We hear also that at this time the lodge owns an ancient manuscript? Of what date is it? and of what nature is it?—questions, I know, easily put, but much wanted by Masonic students to be answered.—W. J. Hughan.

## Masonic Antiquities, Records, and Bibliography.

### SPECIMENS FROM A MASONIC QUARRY.

By Wm. James Hughan, P.M., No. 181 Truro,
*Author of "History of Freemasonry in Cornwall," "Sparks from a Mason's Anvil," &c.; Masonic Correspondent of "The Voice of Freemasonry," for England; Corresponding Member of "German Masonic Union," &c.*

Specimen No. 1.—Operative Masonic Lodges.

The importance of the records of Operative Lodges anterior to the formation of Grand Lodges cannot be overestimated, seeing that from such minutes we learn the nature and objects of the fraternity from which the present Free and Accepted Masonic Body is derived.

Foremost among the operative lodges is the ancient "Mother Kilwinning" of Ayrshire, Scotland, which until recently possessed records as far back as the sixteenth century; and although, now, an accident has deprived its members of so precious a volume, they have still one, of a century later, of great interest, and invaluable as evidence of what Masonry consisted some two hundred and fifty years ago. Its history has been immortalized by the Masonic historian, Bro. Lyon, of Ayr; and so eagerly has the Craft desired authentic details of this famous and ancient parent of Masonry in Scotland that already the work has been translated into other tongues, for the benefit of Masonry universal; and not only so, but we are glad to state that Bro. Lyon himself is now engaged in preparing a second edition, which will soon be published and no doubt rapidly "bought up." That being the case, we shall leave Mother Kilwinning in able hands, and take upon ourself the pleasing duty of looking after lodges that have not had the powerful aid of such an accomplished historian.

In Scotland, the St. Andrew's Lodge, Banff, No. 52—although it is dated A.D. 1736 in the "Universal Masonic Calendar"—has minutes from A.D. 1703, before a Grand Lodge was formed anywhere. These records refer to older documents, which are now, alas, unknown, but evidently the lodge itself has existed for a very long period. Banff holds a peculiarly prominent position in Scotland, from the fact that the resident members of the Masonic body have been connected with the working of the Masonic Knights Templars and other degrees, including the Royal Arch and the Mark Master, for upwards of a century. Before A.D. 1720 only two degrees are ever mentioned, the Fellow Craft (the second) being questionable as to its being a degree after all. Of course the *office* of Master Mason was recognised, but never as a *degree*, before the influence of the Revivalists of A.D. 1717 was felt in the North. In the other lodge held in the town, called "St John's Operative," No. 92, warranted A.D. 1764, the Royal Arch has flourished since A.D. 1765, and it is believed to have been one of the earliest working chapters in the world, and certainly few, if any, possess minute books of the degree before it. We intend referring to this lodge again, but on returning to "St. Andrews" we find that it remained true to pure and unadulterated Craft Masonry until A.D. 1787. Not like "Mother Kilwinning" though, which from the earliest period to the present year has never given more than *three* degrees, including the choice of the Mark. Under the old system, before modern Freemasonry arose as a phœnix from its ashes, the distinction was always carefully drawn between "operative" and "geometrical" Masons. The latter consisted of gentlemen who had to pay some fifty per cent. more in *dues*, in consequence of not being operatives, or craftsmen. It is nonsense to talk of the Craft being only operative before A.D. 1717, and that none but *bona fide* workmen were admitted into its ranks! There is no record before the Revival, but what will prove the fact of the Masonic Craft being then, as now, *speculative* as well as *operative*.

We have (through the kindness of Bro. Stenhouse Bairnsfather, P.M., whose accuracy may be relied on) been favoured with a number of excerpts from the minutes of this ancient lodge. One of the earliest of these commences December 27, 1708, in which it is stated that—

"In presence of Alexr. Mill, Mr. for the ensuing year, and Alexr. Forsyth, Warden for the said year, Patric Leslye, Johne Anderson, Andrew Russall, James Bennet, Laclan Jemison, James Faith, and Alexr. Forsyth, yunger, the foresaid number being Measons, heave resolved to pay in four sh. Scots each of them and the rest of the traid, to a box which is to be paid for tha use, commencing from [part torn out] at the end of everie year, and the box delivered to Alexr. Forsyth, elder, with two pound fortein shil. Scots, and an bond for four pound fors'd, and James Alexr. and John Murhid vests ther yearlie contrabution; and the meeting ordans al the members concerned to cess the meetings under the payment of four sh. Scots, and ordains the monie in the box ye bond to be lent out upon intrest from Candlmes next headvice."

According to usage, the senior Warden of the lodge was permitted to act as Master in the absence of the regular officer. It was resolved that—

"No Master of the Lodge of Banff shall employ a Cowan, unless he make it appear it was a case of necessity; otherwise he is liable to the cognizance of the next general meeting." (7th Jan. 1773.)

No Brother who was not raised to the degree of a Master Mason was allowed to "undertake or come on work" even so late as A.D. 1774, showing how curiously the operative was still blended with the modern system. But we must look up our notes again, and present a sketch of the "Operative Lodge," which has enjoyed the benefits of Masonry in a practical sense for more than one hundred years.

## Poetry.

### ODE TO THE SPIRIT OF FREEMASONRY.

By Bro. R. Wentworth Little, P.M. & P.Z., 975.

I. STROPHE.

Like one who trembles in the breathless dark
Of midnight, overcome with solemn fears—
I gazed upon the wrecks of rolling years
With awe, till I beheld a wondrous Ark
Floating in peace o'er Life's tempestuous sea,
And guided by a Form whose glory shone
Through the surrounding gloom—"Come thou to me,"
The Spirit cried, "And stand before my throne,
And minister within my sanctuary—
Be thou a Priest of Light!" Then I arose
From bended knee, and sought the sacred shrine
Where truth abides in Strength, and Wisdom grows
In Beauty, like a flower in fields divine.

II. ANTISTROPHE.

O radiant Presence! fairer than the dawn—
To Thee I chant this feebly-uttered psalm,
Not vainly to thy courts have I withdrawn
Nor vainly sought to share thy holy calm.
If to thine altar I can only bring
*One* votive wreath, 'tis well—for hast thou not
Limitless empire over mighty Thought,
And mightier Action? Thou dost strongly sway
Thy secret world, like that immortal King
Who rules the ceaseless course of night and day.
And though around me rise those motes of time,
The ghosts of hours with duties unfulfilled—
And though I tremble at the task sublime,
Thy temple in my heart I fain would build.

III. EPODE.

It is no dream—it cannot be a dream,
For high above the surge of Life we see
A home for *all* who worship the Supreme—
A haven which is called "Freemasonry!"
And still that mystic Voice cries, "Brethren, come to me!"

### MASONIC ODE.

By Bro. Rob Morris, P.G.M., Kentucky.

Air—"*Auld Lang Syne.*"

One hour with you, one hour with you—
No doubt, nor care, nor strife—
Is worth a weary year of woe
In all that lightens life.
One hour with you, and you, and you,
Bright links in mystic chain—
Oh, may we oft these joys renew,
And often meet again.

Your eyes with love's own language free,
Your hand-grips strong and true,
Your voice, your heart do welcome me
To spend an hour with you.
One hour with you, &c.

I come when morning skies are bright
To work my Mason's due;
To labour is my chief delight,
And spend an hour with you.
One hour with you, &c.

I go when evening gilds the west,
I breathe the fond adieu,
And hope again, by fortune blest,
To spend an hour with you.
One hour with you, &c.

*Western Freemason.*

We understand that the Testimonial to the Grand Master will take a form which cannot fail to be acceptable to the Craft at large, his lordship having decided in favour of instituting "Zetland Annuities" for distinguished Masons, the power of nomination to be vested in the Grand Master for the time being. The details of the arrangement are as yet, however, not finally completed.

There are now 1255 Lodges under the jurisdiction of the Grand Lodge of England, in addition to which there are 370 R. A. Chapters attached to lodges. Templars' Encampments number 108; Mark Lodges, 101; Rose Croix Chapters, 29; and Red Cross Conclaves, 14.

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## Reports of Masonic Meetings.

(*Continued from page* 3.)

Terry was presented with a splendid P.Z's Jewel, and also a collar and silver gilt Jewel attached, as marks of the high approbation entertained of his efficient services as Z. Capital speeches were delivered by Comps. Brett, Buss and Little, P.Z's. Ough, Mann, Hosgood, Walters, visitors, as well as by Comps. Tanner, Price, and Dodd, for the officers. The work in this Chapter is rendered in a most superior manner, and the utmost harmony prevails between the members.

### PROVINCIAL.

SCARBOROUGH.—*Old Globe Chapter of Royal Arch Masons, No.* 200.—A meeting of this chapter was held at the Masonic Hall, on the 3rd of March, when the following companians were present: Comp. J. W. Woodale, Z.; Comp. J. Fisher, P.Z.; Comp. E. H. Newton, P.Z.; Comp. J. F. Spurr, P.Z.; Comp. W. F. Rooke, H.; Comp. W. T. Farthing, J.; Comp. H. A. Williamson, E.; Comp. H. C. Martin, N.; Comp. W. Peacock, P.S.; Comp. R. H. Peacock, 1st A.S.; Comp. H. W. Garnett, 2nd A.S.; and Comps. Jackson, Walsham, Parker, Green, Fletcher, and Surtees. The chapter was opened at 7 p.m.; the minutes were read and confirmed. Comp. E. H. Newton, P.Z., assisted by the other P.Z's named, then installed the following companions as principals of the chapter:—W. F. Rooke, Z.; W. T. Farthing, H.; and H. A. Williamson, J.; after which the following were invested as officers: Comp. R. H. Peacock, E.; Comp. H. C. Martin, N.; Comp. S. H. Armitage, P.S.; Comp. J. Chapman, Treasurer; Comp. J. Verity, Janitor; and Comp. Fisher, P.Z., was proposed as a Joining Member, and Bro. H. Grover, for Exaltation.

## *ORDERS OF CHIVALRY.*

### KNIGHT TEMPLARS.

#### PROVINCIAL.

MANCHESTER. — *Jerusalem Encampment.* — This Encampment, the oldest in Lancashire, (having been constituted by the Grand Lodge of York, Oct. 10th 1786,) held its usual quarterly meeting on Monday, the 8th March, when Sir Kt. Wm. Birch was installed Commander by the Deputy Provincial Grand Commander of Lancashire, Sir Kt. Wm. Henry Wright.

IPSWICH.—*Royal Plantagenet Encampment.*—A Prior of Malta was held by the members of this Conclave on Monday March 8th, 1869, when two Sir Kts. were admitted members of the Order, and Sir Kt. Henry Thomas, Grand Herald was installed E. Prior. The whole of the ceremony was performed in his usual impressive manner by Sir Kt. Sanderson, Past first Grand Expert, and D.P.G. Commander for Suffolk.

### RED CROSS OF ROME & CONSTANTINE.

#### METROPOLITAN.

*Premier Conclave of England.* — A quarterly assembly of this renowned Conclave was held at the Freemasons' Tavern, Great Queen-street, on the 1st inst. Twenty-three Knights of the Order were present, including the Lord Kenlis, G.S.; Col. Fras. Burdett, G.H.C.; E. Busher, G.S.C.; R. W. Little, G.R.: J. G. Marsh, G.A.; T. Cubitt, G.H.; G. Powell, G.S.B.; T. Wescombe, G.S.; J. Trickett, V.E.; G. Kenning, A. J. Lewis, &c., and the Conclave was honoured by the presence of several distinguished visitors, viz.: Dr. J. D. Moore, Insp. Gen. N. Lanc.; E. W. Hutchinson, (of Guernsey), P.S., No. 7; F. Walters, P.S., No. 3; D. R. Still, S.B., No. 2; J. Read, H.P., No. 6; and I. Stevens, V.E. elect, No. 14. Bros. M. C. Meaby, G. E. Baker, and T. Luty, were installed as Knights of the Order, and Sir Kt. H. Child, Stevens and Luby were admitted to the rank of V.E.; T. Wescombe, was elected as M P.S.; J. Trickett, V.E.; and J. Gilbert, Sentinel, after which the Conclave was closed, when the Knights adjourned to the banquet, over which his Lordship the G.S. presided, supported by all the Knights present. The progress of the Order was strongly evidenced by the fact that the representatives of eight Conclaves were present, and the noble chairman intimated his intention of proposing for installation in the "Premier," the Most Noble Bro. the Marquis of Downshire, who is the brother-in-law of Lord Kenlis. The musical arrangements both during the ceremonies and the banquet reflected great credit on Sir Kt. Read, to whom they were entrusted. A most agreeable evening was spent, and the noble lord left the chair about ten o'clock.

*Roman Eagle Conclave, No.* 6 —The first anniversary assembly of this Conclave was held at Anderton's Hotel, Fleet-street, on the 27th ult., and was attended by 26 members and 2 visitors. The proceedings of the evening were briefly as follows:—Bros. J. Thomas, P.M., P.Z., G.D C. of G. Chapter; G. Adams, P.M.; Geo. Tyler; and J. J. Caney, were admitted into the Order. The undernamed are the new officers:—Sir Kt. H. C. Levander, M.A., M.P.S.; Dr. Woodman, V.E.; Dr. Harrison, S.G; Rev. W. B. Church, J.G.; T. Read, H.P.; A. A. Pendlebury, R.; W. F. N. Quilty, P.S. Treas.; H. Allman, P.; H. Geddes, S.B.; S. Foxall, H.; W. Hurlstone, and H. Thompson, Stewards, J. Weaver, Org. Past S. Quilty was awarded a Jewel for his efficient services during the past year. A letter from Mrs. Bate, widow of Sir Kt. Dr. Bate, acknowledging a vote of condolence, was ordered to be entered on the minutes. A first-rate banquet succeeded the work in Conclave, and the evening was much enlivened by the talented musical performances of Sir Kts. Weaver and Read. The new song of the Order, "Let's rally round the Standard," written by Sir Kt. Little, G.R., was sung with great effect, and elicited much enthusiasm. This Conclave is believed to be the strongest in the Order, (except the "Premier," which has many country members), as it numbers some forty adherents.

*Macdonald Conclave No.* 14.—About the time our first number appears, Friday the 12th inst, this new Conclave will be formally opened at the Head Quarters of the 1st Surrey Rifle Volunteers, Brunswick-road, Camberwell; a large muster being expected. Major Irvine, of the corps is to be the first M.P.S. Bro. J. Stevens, P.M., P Z., &c, the V.E. and Captains Wire and Irvine, Dr Cronin, and about seven other members of the corps are also founders, and we learn that a grand inauguration will take place subsequently at which Lord Kenlis and other prominent members of the Order will be present. *Esto perpetua.*

*Plantagenet Preceptory of Instruction.*—This preceptory, which was formed on the 11th October, 1865, was re-constructed on the 25th ult., at the Savage Club Room, Lyceum Tavern, Strand. There was a large muster of Knights Companions, including representatives from the six conclaves in Middlesex and Surrey, amongst whom we noticed R. Wentworth Little, President; Col. F Burdett, W. F. N. Quilby, A. J. Lewis, J. G. Marsh, J. Brett, J. Stevens, T. J. Murray, G. Kenning, D. R. Still, J. Mayo, A. Perrot, J Read, F. Walters, T. Smale, J. Coutts, Dr. C. H. Rogers, Harrison, C Haigh, S. G. Foxall, C. A. Cottebrune, J. McKiernan, &c. The ceremony of installation was ably rehearsed, after which the President delivered an Address respecting the order (which we hope to give in *extenso* in our next issue. Col. Burdett was elected president for the ensuing year; Quilty and Walters, V.P.'s; Little, Treasurer; and Marsh, Recorder. The preceptory was then closed.

#### FOREIGN.

*M'Leod Moore Conclave, No.* 13.—This new Conclave was opened at St. John, N. B., by Sir Kt. R. Marshall, Inspector General for New Brunswick, on the 9th February, when the following brethren—all eminent Masons and Knights Templar—were admitted into the Red Cross Brotherhood, viz: T. A. D. Foster, Rev. W. Donald, D.D.; R. W. Crookshank, J. C. Hathaway, D. R. Munro. C. Besant, G. F. Ring, C. U. Hanford, H. Duffell. H. A. Whitney, R. Shires, S. F. Matthews, E. Willis, W. J. Logan, W. C. Perley, T. A. Peters, and G. H. Whiting. Under Sir Kt. Marshall's careful rule, we anticipate a brilliant future for the Red Cross Order, in British North America, associated as it is now with the names of a revered Mason Col. M'Leod Moore.

### ADDRESS

Delivered by Sir Knight ROBERT WENTWORTH LITTLE, President, at the Plantagenet Preceptory of Instruction, on the 25th February, 1869.

WORTHY KNIGHTS AND COMPANIONS,

In compliance with the wishes of several members of the Order, this meeting has been convened for the purpose of reviving the Plantagenet Preceptory of Instruction; and the objects contemplated being, as stated in the circular, not only to rehearse our ceremonial, but to cultivate friendly feelings between each and all of us, and to disseminate information respecting the Order in general, I am sure that you will bear with me for a few moments in this attempt to review our present and past history, and to explain, however imperfectly, the principles of the Red Cross system as a chivalric institution in connexion with the Masonic Order.

Indubitable evidence exists that, before the large infusion of the speculative element in the beginning of the 18th century, Craft Masonry was mainly based upon Christian ideas. The prayers used by ancient craftsmen, as well as numerous allusions in the ritual itself, were essentially of a Christian character, and traces of this religious influence are even yet perceptible in its ceremonies.

From being an operative society, dealing chiefly with *matter*, the craft almost suddenly expanded into a gigantic organization appealing to the *intellect;* and a consequent revision of its rules, its rites, and its doctrines became an absolute necessity. Our forefathers, recognising the importance of the Order as a bond of brotherhood, and rising nobly above all sectarian ideas, accordingly threw open the portals of Freemasonry to men of every creed and every clime, to all, in a word, who worshipped the Great Architect of the Universe. Thenceforth was witnessed the sublime spectacle of Jew and Christian, Mahometan and Parsee, uniting together, irrespective of religious differences, laboring together for good and holy purposes, and each rivalling the other only in deeds of charity and fraternal affection. It is impossible to overrate the results which followed this great change in the theory and practice of the Craft, and the applause of mankind in general is due to those courageous men who, at a period when strife and bitterness prevailed between warring sects, were so far in advance of the spirit of their age, as to discard the intolerance which then separated man from his fellow-man. There can be no doubt that the grand symbolism couched in the working tools of operative Masonry contributed to establish the principles of the Order in the hearts of its votaries. A society which teaches that all men are born equal, which enjoins its members to meet upon the level and part upon the square, and which at the same time deprives no man of the respect due to his position, his talent, or his worth; such an association may justly be regarded as the nursery and home of free and generous opinions. For these reasons, Freemasonry is viewed with suspicion and hatred by the upholders of despotism and oppression, especially by the teachers of superstition, who would gladly destroy an institution founded upon brotherly love, relief and truth, and which boldly proclaims that all upright men are brethren. It is also to be observed that the universal character thus imparted to Freemasonry is a logical sequence to its traditions, in which we find the Jewish monarch and the Syrian king intimately allied in the endearing bonds of fraternity. But in awarding the highest meed of praise to the promoters of universality in the Craft, we must not overlook the fact, so interesting to every Masonic student, that a *Christian element formerly existed* in its precepts and ceremonies. The brethren who welcomed the Hebrew, and the follower of the Koran into the comprehensive fold of Freemasonry were *themselves* devoted adherents of the Christian faith. Hence, for the preservation of some beautiful legends and allegories formerly cherished as part of the Masonic system, they devised certain orders and degrees in which Masons holding a common faith might confer together upon the truths therein revealed.

This, I humbly conceive, was, if not the origin of our present associations of Christian Masons, at least the main cause of their amplification under the auspices of chivalric organizations; and if we can prove that such meetings have no tendency to engender antagonism to the great principles of the Craft, or to give offence to our brethren of whatever creed, I apprehend it will be conceded that we are justified in regarding these orders as developments of Freemasonry in a Christian sense, and as bearing a Christian interpretation. They are, in fact, the natural results of that universal expansion of Freemasonry; especially as we may fairly come to the concusion that it was *Christian Masons* in the first instance who held out the right hand of fellowship to men of all religions, and made them "free" of their "homes" or "lodges," reserving only a corner of the building as their own peculiar "sanctum." Or to adopt a loftier similitude, let us compare Freemasonry to a vast upaithric temple, canopied by the heavens, into which all good and true men may enter and look up to the throne of their Creator and God. The Chivalric or Christian Orders are the side chambers of this glorious edifice—the shrines to which we retire for special communion with our fellow worshippers. It is, however, wholly erroneous to infer that our veneration for the great temple itself is thereby weakened, or our belief in the Catholicity of Freemasonry impaired. On the contrary, it will be found that the earnest religionist is often the most zealous assistant in the work of beautifying and adorning the temple. I will not attempt to deny that designing men may have abused the privileges of Freemasonry by inventing pseudo Masonic degrees, which reflected disgrace upon Christianity by preaching a spirit of intolerance, and fulminating anathemas on all who were outside the narrow boundaries of their belief. But that such an objection can be sustained against degrees originating in *England* amongst the *founders* of modern Freemasonry, and now practised by *English Masons*, I cannot for a moment believe. We *know* that it is untrue in respect to the Order of the Red Cross, and I am equally convinced of its falsehood as regards the Knights Templar. Indeed, although both these orders are technically unrecognized by the Grand Lodge of England, and cannot be acknowledged as part of ancient Freemasonry, they may properly be considered as developements of similar phases of

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thought, and as correlative to the Craft in their privileges, their organization, and their history.

It is worthy of note that the right of Masons or Lodges to hold meetings in the Orders of Chivalry was inserted in the Act of Union between our two English Grand Lodges in 1813; this permission is, of course, confined to the orders then existing, and may be considered not only as a graceful compliment paid by the high contracting parties, but as an assurance that in the ceremonies of those chivalric institutions the "United Grand Lodge" was unable to perceive any grounds for censure or denunciation.

I may now glance at another objection which I have heard urged against knightly orders in general, and that has reference to the high-sounding titles appropriated to the officers and members. This objection is at first sight a plausible one, but is, nevertheless, susceptible of explanation. In the Red Cross Order we have three grades, in which the designations of "Knight," "Priest," and "Prince" are respectively applied to the several members. It is well known that the ceremony of installing a knight in the mediæval era was of a most solemn religious character, full of mystic symbolism, and highly calculated to impress the candidate with sentiments of honor and virtue. His sword represented at once—fortitude, justice, and mercy, and indicated the spiritual warfare with sin in which he was expected to engage. His lance was an emblem of truth—because truth, like the lance, knows no obliquity. The coat of mail was the symbol of a fortress erected against vice; and the shield reminded him that a true knight was considered as a shield interposed between the prince and the people to preserve the rights of both, and secure the blessings of peace. In the Priestly Order we are taught that the most acceptable incense to place upon the altar of the Deity is that true piety and love which should actuate our conduct through life; and when we arrive at the summit of our system, and have become both "Kings and Priests," in a spiritual sense, humility—that sacred virtue—is forcibly impressed upon our minds. I cannot, of course, enter into details upon this subject, but it is evident that these titles have a great significance and were not idly assumed for display and ostentation. A similar objection might indeed be levelled against the Royal Arch degree as, in Ireland, the chief officer is styled "King," and in other countries he, at least, represents the monarchical position.

But, however, interesting it may be to pursue these investigations, time will not warrant me in doing so to-night. I must trust to your kindness to excuse the desultory nature of these remarks, but if I have succeeded in throwing even a faint glimmer upon the relations which we bear, as members of this order to the great Masonic family, if I have been successful in removing, even one doubt as to the legality of our status, or the soundness of our principles, I shall esteem myself peculiarly fortunate. It is due to ourselves both as Masons, and Christians, to learn as much as possible of the views of those who preceded us in these chivalric degrees, in order that we may be able to defend our organization as a special body of Freemasons; and I am satisfied from what I know already, that we shall arise from the study, much instructed and edified. It will illumine many a dark page in the past history of Freemasonry itself, and will evince to the enquirer the real value of such a Christian Order, not only as a memorial of the early trials of our faith, or of its subsequent triumph and establishment, but as a constant stimulus to our drooping energies, to persevere in the practice of truth and virtue, and thus attain, in the mysterious Hereafter to the full perfection of wisdom in the mansions of everlasting light.

---

BRO. JAMES BRETT, P.M., P.Z., 177, 975, &c. An influential committee of brethren has been formed for the purpose of presenting this esteemed and able craftsman with a testimonial in recognition of his services to Freemasonry generally. The Treasurer is Bro. H. G. Buss, P.M. and P.Z., 127, Offord Road, N.; and the Secretary, Bro. R. Wentworth Little, P.M. and P.Z., 7, Gilbert Road, Kennington, S.E., by whom subscriptions will be received. All sums received will be acknowledged in THE FREEMASON.

MURDEROUS ATTACK ON A COLONIAL UNDER-SECRETARY BY AN EX-POLICE MAGISTRATE.—At the Brisbane central police-court, on the 22nd of December, Mr. Frank Sidney Bowerman, an ex-police magistrate, was charged with having, on the 24th November, attempted to murder Mr. Arthur Wilcox Manning, Under-Colonial Secretary. It appears that the accused went into Mr. Manning's offices, and struck the unfortunate gentleman upon the head with a tomahawk. The medical testimony proved that prosecutor's life had been in very great danger. Prisoner, who reserved his defence, was committed to take his trial.—[Bro. Manning is the Deputy District Grand Master of Freemasonry in Queensland.—ED. *F.*]

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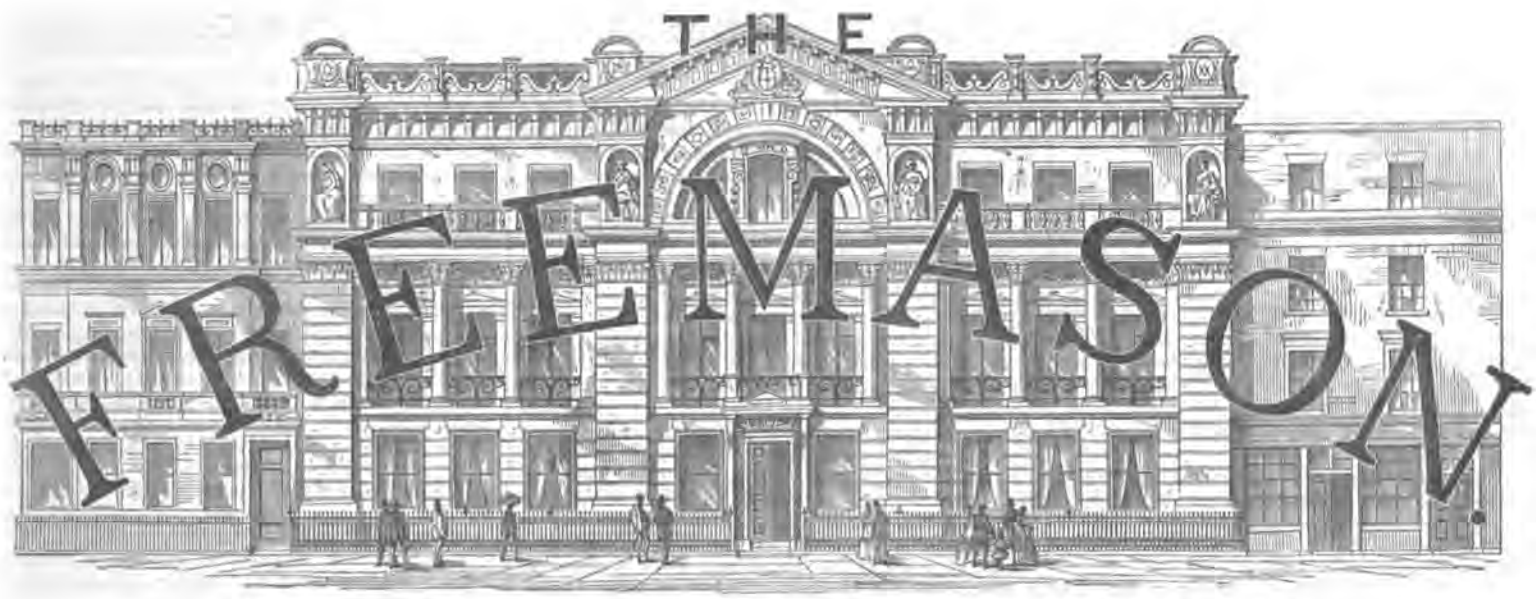
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"Truth is the Body of God, and Light is His Shadow."—PLATO

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No. 2 ] SATURDAY, MARCH 20, 1869. [PRICE 2D.

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## WHAT IS FREEMASONRY?

IT is said that a simple Atheniau of old, desiring to sell his mansion, took out a brick from the wall and produced it at the public place of auction as a specimen of the structure. In a somewhat similar manner we find Freemasonry estimated and judged by its enemies, and even by some of its friends, because they look at a part instead of the great harmonious whole. For instance, let us ask our Brother "Jovial" the question at the head of this article, and the chances are his reply will be—"Freemasonry? oh, an excellent institution—full of social fellows—meetings very pleasant," and so on. Another will tell us of its benevolent deeds, while others descant upon its antiquity, its universality, its mysteries, or its privileges.

Antiquarians carry us back from the many-sided Freemasonry of the present day to the mythological *scenas* of Egypt or Greece, and exultingly exclaim, "Eureka, we have found the dawning rays of Masonic light." Philosophers call to our aid Platonic theories and Pythagorean symbols; moralists pour upon us the wealth of wisdom found in rarest tomes; and mystics overwhelm us with rhapsodies of the Unknown and the Impossible.

Amid all these diverse and perplexing speculations we halt amazed—forgetting for the moment that each interpreter, like the ancient Athenian, is looking only at a detached portion of the building. Freemasonry is unquestionably a system of natural theology and morality, but, viewed simply as such, its mission on earth would be necessarily superseded by the authoritative teachers of creeds. Its chief, and, we may say, its most comprehensive doctrine is religious tolerance; it proclaims the right of every creature to worship his Creator according to the dictates of his own conscience, at the same time, however, enjoining the practice of every virtue. Upon its universality depends, in a great measure, its power of effecting good, and this leads us naturally to its benevolent aspect, and the utility of its mystic signs and tokens. One of the most sublime utterances of learned men predicts the establishment of an universal language, when the confusion of Babel shall be forgotten in the triumph of a common tongue. At present Freemasonry is the only medium by which men of different nations, unacquainted with each other's speech, can communicate their mutual wants or exchange fraternal greetings. The shipwrecked mariner, the wounded warrior, nay, even the captive at an Indian stake, have alike experienced clemency and compassion through the influence of the mystic bond; and this alone should endear the Masonic Society to every rational thinker.

We may also refer to the symbolism of the Craft as a singularly beautiful study for intellectual men. The highest and noblest precepts are inculcated by most appropriate emblems, some of which have passed out of the peculiar traditions of Freemasonry into current literature. For instance, "To act upon the square" is universally recognized as a synonym to walking uprightly and dealing with our fellow men upon the broad principles of honor and justice. But in thus briefly adverting to the more scientific and useful aspects in which Freemasonry presents itself to a thoughtful mind, we must not ignore the fact that our Brother "Jovial" also has some truth on his side. It may be safely alleged that there is no society in the world where order and regularity so much prevail at festive meetings, as at the assemblies of the Craft. This is due to the excellent laws and discipline handed down from our forefathers; and as long as those regulations are observed, we can see no objection to cementing the pleasing bonds of friendship by social intercourse and enjoyment.

## ZETLAND COMMEMORATION FUND.

The following is the text of the circular issued by the sub-committee of the Zetland Commemoration Fund, the substance of which was given in our last issue:—

Freemasons' Hall, London, W.C.,
16th March, 1869.

DEAR SIR AND BROTHER,

Many enquiries having been made as to the destination of this Fund, we have the pleasure to inform you that the M.W. the Grand Master (having consulted the General Committee) has been pleased to state that he is willing to accept the Fund for the following purpose, viz.:

"To invest it in the name of Trustees, and devote the interest to the relief of *distinguished brethren who may become distressed*, their widows, or relations depending on them. The disposal of it to rest with Lord Zetland for his life; and, after him, with the Grand Master for the time being. The Grand Master will fix hereafter such regulations as he may think proper for the administration of the Fund."

We have good reason to hope that this will meet with general approbation. We request that you will communicate it to the members of your Lodge or Chapter; and if their subscriptions have not been already sent in, we shall he glad if you will remit them without delay.

We remain, dear Sir and Brother,
Yours fraternally,
W. J. SIMPSON, JOHN M. CLABON } Hon. Secs.
JAS. TERRY, Secretary.

## THE INAUGURATION FESTIVAL AT FREEMASONS' HALL.

The first meeting of the Board of Stewards was held at Freemasons' Hall, on the 12th, and was very numerously attended, about 70 brethren being present. The V.W., Brother Æneas J. McIntyre, Grand Registrar, occupied the chair, and was elected President of the Board. Bro. T. Fenn, A.G.D.C., was chosen as Treasurer; Bro. J. Hervey, G. Secretary, Hon. Secretary; and Bro. H. G. Buss, Hon. Assistant Secretary.

A sub-committee, composed of 23 brethren, was then nominated to carry out the details in connection with the Festival, and we learn that the price of the banquet tickets is to be a guinea.

There will doubtless be a very large muster of the Craft at this Festival, and we heartily congratulate the Building Committee, and especially their distinguished chairman, Bro. Havers, upon the approaching termination of those arduous and protracted labors, which the highest and most disinterested zeal for Freemasonry could alone have induced them to undertake.

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# Reports of Masonic Meetings.

[The Editor will be happy to receive Reports of Lodge Meetings at the earliest possible moment, to insure their insertion.]

## THE CRAFT.

### METROPOLITAN.

DEPTFORD.—*Lodge of Justice, No.* 147.—This old lodge met on Wednesday, March 10th, at the White Swan Tavern, 217, High-street, Deptford. Bro. R. G. Batt, M.M., presided. He raised Bros. Speight and Courteney, and initiated Mr Henry Bunning. All the work was well done. Bro. G. Bolton, P.M., as arranged, was appointed the Steward to represent the lodge at the Inauguration Festival. Present besides those named, Bros. J. Percival, S.W.; J. Whiffen, J.W.; J. Lightfoot, P.M., Trea.; H. Sadler, S.D.; C. G. Dilley, D.C.; J. Patte, I.P.M; G. Bolton, P.M.; J. Cavell, P.M.; G. Chapman, P.M.; J. L. Winn, P.M., Tyler; N. Wingfield, P.M.; W. Ward, J. Ponder, W. Courteney, G. Gilbert, B. Belfour, S. R. Speight, G. T. Brown, G. Waterman, F. Golding, J. Roper, W. Scott, J. W. Taylor, S. Juppa, B. Coltar, J. Miles, H. Bunning, and others; visitors, Bros. J. W. T. Barrett, J.W., 871; R. E. Turner, 871; W. G. Hill, 1155, &c.

*Domatic Lodge, No.* 177.—A meeting of this numerous lodge was held at Anderton's Hotel on the 12th inst. The Brethren having assembled, the lodge was opened in due form by Bro Tanner, the W.M., assisted by J. R. Foulger, S.W.; T. Walford, J.W., and the rest of his officers. The lodge was then opened to the 2nd degree, and Bro. Tompkins, Blount, and Warren having given proofs of their proficiency in this degree retired. These Brethren being admitted, were then raised to the sublime degree of M.M. The lodge was then resumed in the first degree, and the minutes of the last meeting were then read and confirmed. Bross. Wright, Lewis, and Upham answering the usual questions in this degree retired. The lodge was then opened in the second degree, and these Brethren passed to the degree of F.C. The lodge having been resumed in first degree, and two gentlemen having been already approved of, were then regularly initiated into Ancient Freemasonry. In accordance with a notice of motion by Bro. Brett, P.M., altering the installation meeting from December to January, the same having been put to the lodge, was carried in due form. Bro. Brett informed the Brethren the M.W.G.M., Earl Zetland, had honoured this lodge, by selecting Bro. J. Smith, P.M., P.G.P., as one of the stewards for the inauguration festival. This announcement gave the greatest satisfaction to all the Brethren. A vote was then carried, that the expenses of Bro. J. Smith attending such stewardship, should be defrayed out of the funds of the lodge. A motion was then brought before the lodge that a summer banquet be held on the third Thursday in the month of July now next ensuing at the Crystal Palace, which motion was also carried. A Brother then moved that ladies should be permitted to attend such banquet, and the feelings of the lodge being strongly in favour of such a proposition, the same was agreed to unanimously. There being no other business, the lodge was then closed in due form with solemn prayer, and the Brethren adjourned to an excellent banquet, provided by Bros. F. and W. Clemo. The Brethren of this lodge have cause to be proud of the number of distinguished P.M's and members of the lodge who were present, and on the breasts of each, with one exception, was that mark of merit and esteem, the P.M.'s jewel, so highly prized amongst the members of the fraternity at large. Conspicuous by the absence of the reward of merit was the breast of the I.P.M. clearly, shewing that all preferment among Masons is grounded upon real worth and personal merit only." The members of this lodge may congratulate themselves upon being presided over by so able a representative of the K.S. chair, whose study is to promote the harmony of his lodge and support our noble charities Some excellent harmony having been rendered by several of the Brethren, an evening well spent was brought to a happy and fraternal close.

*St. Mark's Lodge, No.* 857.—The meeting of the above lodge was held on Tuesday, 16th March, at the Horns, Kennington, there being present Bros. Howell, W.M., B.E.G.L.; Anderson, P.M., as S.W.; Geo. Thück, J.N.C.L.R.; Harrison, C.M., Treas.; Hambly, J.D.; Bragg, J.D.; Doggoes, I.G.; H. F. Frances, Secry.; Gilbart, Morley, and other brethren. Visitors, Bro. Oven, P.P.G.D.; Sands and Lawson, of No. 4; and several others. The principal business of the evening was the installation of Bro. Frances as W.M. This ceremony was ably performed by the outgoing Master, Bro. Howell. Bro. Frances then appointed Bro. Thück, S.W.; Hambly, J.W: Goss, S.D.; Bragg, J.D.; Sands, I.G. The W.M. then presented in the name of the lodge a P.M. jewel to the eminent P.M. remarking that it had been well deserved, and he was sure Bro. Howell, had the good wishes of every member of the lodge. The jewel, one of excellent character and elegant design, was made by Bro. Kenning and greatly admired by the brethren. The lodge was then closed.

*Whittington Lodge No.* 862.—The last meeting of this lodge for the season was held at Anderton's Hotel, Fleet-street, on the 15th inst. The W.M. Bro. D. J. Davis opened the lodge, assisted by Bros. Weaver, S.W.; S. S. Davis, J.W.; Thompson, P.M., Treas.; Little, P.M., Sec.: Brett, Hurlstone and Quilty, P.M's, Salsbury, S.D., Jones, I G., Bergmann, Payne, Walker, Kern, Stone, Stevens, Dix, Taylor, Voigt, Schnegelsberg, Haley, Tunks, W. F. Smith, &c., and several visitors. Bro. Voigt, was passed to the second degree, and Bro. Kern raised to that of M.M., a donation of Ten guineas was voted from the General Lodge Fund to the Lodge Benevolent Fund, after which the proceedings were brought to a close, and the brethren adjourned to a superb banquet personally supervised by Bro. G. Smith the active and urbane manager, and the "Whittingtoncans" as usual, enjoyed a very pleasant evening in the interchange of fraternal sentiments and true sociality.

### PROVINCIAL.

CARDIFF.—*Glenmorgan Lodge, No.* 36.—An ordinary monthly meeting of this lodge was held in the lodge room on Monday evening last week, under the presidency of Bro. W. M. Samuel Nash. A deputation attended from the Provincial Grand Lodge to urge the claims of the Boys' School, a special effort being made this year to clear off the outstanding liability of £10,000 upon the building. Upwards of £23 was realized, which consisted of a small donation from the funds of the lodge, supplemented by private subscriptions of the members. The deputation was invited by the lodge to a supper, but was unable to attend from want of time, and a glass of wine in a room adjoining the lodge was obliged to be substituted.

DURHAM.—*Tee's Lodge No.* 509.—A lodge of emergency was held at Mason's Court, Stockton-on-Tees, on Monday, the 15th inst., present, Bros. Ralph Graham, W.M.; Smith, P.M.; Geo. Watson, I.P.M.; Emra Holms, I P.M., 531; M. Cadle, P.M., Acty., I.G.; Hart, Secty.; G. Janson, S.W.; Watson, J.W.; Wrightson, J.D.; E. Alexander, Secty., 531, &c. The lodge having been opened with solemn prayer, and raised to the second degree. Bro. Arthur Head was examined and entrusted, and having retired for preparation the lodge was opened in the third degree, and on his re-admission Bro. Head was raised to the sublime degree of a Master Mason, Bro. Smith performing the ceremony admirably. The lodge was then closed down to the first degree, when Bros. Joshua Byers and Wood, underwent the usual catechetical examination, which proving satisfactory, they were entrusted and retired for preparation, and on their return into the lodge which had been opened in the second degree they were passed to the degree of Fellow Craft. There being no more business before the lodge, it was closed in antient form and with solemn prayer. We were much pleased with the working of the lodge, which is composed of members with whom it is at once a pleasure and a privilege to meet, we wish as much could be said of every lodge in the province.

ASHBY-DE-LA-ZOUCH.—*Ferrers and Ivanhoe Lodge, No.* 779.—An emergency meeting of this lodge was held at the Town Hall, on Monday, the 8th inst., for the initiation of the Right Hon. Sewalles Edward Shirley, tenth Earl Ferrers, and other business. The event possessed additional interest from the fact that the noble candidate's father, the late Earl, took an active part ten years ago in establishing the lodge (named, in part, after him), and was nominated in the warrant as the first W.M., but he unfortunately died before the lodge was consecrated. The present youthful Earl (who only attained his majority last year), having decided, like his predecessors for several generations, to join the Craft, selected this lodge, from its associations with his father, in which to see the light of Masonry. The Dep Pro. G. Master (who had been associated with the late Earl and other brethren in establishing the lodge), paid an official visit on the occasion, accompanied by several P.G. officers, and was received with the usual honours. The lodge having been opened by the W.M (the Rev. S. Pyemont, *D.D.*, P.G.S.W.), and some preliminary business transacted, Lord Ferrers, who had been balloted for at the last regular lodge, was introduced, and the ceremony of initiation was conducted by the W.M. up to investment of the candidate with the Masonic badge. The chair was then taken by the D P.G.M., who delivered the charge to the novitiate, the explanation of the working tools, and, subsequently, the lecture on the tracing-board. He then requested the W.M. to resume his position, who completed the ceremony by delivering the final charge. The lodge having been closed, the brethren adjourned to the Queen's Head Hotel, where an elegant banquet was served in Bro. Love's well-known excellent style. The W.M. was supported on the right by the Dep. Pro. G. Master, and on the left by the Earl Ferrers. After the cloth was drawn, the usual loyal and masonic toasts were duly honoured, including that of the youthful Earl, who, in reply, expressed the pleasure he felt in being initiated into Masonry in the lodge which his father had assisted in founding, and he hoped that he might prove himself a worthy Brother of the Order. Among the brethren present on the occasion were, Bros. W. Kelly, D.P.G.M.; Rev. S. Pyemont, *D.D.*, W.M. and P.G.S.W.; Rev. Jno. Deuton, *M.A*, P.M., Secy., and P.P.G.S.W.; H. E. Smith, *J.P.*, P.M, and P.P.J.G.W. (as J.D.); S. Love, P.M. and Treas., and P.P.G.D.; G. F. Brown, P.M. and P.P.J.G.W.; E. F. Mammatt, S.W., and P.G., Reg.; E. Ison, J.W.; J. H. Garner, S.D.; H. Blood, J.G.; W. Canner, Taylor; and other members of the lodge. Visitors Bros. F. Goodyer, P.M., No. 523, and P.P.G., Secy., and P.P.G.S.W.; W. Weare, P.M., No. 279, and P.P.G.D.; A. M. Duff, W M., No. 523, and P.G.J.D.; W. S. Bethrey, No. 523, and P.P.G., Org.; Rev. Francis Stewart, Apollo University Lodge, Oxford; Albert O. Worthington, J.W., Royal Sussex Lodge, No. 353; the W.M., (Bro. Major); W. J. Gothard, P.M, Bellamy, S.W.; and John Upton, of the Abbey Lodge, No. 624, Burton-on-Trent; F. J. Baldock, No. 731, Arboretum Lodge, Derby; and others. From the apparently amiable disposition, and the modest, pleasing manners of Lord Ferrers, he will probably ere long become very popular in the province.

WHITEHAVEN.—*Lewis Lodge, No.* 872.—The usual monthly meeting of this lodge was held in the lodge rooms, College-street, Whitehaven, on Monday the 15th inst., present the W.M., Bro. Spittal, in the chair. Bros. Barr, P.M.; Morten, P.P.M.; J. McKelvie, W.M., of lodge 119; Secty. Bro. Hughes; Bro. Fearson, S.W.; Bro. Foster, J.W.; Bro. Ellis' S.D.; Bro. Gill, I.G. The lodge being opened the minutes of the proceeding meeting were confirmed. Bros. Mills, Gooding, J. Standwin were raised to the degree of Master Masons. The lodge was then adjourned to the following Monday, March 22nd, to complete the work laid out, which was too great to be completed within a reasonable hour on the 15th. The lodge was closed according to ancient usage. The Brethren, who were numerous, retired to the refreshment room and concluded the evening in a truly masonic style. The entertainment was enlivened by numerous songs, which were well sung, and great credit is due to the performers.

ABINGDON.—*Abbey Lodge, No.* 945.—On Thursday, March 11th, the above lodge held its monthly meeting. Present: Bros. John T. Morland, W.M.; Edward Morland, J.W.; W. Hedges, S.W.; H. D'Almaine, P.M., Sec., and other brethren. Bro. Walter Ballard was passed to the second degree, and Bro. J. H. Clarke raised to sublime degree. The election for a W.M. for the ensuing year was declared for Bro. John Blandy Jenkins, P.P.G.J.W., Berks and Bucks; for Treasurer, Bro. Richard Badcock. The annual meeting was fixed to take place on April 30th. The W.M. informed the brethren that he had been present at the Festival of the Boys' School, and had great pleasure in stating that the amount on his subscription list was £46.

SANDWICH.—*Cinque Ports Lodge, No.* 1206.—The installation of the W.M. of this lodge took place at the King's Arms Hotel, Sandwich, on Tuesday week, at half-past four o'clock. The Brethren having assembled, the lodge was formally opened, and the ceremony of installation performed by Bro. Hayward, of Margate, P.P.G.D., with his usual ability. The W.M., Bro. Mate, then appointed for the ensuing year, as his officers, Bros. J. N. Mourilyan, S.W.: W. Gardner, J.W.—Osbaldiston, S.D.; W. Woodruff, J.D.; Captain Gillow. Secy.; C. Leiberman, Treas.; S. Prentice; J. G. Grey, J. and R. Harrison, and W. Denne, Stewards. At the conclusion of the proceedings the lodge closed, and the Brethren adjourned to the Bell Inn, where a banquet was prepared by Mr. Sparks, in his usual superb style. There were present, besides those named above, Bros. H. Boys, P.P.D.G.M.; W. French, P.P.S.D.; and several other past and present P G. officers, also Bros. T. E. Mason, W.M., 738; H. Boys, W.M., Margate; T. U. Usher, W.M., 1096; Past Masters Cavell, Harding, and Bird, 784 In the course of the evening, the Worshipful Master presented Bro. T. F. Hulke, P.S.G.W., Kent, with a handsome P.M. jewel, in the name of the brethren of the Cinque Ports Lodge, in recognition of his valuable services as Master during the past year. Three professional brethren from London enlivened the evening by their presence and singing some excellent songs, duets, and glees.

PATRICROFT.—*Bridgewater Lodge, No.* 1213.—The annual meeting of this flourishing lodge was held on Thursday, March 11th, at the Bridgewater Hotel, at five o'clock. The W.M. Bro. James Parr, junr., was supported on the occasion by Bros. Stephen Bellott, W. Bowden, C. H. Preston, N. H.

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Hacking, John Parr, junr., F. W. N. Johnson, W. Dibbs, Jno. Taylor, J. B. Cavanah, Jno. J. Walwell, C. Molley, P. G. Marmick, &c., visitors:—Bros. John Bowes, P.M., P.Z., P. Prov., G. Reg., C and W.: D. W. Finney, W.M., 148, Cooper, W.M., 484, Collard, W.M., 1134, Nathan, P.M., 204. Thompson, S.W. 1134, Beswick, Barratt, and Duneville. The lodge was opened in due form when the minutes of the previous meeting were read and confirmed. The chair of K.S. was now assumed, at the invitation of the W.M., by Bro. John Bowes, P.M., &c., as Installing Master, when the lodge was opened in the second degree and Bro. James Parr, who had been re-elected W.M. was presented by Bro. D. W. Finney for the benefit of installation. The first part of the ceremony being completed, the lodge was opened in the third degree and subsequently a board of Installed Masters was formed and Bro. Parr placed in the chair of K.S., according to ancient custom. The M.M.'s F.A.'s and E.A.P.'s having been admitted, the usual proclamations made, and a salutation offered, the W.M. proceeded to appoint and invest his officers for the ensuing year viz:—Bros S. Bellott, S.W.; W. Bowden, J.W.; Rev. T. S. Beddoes, Chaplain; Preston, Trea.; Hacking, Sec.; John Parr and Johnson, Deacons; W. Dibbs, J.G.; John Taylor and J. B. Cavanah, Stewards, the whole of the addresses to the officers were delivered by the W.M. The lodge was duly closed and the brethren adjourned to the banqueting room. After the cloth was withdrawn the following toasts were duly proposed and responded to:—The Queen, by the W.M.; the Prince and Princess of Wales and the rest of the Royal Family, by the W.M.; the M.W., the G.M., the R.W., the D.G.M., and the Grand Lodge of England, by the W.M.; the R.W., the Prov. G.M.; and the G.L of the Province, responded to by Bro. Finney; the Prov. G. Lodges of the neighbouring Provinces, responded to by Bro. Collard; the Installing Master, responded to by Bro. Bowes; the W.M., proposed by Bro Cooper and duly responded to by the W.M.; the Warders and Officers of No. 1213, responded to by Bro. Bowden, jnr.; the Visitors, responded to by Bro. Cooper; the Musical Brethren; the Ladies proposed by the W.M., responded to by Bro Hacking; The Tyler's Toast. We must not close the report of this agreeable meeting without recording the obligations of the lodge to the musical brethren, who were under the direction of Bro. Beswick, organist of St. Ann's, Manchester.

SCARBOROUGH.—*Denison Lodge, No.* 1248.—This new and select lodge met at the lodge rooms, Grand Hotel, Scarborough, on the 11th March, when there were present:—Bros. J. O. Surtees, W.M.; H. A. Williamson, P.M., W.O., S.W.; J. Groves, J.W.; J. Donner, Secy.; J. E. Green, S.D.; H. W. Garnett, J.D.; H. C. Martin, P.M., I.G.; J. Verity, Tyler,; Bros. Kitchen, Knight, Jarvis, Fricour, Delamere, Symonds, 200; R. H. Peacock, S.W., 200; B. B. Jackson, 643; Evans, 139, and Walshaw. The lodge was opened, at 7 p.m., and the minutes read and confirmed. Bro. the Hon. P. Stanhope was ballotted for and elected a joining member; Mr. Thorpe was balloted for and elected, and, with Mr. Mason (elected last meeting), proposed, admitted, and initiated in a very able manner by the W.M. Bros. Knight, Jarvis, and Fricour passed an examination in the first degree, and retired. The lodge was opened in the second degree, when the above-named three brethren were re-admitted, and passed to the second degree by the W.M. The working of the lodge was all that could be desired, and no doubt it will in a very short time be one of the best in the province. The lodge was closed to the first degree, when one gentleman was proposed for initiation, two brethren for joining members; some other business in reference to by-laws, &c., was discussed, and the lodge was closed in harmony at 9 p.m.

## IRELAND.

DUBLIN.—*Lodge No.* 666.—The members of this lodge dined together on Thursday evening last week, in the Antient Concert-room, Great Brunswick-street, on the occasion of the installation of officers. Covers were laid for sixty. There were a large number of visiting brethren present. The room was tastefully decorated for the occasion, and when brilliantly lit up presented a very animated appearance. The W. M. presided, and was ably supported by his officers. The dinner was of a most substantial character, and included every delicacy of the season, reflecting much credit on the caterer, Mr. Meighan, of Cecilia-street. The wines, which were of the choicest vintages, were supplied by Messrs. Fawcett and Co., of Henry-street. When the cloth had been removed, the W. M. proposed the usual loyal and Masonic toasts in most happy and felicitous language, which were responded to with enthusiasm. A brother gave several recitations, which called forth the plaudits of all present. Brother O'Donohoe sang during the evening, and accompanied many of the brethren in admirable style. Although this lodge is of comparatively recent formation, the rapid strides it has made is highly creditable to its members and honorary secretary, and its numbers are fast increasing Its working is such as would do honor to older and more pretentious lodges. The evening was spent in a most agreeable manner, and the brethren separated in "peace, love, and harmony."

# *THE ROYAL ARCH.*

### PROVINCIAL.

WARRINGTON.—*The Chapter of Elias Ashmole, No.* 148.—The annual convocation of this chapter was held at the Chapter Rooms, Sankey Street, on Monday March 9th, at three o'clock. The chapter was duly opened by Comps. John Bowes, M.E.Z.; Kerne, A. H.; Robt. Stevenson, J. When the rest of the Comps., about twenty, were admitted and the minutes read and confirmed. At the request of the M.E.Z, Comp. Kerne as Installing Principal, the following Comps. were duly installed and invested, viz:—Comps. John Bowes, as M.E.Z; Robt. Stevenson, H.; D. W. Finney, J.; W. Mossop, E.; H Syred, N.; W. Richardson, P.S.; Jas Johnstone, Janitor. There being no further business the chapter was closed with the usual solemnities and the Comps. adjourned to the Lion Hotel for tea.

# *ORDERS OF CHIVALRY.*

## KNIGHT TEMPLARS.

### PROVINCIAL.

LIVERPOOL.—*Jacques de Molay Encampment.*—A Conclave was held on the 12th inst., when Sir Knight Captain Thomas Berry, was installed Eminent Commander, by the Very Eminent Deputy Provincial Grand Commander of Lancashire, Sir Knt. William Henry Wright.

## RED CROSS OF ROME & CONSTANTINE.

### METROPOLITAN.

*Macdonald Conclave, No.* 14.—In pursuance of a circular issued by the principal officers and members of the Macdonald Lodge, No. 1216, expressing their intention to found, under the authority of the Grand Council of the Order of Red Cross of Rome and Constantine, a new Conclave of Knights Companions of that Order, an assembly was held at the lodge rooms, at the Head Quarters of the 1st Surrey Rifle Volunteers, Camberwell, on Friday, the 12th inst. Amongst those present were Sir Knts. Colonel Francis Burdett, G.H.C., P.S.G.W. of England, Representative from the Grand Lodge of Ireland; R. W. Little, G. Recorder; H. C. Levander, M.A., M.P.S., No. 6, G.A. Treas; W. F. N. Quilty, P.S., No. 6; G. Kenning, P.S., No. 1; A. J. Lewis, P.S., No. 1; F. Walters, P.S., No. 3; J. Mayo, V.E., No. 2; H. Child. jun., V.E., No. 1; James Stevens, V.E., M.P.S., designate No. 14; J. J. Caney, No. 6; &c. Of others invited, letters of regret for non-attendance were received from Sir Knights E. P. Roper-Curzon, John Thomas, No. 6, J. S. Charlton, James Brett, John Read, H.P., No. 6, George Powell, G.S.B., &c. Sir Knight R. Wentworth Little, Grand Recorder, having taken the regal chair—Sir Knight H. C. Levander officiating as V.E.—the Conclave was duly opened, and Sir Knight James Stevens, V.E., the Senior Warden of the Macdonald Lodge, No. 1216, was installed by the Grand Recorder as M.P.S. of the new Conclave, and saluted according to ancient and solemn form. The following brethren of the Macdonald Lodge were then admitted into the Order, viz., Bros. Alexander Lodwick Irvine, Major of the 1st Surrey Rifle Volunteer Corps, P.M., and P.Z., W.M, No. 1216; Polydore De Keyser, J.W., No. 1216; Capt. Travers B. Wire, W.M., No. 171, Org. 1216; Capt. T. G. Irvine, No. 1216; Dr. Eugene Cronin, Treas. No. 1216; J. H. Hastie, Henry Hammond, M. S. Larlham, and Arthur Kethro, all of No. 1216; and W. Grant as Sentinel. The Conclave was then called off for refreshment, during which period the thanks of the new Conclave were tendered to the Sir Knights who had rendered service by their attendance; the M.P.S., Sir Knight Stevens taking occasion to comment upon the extreme readiness with which the Inspector-General for Surrey, Col. Francis Burdett, G.H.C., and Grand Recorder R. W. Little, had replied to the calls made upon them for assistance. The toasts to these illustrious Companions having been duly honoured, were responded to in terms which were most gratifying to the members of the new Conclave, who could not fail to appreciate the compliments and recommendations enunciated. Major Irvine, in a brief but effective speech, expressed his sense of the obligation conferred by the presence of so many distinguished visitors, and on behalf of the new Conclave extended a pressing invite to a future lodge meeting at about the period of which they would be enabled to judge how far the Macdonald Conclave would have justified their exertions by the progress then made. An assurance was given by the M.P.S. that the new Conclave would avail itself of that knowledge of military drill and discipline, which would be so essential in securing perfect and effective working, and that care would be taken in the selection of Generals to provide for such efficiency. The toast of "Success to the Macdonald Conclave, No. 14," having been most enthusiastically responded to, the Sir Knights adjourned to the lodge-room for further labours. A College of Viceroys having been duly formed, Sir Knight Major Irvine, was admitted to the rank of V.E., this most impressive ceremony being ably performed by the Grand Recorder, who subsequently raised the new Sir Knight to the rank of Sovereign of the Order. The Conclave was then resumed to the lesser degree, and the newly-made Sir Knights were re-admitted, Sir Knight Stevens occupying the chair of M.P.S., Sir Knight Major Irvine, that of V.E. It was then ordered that an early meeting of the Members of the Conclave should be held, at which the several officers should be appointed, and the further necessary measures for complete establishment to be decided upon. The Conclave was then closed in due form, and the Companions separated with gratification in the work of the evening, and great hope and desire that No. 14 in this chivalric institution would in time become an ornament to the Order of the Red Cross of Rome and Constantine.

[Pressure of matter compels us, at the last moment, to postpone several reports of lodge meetings, and also to greatly curtail our *resume* of the Grand Festival below.]

## THE ROYAL MASONIC INSTITUTION FOR BOYS.

The 71st Annual Festival of this excellent Institution was held at the New Hall, Great Queen-street, on Wednesday, the 10th inst., under the presidency of our highly popular Deputy Grand Master, the Earl de Grey and Ripon, P.G.M. for West Yorkshire, and proved not merely a success, but a triumph. We may briefly state that the Institution was founded in 1798 by the "Ancient," or "Athol" Masons, at which period six children were admitted to its benefits—successive developments have resulted in its expansion as a great educational establishment worthy of the noble Craft, and providing not only clothing and maintenance for 105 boys, but those treasures of science and knowledge which will enable them in after-life to become fit members of a free and civilized community. To achieve this great object, heavy expenses have been necessarily incurred in the erection of suitable buildings to accommodate so large a number of children—and, we trust, eventually a still larger number—but English Masons have magnificently responded to the appeals made to their sympathy and support, as would be seen by our report of the proceedings last week. The noble Lord in the chair was supported by about 350 brethren, amongst whom were:—Bros. Augustus Smith, Pro. G.M. for Cornwall; Stephen Blair, Pro. G.M. for East Lancashire; Lord Eliot, P.G.W. and D. Pro. G.M. for Cornwall; Llewellyn Evans, President of the Board of General Purposes; John Hervey, G. Sec.; William Farnfield, P. Assist. G. Secy; E. H. Patten, P.G.S.B.; Udell, P.G.D.; Spiers, P.G.S.B., and D.P.G.M. for Oxfordshire; Head, P.G.D.; Browse, G.D.; Major Creaton, P.G.D.; H. Bridges, P.G S.B.; Hyde Pullen, P.G.S.B., and D. Pro. G.M., Isle of Wight; W. Young, P.G.S.B.; Rev. C. Woodward, Chap. to the Institution; Col. L. Cole, P.G.W.; L. B. P. Metham, D.P.G.M. for Devonshire; Dr. Jabez Hogg, P.G.D.; Murray, D.G.M. for China; Dr. Senior, P.G. Chap.; Bentley Shaw, G.S.D. D.P.G.M. for West Yorkshire; J. M. White, P.J.W. for West Yorkshire; Peter Matthews, Sec. No. 11, and Treas. 507; Capt. Cope, P.G.S B., and Prov. G.W. for Cheshire; W. R. Callender, D.P.G.M. for East Lancashire; E. Farthing, P.P.G. Supt. of Works for Herts; H. Thompson, P.M. 177 and 1,158; E. Farmer, W.M., 28; A. Avery, P.M. and Treas. 619; H. Massey, W. M., 619; Major A. Irvine, W.M., 1,216; and J. L. Hine, P.P.G.T., P.P.G.W. for East Lancashire; &c.

After the usual loyal and masonic toasts had been duly honoured, the Chairman gave the toast of the evening—"Success to the Royal Masonic Institution for Boys," in an eloquent speech, which was received with great applause.

Bro. Binckes then read the list of subscriptions and amongst them were:—The noble Chairman, P.G.M. for West Yorkshire 500 guineas; the Provincial Grand Lodge, 500 guineas; 58 Stewards for West Yorkshire, 2,411 guineas, making the subscriptions for West Yorkshire £3,015; &c. The following were the contributions by London lodges:—Fidelity, £67 4s; Somerset House, £17 17s; Westminster and Corner Stone, £49 7s; York Lodge of Perseverance, £29 7s; Albion, £45 3s: Royal Alfred, £101; Neptune, £53 11s; Strong Man, £51 14s; Mount Lebanon, £133 7s; London, £105; Macdonald, £37 16s.; Beedon, £56 4s., &c., &c. The total amount of the London lodges was £2,629, and the provinces, exclusive of the above-named, £2,409.

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## Masonic Miscellanea.

MASONIC ARCHÆOLOGICAL INSTITUTE.—The third meeting of this Institute will be held at the Freemasons' Hall, Great Queen-street, W.C., on Tuesday, March 23rd, at 7·30 p.m., when a paper will be read by W. Besant, Esq., M.A., upon "The recent discoveries in connection with the Palestine Exploration Fund." Chair to be taken at eight o'clock precisely.

BRO JAMES TERRY, P.M., 228, will work the ceremonies of Consecration and Installation, at the Sincerity Lodge of Instruction, Cheshire Cheese Tavern, Crutched Friars, on Monday next, March 22nd, at 7 p.m. Musical arrangements by Bro. Seddon.

IN consequence of the lamented death of Bro. George Raymond, the Masonic Concert which was to have taken place at Benner's Ball-room, Tralee, on Friday evening last, is POSTPONED until further notice.

## Births, Marriages, and Deaths.

[Announcements of Births, Marriages, and Deaths relating to the Craft, or their families, will be inserted, free of charge, if properly authenticated.]

DEATH.

On the 11th inst., at Dublin, Bro. George Raymond, proprietor and editor of the *Kerry Evening Post*, aged 50.


# The Freemason,

SATURDAY, MARCH 20, 1869.

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The Editor will pay careful attention to all MSS. entrusted to him, but cannot undertake to return them unless accompanied by postage stamps.


## ROYAL ARCH MASONRY.

IT is well known that the ceremony of the Royal Arch degree, as adopted by the Grand Chapter of England in 1834, differs very materially from that practised in Scotland, Ireland, or America. Here, it is recognized as the completion of the third degree, and Master Masons of 12 months' standing are eligible for exaltation. Other degrees are interposed, in the countries we have named, between the M.M. and the R.A. degrees; such as the Mark Master, the Past Master, and the Most Excellent Master. In some of the States of America they supplement the R.A. by two degrees called Royal and Select Masters, and the result is, practically, that a brother receives nine degrees in America, the essential secrets of most of which he can obtain in England by four steps.

This is certainly a strange anomaly, and we consider that some notice ought to be taken of the fact by the Grand Chapter of England. The Mark degree in this country is a separate jurisdiction, but the so-called P.M.'s and M.E. Masters' degrees have no footing amongst us. Cannot we arrive at some uniformity in this respect with our English-speaking brethren of other lands? We are strongly of opinion that the English ceremony is complete in itself, and—when rendered by companions who thoroughly appreciate its merits—its language is both impressive and sublime.

There is at present a disposition in many quarters to weed the Masonic Ritual of those literary solecisms and anachronisms, which have crept in from time to time through the carelessness of uneducated instructors; and, no doubt, so desirable a reform will eventually be carried out.

We especially invite the attention of Royal Arch Masons to this important subject, and shall be glad to hear the opinions of our brethren generally, both at home and abroad.

## The Editor's Portfolio.

### A MASONIC ODE.

God the Almighty Founder spake,
And worlds on worlds from chaos rolled;
The sun, o'er mountain, vale and lake,
In splendour spread like molten gold.
The moon, and countless stars were given,
Night's chasms of darkness to illume;
Revealing o'er the face of Heaven
Their radiance 'midst the wondrous gloom.
Since the first sunbeam kissed the flowers
Of Eden with divinest light,
The sun with still unwearied powers
Clasps Earth in his embraces bright.
The moon's mysterious circlet still
Floats calmly thro' the elysian air.—
Obeys her glorious Maker's will,
Whose eye beholds as everywhere.
Thus constant we, from olden time
Unchanged, pursue our mystic lore,
And gather knowledge, truth sublime,
From spheres of Light for evermore.
And may we ever firmly stand,
Brothers united heart and hand,
Till all the world shall wondering see,
Heaven's type in our Freemasonry.

R. WENTWORTH LITTLE.

Written 29th May, 1861.

### A MASONIC TOAST.

If we have but little, how many there are who have less; so ne'er let the heart, nor the hand, nor the door be closed to the claims of a friend in distress.

### MASONIC EXHORTATION.—FROM THE GERMAN.

O thou! whom we have initiated in the doctrines of wisdom, Son of Virtue and Friendship! listen to us, and open thy heart to the serious precepts of Truth. We will show thee the path to happiness of life, the way in which thou mayst please thy Creator; how thy mayst employ with bening success, for the benefit of mankind, all the means which Providence has entrusted thee with, and thus procure thyself the sacred pleasure of benevolence.

## Masonic Jurisprudence.

It is generally known that in Ireland the chivalric and other degrees are recognized by the Craft authorities, but "no jewel, medal or device belonging to any Order or degree beyond that of Master Mason, in which however the Jewel of a Past Master is considered to be included" can be worn in the Grand Lodge. This is perfectly correct, as every degree in Masonry ought to be kept separate and distinct, and the strict observance of this law maintains the universal principles of Craft Masonry.

The first or third degree can only be conferred upon one brother at a time and one degree only at each meeting according to the Irish Book of Constitutions. In Scotland extraordinary laxity exists in these particulars, and even in England we have seen four or five brethren "hurried" through a degree at the same time. There ought to be a cosmopolitan law upon this subject.

The following curious article exists amongst the laws of the Grand Lodge of Ireland, and, to say the least, is unusual:—"107. If a lodge shall initiate any person who shall be a sheriff's, coroner's or marshal's bailiff, or a livery servant, the officers and members of the lodge present on such occasion shall be suspended during the pleasure of the Grand Lodge. Any brother exercising any of these occupations after he has been admitted a member of the Order, shall forfeit all his rights as a Freemason, so long as he shall continue to exercise such occupation; and any lodge which shall receive or admit among them any brother exercising any of the aforesaid occupations shall be punished as the Grand Lodge shall direct."

DEAR SIR,—Under the heading of "Masonic Jurisprudence," you say *Regularly Installed Masters* under any jurisdiction are permitted to assist at an English Board of J.M.'s. "Scotch P.M.'s are inadmissable, as they know nothing of the secrets restricted to the chair." Would you kindly in your next, explain the reason why "Scotch Past Masters," are debarred from taking part at a Board of English J.M.'s.—Yours fraternally, P. M., Hartlepool, March 17th.

[In Scotland, a Brother elected to the chair of a lodge is inducted into office in the presence of the *Master Masons*, and does not receive the secrets of an Installed Master, a degree which is not recognised by the Grand Lodge of Scotland—he cannot therefore be admitted to a Board of J.M's.—ED. *F.*]

## Multum in Parvo, or Masonic Notes and Queries.

*Ancient and Accepted Rite.*—The statement to which "Rose Croix" alludes as to a warrant of 1721, granted by The Pretender to certain London Knights, first appeared in the *Freemason's Magazine* on the authority of Bro. Matthew Cooke, who has the reputation of being well acquainted with ancient documents. So many unfounded attacks are made on the Chivalric Orders, that it requires some little consideration to enable us to see that there is nothing at all improbable in the existence of such a document, which is said to be unquestionably genuine There are scores of certificates knocking about Lancashire, which date and connect the revised Templar ceremony with a degree, having several points in common the 17th A. and A. R. *year of revival* 1686. Were this date too early, how came Philip of Orleans in the year 1705 to anathematise the Stuart, or "Scottish Templars with their Brethren of St. John of Jerusalem," who had established High Grade Masonry at Arras. The Charter, which must have been forged between 1681 and 1705, admits they altered the secrets to distinguish them from the Scotch Order. See a copy in Brother Richard Woof's work on the Order of St. John and the Temple.—JOHN YARKER, Manchester.

*Catenarian Arch.*—If a rope be suspended loosely by its two ends, the curve into which it falls is called a catenarian curve, and thus inverted, forms the catenarian arch, which is said to be the strongest of all Arches.—ANTIQUARIUS.

*The Eagle.*—An eagle in heraldry, is the symbol of royalty as being the king of birds, and for that reason was dedicated by the ancients to Jupiter. The eagle has been borne as an ensign or standard by several nations, particularly by the Persians and Romans, and the double-headed eagle with the latter people, denoted the union of the Eastern and Western empires. An eagle on medals imports empire, divinity, or providence; with the word *consecratio* annexed, it expresses the apotheosis of an Emperor. R. W. L.

*The Palmtree.*—The Phœnicians gave the name of Phœnix to the palm-tree, because when burnt down to the very root, it naturally rises again, fairer than ever.—R. W. L.

*The Dog.*—The figure of a dog was introduced into the ceremonies of the Mopses a pseudo-Masonic Order in Germany, as an emblem of fidelity.—VIATOR.

*Rosaic Rite.*—An able paper on this system by Bro. G. Lambert, was read at the last meeting of the Masonic Archæological Institute I was not present, but Bro. Lambert has since informed me that the "Red Cross of Constantine" formed part of Bro. Rosa's series of degrees. If the proofs are susceptible of publication, our well-read Brother would confer a boon upon the Anglican Order of Constantine, by stating all he knows respecting it. Hitherto my impression has been that the "Red Cross" was not a portion of Rosa's Rite, but was introduced into Germany, in 1754, by Baron Hunde, the founder of the Rite of Strict Observance, a modification of which system embraced a degree called "Master of the Red Cross," since adopted as the summit of the Swedish Rite.—G. RECORDER.

The late Bro. Oliver, in his remarks concerning the Three Druidical Pillars which still remain in Penrith Churchyard, Cumberland, observes that our best Antiquaries have been puzzled to account for their being inscribed with a cross But this doubtless, he states, arose from the anxiety of the first Christian Missionaries to transfer the devotional attachment of the natives from a lifeless Image to the Eternal God, by assuming the great emblem of Christianity, which had indeed been previously used by the Druids, but with a different signification. Now with all due submission to such learned authorities, I should rather suppose that the figure which he imagined was made by the Missionaries was the sacred and mysterious character Tau, which the Druids were uniformly accustomed to inscribe on all their monuments, although in most cases the character from the lapse of ages, and the effect of time is now no longer legible. It is remarkable that there should be three, corresponding in number with the Thoths or symbolical divinities of the ancient Egyptians, and also to the three Masonic columns, Wisdom, Strength, and Beauty. R. W. LITTLE.

Where can I find a fair and candid statement of the charges which the Roman Catholic clergy bring against Freemasonry, and the grounds on which they base their denunciation of the Craft? Where can I find a good reply to those charges?—ASHLAR.

His Royal Highness Prince Arthur will, it is expected, be present at the Grand Masonic Ball which is to held at the Exhibition Palace, Dublin, on Friday evening, 9th proximo.

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# Original Correspondence.

[The Editor is not responsible for the opinions expressed by Correspondents.]

## TEMPLAR UNIFORMITY OF RITUAL.

*(To the Editor of The Freemason.)*

DEAR SIR AND BROTHER—Now that our Ancient and Noble Order of the Templars of St. John are about to amalgamate throughout Britain—the desirability of which I was the first to impress upon our brothers—There is an excellent opportunity such as will never again occur, of accomplishing uniformity of ritual by getting rid of the false and spurious grand office from the list, together with the still more absurd ritual of 1851.

I am persuaded that none but a grand master in his dotage would ever have allowed such an abortion to be brought before Grand Conclave, nor would such a ceremony and such a list of offices have been proposed, if the compiler had been possessed of the slightest knowledge of ancient chivalry and its ceremonies. Though I would by no means recommend the Scotch and Irish rituals on their entirety, yet the former have a very excellent ritual which they have accomplished by adhering to the ancient side of the English ritual of 1686 and 1791, and our own Grand Conclave, would do well to follow the example set them north. If they wish the educated portion of our Order to stand by them, uniformity must now come and for us to make the slightest attempt to cram our own folly down the throat of the Scotch and Irish would be suicidal. The mistakes we have made arise through our constant habit of pushing men into the *highest* offices, who beyond parrot-like repetition of masonic ceremonies—which is the very worst qualification in a chivalric order—are utterly incapable from want of knowledge, to fill the *lowest* offices in the order.

There are one or two able men amongst the present ritualistic commissioners, and it is to be hoped that they will not allow any ignorant clamour to stand in the way of their *reforming it altogether.*

Fraternally yours,
TRIANGLE.

## THE CHIVALRIC ORDERS.

*(To the Editor of The Freemason.)*

DEAR SIR AND BROTHER,—As a Hebrew brother, permit me to express the gratification with which I read Bro. Little's exposition of the Christian or Chivalric Orders. In common with many other brethren, and especially my co-religionists I had always considered those orders to be grossly sectarian if not intolerant, and contrary to the spirit of Freemasonry.

The mazes of multitudinous degrees rejoicing in extraordinary names such as "Knights of the Brazen Serpent." "Commanders of the Stars" *cum multis aliis* were supposed to have so bewildered the ideas of masons as to have obliterated the traces of craft teachings. These, however, it appears, are the follies of foreign brethren, and I am truly glad to find that the representatives of Christian degrees in England are such true and genuine masons.

The claims set up on behalf of the Red Cross Order seem to be rational and I can assure its members that Jewish brethren have no wish to breathe a word against the honest convictions of any man whether mason or otherwise.

All we desire is to meet, our Christian brethren on terms of full equality in the ample halls of Freemasonry; and we shall be pleased to learn that amongst our masonic associates there are none who have entered into vows of intolerance or bigotry.

Can Bro. Little inform us whether the Rose Croix and other high degrees are free from this objection; as I know some Hebrew brethren on the Continent who allege they are not. Wishing your new paper every success.

I am, dear Sir and Brother, yours fraternally,
A LEVITE.

## TESTIMONIAL TO BRO. BRETT.

*(To the Editor of The Freemason.)*

DEAR BROTHER,—I am delighted to hear that justice is about to be done to the worth of Bro. Brett, the esteemed Preceptor of the "Metropolitan Chapter of Instruction," and shall be happy to contribute my mite (with many others) in appreciation of his valuable services to the Craft Universal.

It is impossible for me to express my opinion of his merits as a *Masonic Instructor*, and besides which, he is so generally known, that any such attempt would be superfluous. He has no superior in the Royal Arch Ritual as an instructor, and as it is more particularly in that department that his energies and patience have been directed, I trust Companions especially will support the movement with fervency and zeal. Let it be a numerous and hearty subscription-list, for Bro. Brett deserves our warmest thanks for so long a devoted life for the Craft.

W. J. HUGHAN.

# Masonic Antiquities, Records, and Bibliography.

## SPECIMENS FROM A MASONIC QUARRY.

BY WM. JAMES HUGHAN, P.M., No. 131 TRURO,

*Author of "History of Freemasonry in Cornwall," "Sparks from a Mason's Anvil," &c.; Masonic Correspondent of "The Voice of Freemasonry," for England; Corresponding Member of "German Masonic Union," &c.*

### SPECIMEN No. 1.—OPERATIVE MASONIC LODGES.

*(Continued from last week.)*

The St. John's Operative Lodge, Seatown, Banff, stands as No. 92 on the Roll of the Grand Lodge of Scotland, and was warranted A.D. 1764. The appended bye-laws of the lodge, dated A.D. 1765, are exceedingly curious, and afford an insight into the lax arrangements and discipline then prevalent among country lodges. As the Grand Chapter of Scotland was not formed until the second decade of the present century, Royal Arch Masonry may be said to have run wild in the north for some seventy years or more. Generally, however, the working of both this degree and the Knights' Templars contributed to improve the finances of the lodge; and it will be seen, as the records are still farther examined, that the Benefit Societies usually attached to the Operative Lodges of the eighteenth century offered additional advantages to the promoters of the higher degrees so called. It is impossible now to decide whether Scotland obtained the Royal Arch degree from England, or the latter from the former. One of the two must have occured, as it was evidently a foreign production originally, and seems to have flourished about as early in England as in Scotland, and then subsequently in Ireland. The following references to the degree, though not the earliest known, are at least the oldest bye-laws ever published, or that have seen the light of late years. According to Dr. Dassigny, the degree was unknown in Ireland A.D. 1744; and before A.D. 1740 we can find no reference to Royal Arch Masonry anywhere. Stirling Chapter is said to possess the earliest minutes, dated 1743, but these have never been made public, and, on enquiry of some of the brethren there who would be likely to know, they actually seem as ignorant of their nature as we ourselves. In the absence then of other documents, these bye-laws may fairly be assumed to be the earliest extant. England cannot produce any records of the Royal Arch being worked in this country anterior to 1750, so we must be content to read the excerpts of minutes from elsewhere. The original form of the laws has been preserved, and the copy has been most carefully made and examined, to prevent the slightest inaccuracy, from the minute book itself. In the list of chapters under the Supreme G.R.A Scotland, it is placed as No. 4, 1765. As No. 8 is only acknowledged to have been instituted 1818, and No. 1 no earlier than at 1779; while No. 2, though said to have been worked as far back as A.D. 1743, is after all but of uncertain date. We think the Operative Chapter of Banff should be honored with the first position on the roll.

### LAWS OF ST. JOHN'S OPERATIVE LODGE, BANFF, SCOTLAND, A.D. 1765.

At a Meeting of the Operative Lodge of Banff St John's Day, one Thousand Seven Hundred and Sixty Four. The following Members being Present and Paid in their Quarterly pennice

Here follows a list of 42 members.

The Members in Office for this year
JOHN RHIND Master
ROBERT MAIR Seneor Warden
WILLIAM MATHESON Juneor Warden
JOHN ORD Treasurer
GEORGE FAITH Secretarey

Banff, 7th January 1765. Regulations and by Laws for the Free and Accepted Masons of the Operative Lodge of Banff.

1st. The Right Worshipfull the Master can Congregate the Lodge when and where he Pleases within the Town of Banff.

2d. The Lodge shall meet the first Tusday of every month at the usual place unless otherwise intimated by the Master, the Expence of these Meetings must be paid by the Members its optional to any one to Attend or not Unless they be Summoned by order of the Master.

3d. Our Great annual festival is St John the Evangalist's day the Twenty Seventh of December at which time Every Member of the Lodge must Attend and account for his Quarterly payments which is three pence Sterling Quarterly to each Operative mason and four pence half-pennie to each Geometrical mason. Such as do not pay up those at that day are Lyable to be Prosicuted for the same. The place where the Lodge is to Conveen upon St John's day shall be appointed by the Master at the Monthly meeting preceeding

4th. Upon St. John's day the Twenty Seventh of December Annualy the Master and Wardens are to be Chosen this Viz the former Master names the Sucessor, who if aproven of by the Lodge is to be installed and Salliated by the Master and Brethrerine with the usuall solemnity if not aproven of the Lodge proceed to the Election of a Master by Balating and the Brother that has the majority of Vots is to be Installed by the former Master and Congratulated by the Lodge as usuall the new Master Chuses his Wardens who if not aproven of they are to be chosen by Balating.

5th. That in the Master's absence the Sr Warden opens the Lodge and the last Master or any orther that has acted as Master formerly take the Chair and act as Master that night.

6th. The manner of Admiting any person into this Lodge must be by petitioning and no such petitioning can be received but by Balating and if one single one appears such Petition must be Rejected when any Objection hapens the Master shall call every Member one by one untill he has gone through the whole to seperate them in order to give that member who did Object an opertounity of giving his reasons therefore without being Distinguished and if the Master satisfies such a Brother so as to relieve such scruples the Master then Deliver the Petition Received.

7th. Each member at his admition shall pay halfe a Crown as dues to the Grand Lodge who ever he be and every one who shall have a title to a concern in the publick Fund of the Lodge who has served a Master of the said Lodge shall pay at his admition the sum of Fifteen Shillings Sterling for Entred Aprentice Five Shillings For Fellow Craft and Ten Shillings for Master and every one who has not served as above mentioned shall pay for the first part one Pound Ster for the second Ten Shillings and for the Third Ten Shillings and any Member who wants to attain to that parts of Royal Arch and Super Excellent shall pay two Shillings and Sixpence to the Publick Fund for each part. All Master's Eldest sons shall be Entred Apprentice Gratis upon Clearing the Expences of the Meeting.

8th. That no member but an Operative of the said Lodge shall be Master or office bearer, that no mony shall be lent belonging to the publick fund without proper Security to the Satisfaction of the Members of the said Lodge.

9th. At any monthly meeting of the Members Conveened consist of nine or upwards in number the Master being orpresent the same is Declared a Quoarum to Judge and Determine in anything concerning the publick fund Except Disposing with money or Debts due to it which can not be Done but upon St John's day or when a full meeting is summoned.

10th. The Lodge fund is Designed for the releif of any member of the Lodge who is Initiat as said is who may by misfortune become in need.

11th. No member ordinary or Extraordinary shall affect the fund but the Charges of such shall be paid by the members as said is.

12th. Every member wheresoever he becomes so by being Made an Entred Apprentice shall from that date be Lyable to the Quarterly pennice only at the insuing St Johns day after his Admition the ods of the Quarter if any hapen to be shall be given in his favours.

13th. If any Brother shall come Drunk to the Lodge he shall be rebuked and directly Extruded for that time, and if any Member swear in the Lodge he shall pay two pence Sterling for each Oath.

14th. When a full Lodge is summoned by order of the Master all those who are not nessesarly absent are hereby declared Lyable for a proportion of what Expences thos present are put upon the account of the Meeting.

# Poetry.

## THE EAR OF CORN.

An Ode sung at a Masonic Sociable, being composed for the occasion by Bro. ROB MORRIS, LL.D., Kentucky.

AIR—"*Rally round the Flag.*"

Of the waterfall 't is born,
In the nodding fields of corn,
Blest type of Masons' love and plenty;
And the hymn of our delight
Shall be this symbol bright,
Singing the type of love and plenty.

The emblem of plenty,
The rich golden ear,
Gift of a Father of Grace, ever dear
Oh, the hymn of our delight,
Shall be this emblem bright,
Singing the type of love and plenty.

Of the bliss of earth it tells,
Every blessing in it dwells,
Sunshine is on its treasure golden,
And the cooling drops of morn
Have bedewed the nodding corn—
Ripe in the field of treasure golden.

The emblem of plenty, &c.

In the nodding ear of corn,
Finds the spirit, weary-worn,
Hopes—hopes of better days in heaven,
When the harvest toil is done,
And the feasting is begun—
Joy, joy the Sabbath-day of Heaven!

The emblem of plenty, &c.

Let the golden symbol be
Where the toiling Crafts may see—
Toiling, yet never quite despairing.
Of the waterfall 't is born,
In the nodding fields of corn,
Ripe for the soul in its despairing.

The emblem of plenty, &c.

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## Obituary.

### DEATH OF BRO. GEORGE RAYMOND, ESQ., PROPRIETOR AND EDITOR OF THE *KERRY EVENING POST.*

With sincere sorrow we have to announce the death of George Raymond, Esq., proprietor and editor of the *Kerry Evening Post*, which melancholy event occured at Charlemont-st., Dublin, on Thursday, March 11th. Mr. Raymond had been for the last six months suffering severely from aneurism of the femoral artery, and he went to Dublin some two months ago to have the benefit of the most eminent medical and surgical advice. A clever operation was successfuly performed, and the most sanguine hopes were entertained of his complete recovery, when his friends were startled by the receipt of a telegram announcing his death, which resulted from extreme exhaustion. Mr. Raymond had reached the fiftieth year of his age. For the last 30 years he has been prominently known to the public as the conductor of the Conservative organ of Kerry. Throughout his career, he adhered firmly and faithfully to the principles of his party. In him they always found an earnest, zealous, consistent, and fearless advocate. But though thus prominently distinguished as a party politican, he enjoyed in a remarkable manner the esteem and regard of all classes, without distinction of creed or party, for his private life was marked to a high degree by the most amiable personal and social virtues. For our own part, now that he is no more, we can scarcely trust ourselves to discharge the painful duty that devolves on us. For the last three years it was our fate to have been opposed to Mr. Raymond in various public discussions. We found him ever a formidable opponent, but throughout all the encounters which passed between this journal and the *Kerry Evening Post* in our time, Mr. Raymond never allowed the heat of discussion or the calls of party to degenerate, as too often happens, into personal ill feeling or to interfere with personal friendship. From first to last, indeed, he always proved himself sterling as a friend; affectionate, as a relative; tolerant to those who differed from him, while unswervingly devoted to the principles which he professed himself. Eminently beloved in the family circle, and universally respected as a citizen, the intelligence of his unexpected death has been received in all quarters with deep pain. In the grand jury room, it was the subject of generally expressed sympathy; and throughout the town and county the same feeling has been manifested by those tokens of sorrowing esteem that always speak for the good man gone.—*Trales Chronicle.*

### THE LATE BRO. CAPT. SPEIRS, M.P.

PROVINCIAL GRAND FUNERAL LODGE, SCOTLAND.

A Provincial Grand Funeral Lodge in memory of the late Captain Archibald A. Speirs of Elderslie, M.P., Provincial Grand Master Master Mason of Glasgow, was held in the City Hall, on the evening of March 10th. The attendance, which numbered from 1,400 to 1500, including a deputation from the Grand Lodge of Scotland, consisting of Bro. Henry Inglis of Torsonce, S.G.M., and the following brethren—Wm. Mann, Alex. Hay, C. S. Law, J. Coghill, J. Lawrie, W. M Bryce, Rev. Gavin Mason, Wm. Officer, and the following Grand Stewards:—J. Y. D. Copland, J. Wallace, W. Smith, W. Grant, Alex. Mitchell, D. T. Alexander, W. Robertson, P. T. Hendry, F. L. Law, F. A. Barrow, H. S. Harvey, D. Kinnear, J. W. M'Culloch, W. A. Reilly, J. D. Porteous, and W. C. Lads. The Grand Lodge of England was represented by Bro. Edward Busher, Past Grand Swordbearer. The Provincial Grand Lodge of Glasgow was represented by Bros. F. A. Barrow, Thomas Baker, James Wallace, James Steel, John Baird (Acting J.G.W.), Rev. G. S. Burns, William Smith, James Leith, R. Robb, R. Craig, W. Alexander, R. Donaldson, James Gillies, James Balfour, and James Pollock. Bro. W. M. Gilmour, with eleven others, represented the Middle Ward of Lanarkshire Provincial Grand Lodge; Bro. Colonel Campbell of Blythswood, with eighteen others, the Provinciai Grand Lodge of Renfrewshire East; and Bro. J. A. Ferguson, with thirteen others, the Lodge Mother Kilwinning. The following lodges were represented:—St. John's, Glasgow (65 of a deputation); Kilwinning, Glasgow (24); Kilwinning, Hamilton (12); Kilwinning, Torphichen (5); St. John's, Falkirk (13); Kilwinning, Dumbarton (23); St. Mungo, Glasgow (21); St. Mary's, Coltness, Wishaw (10); St. Luke, Edinburgh (3); Thistle, Glasgow (76); St. Mark, Glasgow (14); Union and Crown, Glasgow (26); Cambuslang Royal Arch (16); St. Mary, Partick (40); Thistle St. John, Stewarton (8); Royal Arch, Rutherglen (17); St. John, Shettleston (24); St. Mirren's Paisley (45); Royal Arch, Pollokshaws (12); St. John Leith (6); St. John, Greenock (16); St. John, Leven (6); Scotia, Glasgow (21); St. John, Carluke (4); St. Andrew, Cumbernauld (4); St. Andrew, Strathaven (3); Star, Glasgow (52); St. Johnstone, Houston (12); Shamrock and Thistle, Glasgow (40); St. John, Rothesay (4); St. John, Woodall (3); Union and Crown, Barrhead (24); St. James, Old Monkland (16); St. Andrew's, Alexandria (12); Union, Glasgow (25); St. George, Glasgow (21); St. John's Operative, Rutherglen (10); Caledonian Railway, Glasgow (54); Commercial, Glasgow (12); St. Clare, Glasgow (35); Kilwinning, Renfrew (14); Clyde, Glasgow (34); Athole, Glasgow (24); Neptune, Glasgow (15); Prince of Wales, Renfrew (25); Govandale, Govan (27); Glasgow, Glasgow (26); St. John, Busby (15); and St. Andrew, Glasgow (17).

As usual on such occasion the brethren were in full masonic costume, with crape jewels, and the vacant throne was covered with a pall, on which were laid the late Provincial Grand Master's insignia and rod of office, the letter being broken in two. Shortly after half-past six o'clock the Provincial Grand Lodge was constituted in due form, under the presidency of Bro. F. A Barrow, S P.G.M., acting P.G Master, assisted by Bro. Thos. Baker as acting D.P.G. Master, Bro. Jas. Steel as P.G. Senior Warden, and Bro. John Baird as P.G. Junior Warden. The Lodge having having been raised to the sublime degree of Master Mason, the service was opened by the organ performing "The Dead March in Saul," during the playing of which the deputation from Grand Lodge entered the hall and took up position on the platform. Bro. Barrow then formally resigned the chair to Bro. Inglis, as the representative of Grand Lodge, and two hymns having been sung by the whole company, and prayer offered up by the Provincial Grand Chaplain (Bro. the Rev. G. S. Burns).

Bro. INGLIS pronounced the funeral oration, as follows:—Within the space of two short years, Death, the great reaper, has been busy amongst us. That distinguished Bro. Sir Archd. Alison—an honour to the Craft and an honour to his country—has passed away; and now, alas! we are gathered once more in this solemn funeral hall to sing a funeral dirge, and to speak a lamentation over Bro. Speirs, his successor. To the first there were vouchsafed by a mysterious Providence a ripened age and a European fame; to the second, a brief career and an untimely grave.

"Leaves have their time to fall.
And flowers to wither at the north's wind's breath,
And stars to set—but all,
Thou hast all seasons for thine own—O Death!"

To, me, brethren, it is unspeakably sad to stand in this place and to deliver this address; for it is little more than a twelvemonth since I attended here and installed our departed brother in the high masonic office to which he was promoted by the craft. It is little more than a twelvemonth since he himself, full of health and happiness and masonic enthusiasm, thanked you with heartfelt thanks beneath this roof, and eloquently described to you his conviction of the arduous duties which he had undertaken, and which he told you that he was honestly determined to perform. His words and his bearing established between us a mutual bond of belief. We believed in the promise of his youth for long life; we believed in the stern and sterling rectitude of his purpose; and we fondly hope that a new masonic star had risen in the horizon of the west, which might come in God's good time to rival the splendour of that which had set in glory. I have looked back upon the report of the proceedings at the installation of Bro. Speirs, and was struck by the mournful ring of certain words of my own—mournful not indeed then, but now. The words were these:—"His coat of arms is a ship in full sail, and I wish him a favourable wind, a gallant crew, and a prosperous voyage." Vain and delusive wish!—

"He, the young and strong, who cherished
Noble longings for the strife,
By the roadside fell and perished,
Weary with the march of life."

Brethren, when a brother is called away mature in years and of accomplished fame, our regrets are softened by the considerations that he has run the appointed course of man—that he has played his allotted part for the benefit of his fellow-creatures—and that his portrait is hung, as it were, in the gallery of time. "After life's fitful fever he sleeps well." But, Brethren, we have no such earthly consolation here. Here we had the bright morning which gave us promise of the glorious day. Here we had the youthful enthusaism which betokened a wise maturity—we had the kindly heart which bespoke the lasting friend—we had the open hand which is born of charity—we had the clear and beaming eye which was lighted by the inward torch of honour. Others, no doubt, there are who are gifted with gifts as noble, but whose energies are too often chilled, and whose impulses are too often deadened in the desperate conflict of life—who have had no time to regard, even for a moment, the struggles of their fellow-men, lest in that very moment of regard some one of the thousand billows of the ocean of life may take them at unawares, and sweep them down into the depths of ruin. It was not so with departed friend. High it position, richly endowed with worldly gear, he had the power and the will to devote his time and talents to the service of his country. But it was not to be so; and we can only bow in humble submission to the Heavenly Hand that was stretched forth to remove him in all his early promise to the Grand Lodge on high. We bow in humble submission before the Omniscient God, who has seen fit, for a purpose unknown to us but known to Him, to remove our well-beloved brother and to leave us here for a little while to mourn. We are human, and mourn we must; but we are Christians, and we are Masons too, and the cloud of our mourning is fringed by the rays of the sun of our promise—

"'Earth to earth, and dust to dust,'
Tho solemn priest has said;
So we lay the turf above the now,
And we seal thy narrow bed.
But thy spirit, brother, soars away
Among the faithful blest—
Where the wicked cease from troubling,
And the weary are at rest."

The oration was followed by a requeim, by the reading and chanting of passages from the Church of England Funeral Service, by the singing of the noble "Dies Iræ," and several chorales, and by prayer—the whole being interspersed at intervals with the grand honours of masonry. When the solemn and impressive service terminated, Bro. Inglis resigned his chair, and the Grand Lodge deputation retired; and thereafter the lodge was closed with the customary formalities.

The musical part of the programme was effectively conducted by Bro. Donaldson, assisted by a choir of eleven voices, and Bro. Lambert as organist. The general arrangements, under the entire management of Bro. Robb, P.G. Marshal, were highly satisfactory.—*Glasgow Herald.*

### MASONIC MEETINGS

*For the Week ending March 27, 1869.*

**Monday, March 22.**

Lodge No. 4, "R. Somerset House and Inverness," at the Freemasons' Hall.
" 26, "Castle Lodge of Harmony," Willis' Rooms.
" 28, "Old King's Arms," Freemasons' Tavern.
" 183, "Unity," London Tavern, Bishopsgate-st.
" 902, "Burgoyne," Anderton's Hotel, Fleet-st.
Chapter 25, "Robert Burns," Freemasons' Hall.

**Tuesday, March 23.**

Lodge No. 14, "Tuscan," Freemasons' Hall.
" 92, "Moria," London Tavern, Bishopsgate-st.
" 145, "Prudent Brethren," Freemasons' Hall.
" 186, "Industry," Freemasons' Hall.
" 205, "Israel" Radley's Hotel, Blackfriars.
" 259, "Prince of Wales," Willis's Rooms.
" 1158, "Southern Star," Montpelier Tav., Walworth.
" 1196, "Urban," Old Jerusalem Tavern, St. John's Gate.
Chapter 21, "Cyrus," Ship and Turtle, Leadenhall-st.

**Wednesday, March 24.**

Lodge of Benevolence, Freemasons' Hall, at 7 precisely.
Lodge No. 2, "Antiquity," Freemasons' Hall.
" 34, "Mount Moriah," Freemasons' Hall.
" 507, "United Pilgrims," Horns, Kennington Pk.
" 753, "Prince Fredk. William," Knights of St. John Hotel, St. John's Wood.
" 754, "High Cross," White Hart Hotel, Tottenhm.

**Thursday, March 25.**

General Committee Girls' Schools, Freemasons' Hall, at 4.
Lodge No. 22, "Radley's Hotel," Blackfriars.
" 60, "Peace and Plenty," London Tavern.
" 65, "Prosperity," Guildhall Coffee House.
" 66, "Grenadiers," Freemasons' Hall.
" 99, "Shakespeare," Albion Tavern, Aldersgate.
" 1056, "Victoria," George Hotel, Aldermanbury.
Chapter 177, "Domatic," Anderton's Hotel, Fleet-street; Jubilee Meeting, installation of Comps. R. W. Little (P.Z. 975) as M.E.Z., J. Coutts (H. 382) as H., W. Gilbert as J.

**Friday, March 26.**

Lodge No. 181, "Universal," Freemasons' Hall.
" 197, "Jerusalem," Freemasons' Hall.
" 569, "Fitz Roy," Head Quarters Hon. Artillery Company.
" 780, "Royal Alfred," Star and Garter, Kew Bridge, Ealing.
" 861, "Finsbury," Jolly Anglers, Bath-street, St. Luke's.

(This being Good Friday, it is most probable that the lodges will not meet. No. 780 held its meeting on the 19th instead.)

**Saturday, March 27.**

Conclave No. 3, "Rose and Lily," Greyhound Hotel, Richmond, Surrey; enthronement of Sir Kt. Ord as M.P.S., and C. A. Cottebrune as V.E.

Eternity has it semblance in human intellect; for taken in succession there is no limit to the mind of man. The pupil elevated on the mound raised by the ashes of his preceptor, gets a more extended view in the great circle of creation.

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JOHN H. HEALEY, Acting Master, G.M.L., } Hon. Secs.

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"Truth is the Body of God, and Light is His Shadow."—PLATO.

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No. 3.] SATURDAY, MARCH 27, 1869. [PRICE 2D.

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## THE INAUGURATION OF FREEMASONS' HALL LONDON.

THE approaching inaugural ceremonial at the Freemasons' Hall is one which is contemplated with great interest by many brethren, and we believe that every arrangement for the celebration of so auspicious a solemnity will be found worthy of our great fraternity. It may not, however, be amiss to remind our readers that the original *Masonic Hall*, which was dedicated in 1776, was not included in the work of demolition and reconstruction in which the authorities of Grand Lodge have been recently engaged; but it has been so splendidly re-gilded and re-decorated that few would recognise the old hall in its new and gorgeous garb. It is now a fitting temple of the Craft, and will be kept religiously sacred to the rites of Freemasonry.

The emblems portrayed on the centre of the roof of Freemason's Hall illustrate the zodiacal signs as shown in the planisphere of Dendera, and according to learned writers these hieroglyphics not only bore an astronomical interpretation, but were figurative of important religious truths.

The revolution of the heavens taught the immutable truth that the life of man is alter-..ated by scenes of sunshine and gloom; and in the dawn of the world's history all learning was expressed in equally simple yet majestic symbols. Every sign of the zodiac had its appropriate name in the Coptic tongue, derived in many instances from a Hebrew root, the signification of which names we find was interwoven with the science and philosophy of Egypt, as well as with the typical ceremonies of the Jewish nation. In fact, the more we investigate this subject the more apparent it will be that in the days of old, as well as now, the "heavens declared the glory of God" to all earnest enquirers after truth and knowledge, and we shall then perceive that the display of these heavenly emblems in the chosen temple of Freemasonry is beautifully appropriate.

Around the walls of Freemasons' Hall are also placed the portraits of seven Grand Masters,—namely, Lord Petre, who laid the foundation-stone, the Duke of Atholl, Henry Edward Duke of Cumberland, George Prince of Wales, the Dukes of Kent and Sussex, and the Earl of Zetland. The armorial bearings of these Royal and illustrious chiefs have likewise been recently painted above their portraits, by order of the Building Committee. The magnificent chairs used formerly on great occasions, having been elaborately re-gilded, will also contribute to the splendour of the spectacle at the forthcoming ceremony, and we may safely rest assured that the 14th of April, when the "Inauguration" of Freemasons' Hall will take place, will long be remembered as a red-letter day in the chronicles of the Masonic Order.

## PRESENTATION TO BRO. SCHMITT, OF JERSEY.

A complimentary dinner was recently given at the "Pomme d'Or" hotel, St. Heliers, Jersey, in honour of our esteemed brother, Albert Schmitt, P.M. and P.Z., at which Bros. De Carteret, P.G.M.; Major J. Gallienne, P.D.P.G.M., Guernsey; Colonel Miller, Dr. Le Cronier, P.D.P.G.M., Jersey; E. D. Le Couteur, Major Young, J. T. du Jardin, Capt. Woodall, Dr. Smith, H. L. Manuel, P. W. Benham, W. Adams, and about sixty other eminent Masons were present.

A perfect ovation was accorded to Brother Schmitt, who was presented by Dr. Le Cronier (the chairman) with a jewel, voted to our excellent brother by the Provincial Grand Lodge, in which Bro. Schmitt for several years fulfilled the onerous duties of Grand Secretary.

A special ode, written in French and eulogistic of the worthy guest, was recited during the evening.

## NEW METROPOLITAN LODGE.

The M.W. Grand Master has granted a warrant to Brothers C. A. Cottebrune as W.M., C. Moginie as S.W., G. Gee as J.W., and other brethren, to hold a lodge at the Victoria Railway Station, Pimlico. The name of the new lodge, we understand, is the "Grosvenor," No. 1257.

## MASONIC PREFERMENTS.

The M.W. Grand Master has appointed Brother Edward C. Malet de Carteret, Lieut.-Colonel of the 1st or North-West Regiment of Jersey Militia, Seigneur of St. Ouen's Manor, and P.M. of the St. Aubin's Lodge, No. 958, as Provincial Grand Master for the Channel Islands. His lordship, in making this appointment, has acceded to the general desire of the Craft in Jersey, with whom Colonel de Carteret is deservedly popular.

We are informed that Lord Kenlis has conferred the Grand Cross of the Order of the Red Cross of Rome and Constantine upon Major-General Munbee, of Weston-super-Mare, and has also appointed Captain Francis George Irwin, Inspector General for Bristol.

## FUNERAL OF THE LATE BRO. GEORGE RAYMOND, COMP. R.A.

*Lodge No.* 379, *Tralee, Ireland.*

The brethren of this lodge have experienced a severe loss in the death of their J.W., Bro. George Raymond, Comp. R.A., which melancholy event took place, as stated in our last, on the 11th inst. at Dublin, whither he had gone for medical advice.

His remains were brought to Killarney for interment, and on Sunday a special train left Tralee for the former place conveying a large number of the members of the lodge, and other friends of the deceased, anxious to pay a last tribute to departed worth. On arrival at Killarney they were met by many others, and immediately formed into procession on the platform of the railway station, the coffin being borne by the brethren, the officers of the lodge supporting the pall, and all wearing hat bands, with rosettes marking the colours of their degrees.

When at the churchyard, the brethren arrayed themselves in their insignia, wearing crape rosettes on their aprons—the apron, sash, and collar of the deceased having been placed on the coffin—the melancholy cortège moved on, preceded by the Rev. Thos. Moriarty, Rector of Wales who (in the unavoidable absence of the chaplain to the lodge, Rev. Raymond Orpen, officiated. On reaching the grave the brethren formed round, and as the words of the burial service, "Ashes to ashes, dust to dust," fell with deep meaning on their ears, cast their rosettes into the dark abyss which yawned beneath.

The ceremony over, all returned to their homes regretting the sad occasion which had called them together, yet glad of the opportunity of bearing this public testimony to the many endearing qualities of one who will always be remembered for his sterling integrity and steady attachment to the Order of which he was an esteemed member.

Knowledge is a word of unlimited meaning. It is a circle of boundless diameter and includes all creation. The wisdom of God is the centre that diverges like a glowing sun in every direction. Systems are lesser circles within the greater; and so of the theories of a man for man's use and benefit, when true and complete according to the laws of nature.—*Ellis.*

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# Reports of Masonic Meetings.

[The Editor will be happy to receive Reports of Lodge Meetings at the earliest possible moment, to insure their insertion.]

## THE CRAFT.

### METROPOLITAN.

*Lodge of Israel, No.* 205.—Under the very able and efficient Master, the W. Bro. Chamberlain, this remarkably prosperous lodge met on Tuesday last, at Radley's (Bro. Hart's), when the W.M. initiated three gentlemen; passed to the second degree Brothers Waylett, Ayden, Kitching, and Asher Isaacs; and in a most efficient manner conferred the honour of the third degree upon Bro. Boileau. The brethren of this lodge have to be very thankful in having such an efficient Master to preside over them, and his officers will, we trust, follow his bright example. After various lucid statements regarding the affairs of the lodge by the W. Bro. the Secretary, the brethren separated in perfect harmony.

### PROVINCIAL.

MARGATE.—*The Union Lodge, No.* 127.—This ancient lodge again met on Friday, the 19th instant, the W.M., Athelston Harvey Boys, in the chair. Among the brethren present were John Harvey Boys, P.M., and P. Dep. Prov. G. Master of the Province of Kent, and Thos. H. Grove Snowden, P.M. and P. Prov. J. G. Warden, Kent. The lodge having been duly opened, and the minutes of the last regular lodge read and confirmed, Bros. E.A.'s Saunders and Bird were examined and entrusted, and, having retired, the lodge was opened in the second degree. Bro. Wm. P Saunders was passed to the degree of F.C. by Bro. P. M. Charles D. Dixon; and Bro. Wm. Bird, was passed to the same degree by Bro. the W.M. The charge in this degree was delivered by immediate P. M. Townsend, and was followed by an able discourse upon the tracing-board by Bro. P. M. Hayward, the Treasurer and Preceptor of the lodge.—The W.M. closed down to the first degree, and then, after an eloquent address, presented a P.M's jewel to the immediate P.M., Bro. Townsend. In the course of his address W. M. Boys, observed that the jewel had been unanimously voted by the brethren of the lodge in consideration of the services of the immediate P.M. in the chair during the past year, and that, as the acting secretary of the lodge for many years past, he had by his attention and courtesy, and the correct manner in which he had performed his sometimes arduous duties, earned the esteem and good will of all the brethren.—The W.M. expressed a hope that the immediate P.M. might live many years to wear that jewel, with the gratifying assurance from the W.M. that in so wearing it, he would verify the old maxim of "Palmam qui meruit ferat."—The immediate P.M., on receiving the jewel, observed that for the gift he truly and sincerely thanked all the brethren. To the W.M., and to P.M's Brasier and Hayward (the proposer and seconder of the testimonial) he felt deeply grateful for the kind manner in which they had been pleased to allude to his humble services. He wished them to believe that the honor they had thus conferred upon him, and the handsome manner in which they had shown it, were infinitely more prized by him than was the jewel for its intrinsic worth. It was a pleasing reflection to him that during his year of Mastership there never was the slightest dissension in the lodge, for the brethren all displayed that unanimity and good feeling so essential to the welfare, prosperity, and happiness of every community. Might that unanimity and good feeling long continue among them, and might the beautiful precepts of Masonry be extended until there should be "peace upon earth and goodwill among men."—The lodge having been closed, the brethren adjourned to refreshment, which was enlivened by some excellent playing on the lodge harmonium (in the absence of Bro. Louis Wright, Organist), by Bro. Saunders, and several appropriate songs were sung.

SCARBOROUGH.—*Old Globe Lodge, No.* 200.—This lodge met in the lodge room, on Wednesday, the 17th March, the following officers and members being present:—Bros. W. Peacock, W.M.; W. F. Rooke, P.P.G.J.W., P.M.; H. A. Williamson, P.M.; H. C. Martin, P.P.G.D. Cers., P.M., Hon. Sec.; R. R. Peacock, S.W.; D. Fletcher, J.W.; G. H. Walshaw, S.D.; J. Parker, J.D.; G. Ruddock, I.G.; Ash, Tyler; Verity, Hardgrave, Breary, Garnett, Drake, Walker, Milner, Fairbank, Mervin, Groves, Chapman, J. Thompson; Horsfall (130) and Evans (139), visitors. The lodge was opened at 7·30 p.m., and the minutes read and confirmed. Bro. Walker passed an examination in the first degree, retired, and was readmitted and passed in the second degree. The working tools and tracings were explained, and the charge given by Bro. D. Fletcher, J.W., in a very effective and able manner. Bro. Evans (139) was proposed as a joining member, after which the lodge was closed in due form. The brethren retired to refreshment, when the usual loyal toasts were given, and some excellent songs sung by Bros. Walshaw, Grover, Drake, and others.

LEICESTER. — *St. John's Lodge No.* 279. — An emergency meeting of this lodge was held at the Freemason's Hall, Leicester, on Monday, the 15th instant, and was well attended, between thirty and forty brethren being present. The business for which the lodge was summoned was to ballot for, and to initiate, three candidates, and to receive propositions. The chair was taken by the W.M., Bro. Kelly, D.P.G.M., at seven o'clock, and the lodge having been opened, a ballot was taken for George Pearce, Esq., M.D., and Messrs. Henry Thomas Porter and Tarratt, who were unanimously elected, and, being in attendance, were severally initiated into Freemasonry. During the ceremony the musical chants of the degree, as arranged by Bros. Charles Johnson (now of Leicester) and Dr. Hopkins, were performed under the direction of Bro. Crow, Sec. and Organist, and added greatly to its impressiveness. The candidates having returned to the lodge at the completion of the ceremony, the W.M. delivered the lecture on the tracing-board, and the charge on initiation. A gentleman having been proposed as a candidate for initiation at the next meeting, the W.M. proposed as an honorary member Bro. J. F. Kleim, P.M. of No. 21, and a Past Grand Steward, an octogenarian brother who for upwards of thirty years had been a frequent and welcome visitor to the lodge. Bro. Pettifor, P.M. and P.P.G.S.W., seconded the proposition. Bro. Kleim expressed his appreciation of the compliment paid him, stating that as he generally spent the winter in Leicester, he attended the lodge there more frequently than he was able to attend his own lodge in London. The lodge having been closed, the brethren adjourned to refreshment, and spent an hour or two very pleasantly in social intercourse and harmony, Bro. Crow especially delighting the brethren by his admirable performance on the piano of "The Last Rose of Summer," with variations.

LEICESTER.—*John of Gaunt Lodge, No.* 523.—A monthly meeting of this lodge was held at the Freemasons' Hall, Leicester, on Tuesday, the 18th inst, under the presidency of the W.M., Bro. A. M. Duff, P.M., 166, and Prov. G.J.D. There were also present P.M.'s Kelly, D.P.G.M.; Brewin, P.P.S.G.W., and P.G, Treas.; and Charles Johnson, P.P.S.G.W., Jersey, and P.G. Org.; Bros. Toller, S.W.; Buzzard, J.W.; Sculthorpe. Secry.; Sargeant, S.D.; Bethrey, P.P.G. Org., as J.D.; G. B. Atkins, Stew.; Wardle, I.G.; Bearbridge, Tyler; Morley, Hodges Lewin, and W. Harrison Lewin. The visitors present were Bros. Wm. Ratcliff Bryan, of the Herve and Charnwood Lodge, Loughborough (who attended to obtain the second degree in this lodge), and Hart and Palence, of St. John's Lodge, 279. The lodge was opened in the first degree, and the minutes of the last meeting were read and confirmed. Bro. W. R. Bryan, having passed a satisfactory examination, was entrusted, and, having retired, the lodge was opened in the second degree, and he was duly passed as Fellow Craft, after which the W.M. delivered the lecture on the tracing-board. A candidate was due for the third degree, but he not being in attendance the lodge was closed to the first degree, and, after the transaction of some financial business and arrangements being made for the work to be done at the April meeting of the lodge of instruction connected with this lodge and St. John's Lodge 279, the lodge was closed in harmony, and the brethren adjourned to refreshment.

HARTLEPOOL.—*St. Helen's Lodge, No.* 531.—A Lodge of Emergency and Master's Lodge was held at the Masonic Hall, Hartlepool, on Thursday, the 18th inst., when there were present Bros. T. Forbes, W.M.; Emra Holmes, I.P.M.; J. Groves, J.P., P.P.S.G.D., P.M.; S. Armstrong, P.M.; W. J. Sivewright, P.M.; J. J. Armstrong, S.W.; R. Ropner, J.W.; E. Alexander, Secretary; &c., &c. The lodge having been opened in the usual form, Bros. King, Pearson, and Attley, candidates for the degree of F.C., were severally examined, entrusted, and passed to that degree, the lodge being previously opened in the second degree. In accordance with the lodge notice, the W.M. proposed that the sum of £5 5s. should be given towards the Zetland Testimonial; but, on the amendment of Bro. S. Armstrong, it was decided that £3 3s. only should be given from the funds of the lodge, as it was understood that private subscriptions would also be collected from the members. After an animated discussion upon the subject, Bro. J. Groves, P.M., proposed, and Bro. Emra Holmes, P.M., seconded a motion that £10 10s. be given from the funds of the lodge towards the restoration of the chancel of St. Hilda's church, Hartlepool; which sum was generously voted for that worthy and truly masonic object. No other business being before the meeting the lodge was closed in antient form and with solemn prayer, and the brethren retired for refreshment.—Our archæological brethren are probably aware that the parish church of St. Hilda, at Hartlepool, is one of the oldest in the county of Durham, having been built by one of the De Brus, who were Lords of Hartness from the time of the Conqueror till 1314, when their descendant, Robert de Brus, fought the battle of Bannockburn and won the crown of Scotland. St. Hilda's church is supposed to have been erected about A.D. 1120. The foundation charter of the monastery of Gisburn, in the year 1129, recites that Robert de Brus, moved by the advice of Pope Calixtus II. and Thurstine, Archbishop of York, founded a monastery of regular canons, and gave to the church of the same the whole of Gisburn and the churches of Hart and Stranton. In the year 1195, Hugh Pudsey, Bishop of Durham, granted to the church of the Blessed Mary, at Gisburn, the church of Hart and chapel of Hartlepool. In the year 1308 Anthony Bek, Bishop of Durham, and Patriarch of Jerusalem, as a mark of his special favour, granted to the Prior and Convent of Gisburn the indulgence that in the church of Hart and chapel of Hartlepool, where the cure of souls had previously been exercised by a secular vicar, divine service should after that time be perpetually performed by a canon of Gisburn. A brief was granted by George I. on the 5th February, 1719, to collect the sum of £1732 and upwards, for repairing and rebuilding the church. By the minutes of a meeting of Sir John Eden with some of the commissioners for the brief September 22nd, 1721, it was agreed that "in respect to ye glory of ye antiquity of sd. church what repairs ye windows may want they shall be wrought after ye same model as they now are; and as for ye chancel, yt. is referred until ye Earle of Scarborough's consent is got in writing; and yt. ye steeple both in and outside be repaired." In 1724, the chancel, which was 70 feet long, was shortened to about 15 feet. About two years since, the nave and aisles were restored by public subscription at a cost of £2400, and a movement is now on foot to restore and enlarge the chancel to something like its original size and grandeur, at a cost of £1500, of which nearly £900 has been promised. So good an object cannot fail to recommend itself to the charitably disposed Freemasons, whose ancestors no doubt built this and many other of our grandest structures, and we cordially recommend our brethren to imitate the Masons of Hartlepool and subscribe a mite towards the restoration of the old Collegiate Church. [We are indebted to the late Bro. Sir Cuthbert Sharpe (sometime Herald of the Royal Kent Encampment of Knights Templar, at Newcastle) for the notes on St. Hilda's church, which are taken from his interesting "History of Hartlepool."]

WHITEHAVEN.—*Lewis Lodge, No.* 872.—The adjourned monthly meeting of 872 Lodge was held in the Lodge Rooms, College-street, Whitehaven, on Monday, the 22nd, at 7.30 p.m Present the W.M., Bro. Spittal in the chair; Bros. C. Morton, P.P.S.G.W.; J. Barr, P.M., Sec.; Hughes; W. Whittle, S.W.; R. Foster, J.W.; H. Ellis, S.D.; W. Gill, I.G. The lodge being opened, the minutes of the preceding meeting were confirmed. Notice was given of the intended visit of Lord Kenlis, on the 7th April next, and all were earnestly requested to attend. Brothers Rodgers, Dabyel, and Gregory were passed to the second degree. Bro. C. Morton, P.P.S.G.W., gave in a most impressive style the lecture on the first tracing-board in a manner which commanded the attention of all. A large number of Brethren were present belonging to lodges 119 and 872, The lodge was closed, and the brethren retired to the refreshment-room and enjoyed themselves in a pleasant and agreeable manner. Some harmony having been rendered by several brethren, the musical part being effectively conducted by Bro. Cooper, a well spent evening was brought to a happy and fraternal close.

IVYBRIDGE. — *Lodge Erme, No.* 1091. — The annual festival of this flourishing young lodge was celebrated at the King's Arms Hotel, Ivybridge, on Wednesday last week, under the presidency of Brother John Harris, who was on that day installed W.M. for the ensuing year. After the ceremony of installation, which was ably and impressively performed by Brother Chapple, P.M., assisted by Brothers Littleton, P.M.; Bird, P.M.; and Hawton, P.M.; the W.M. appointed and invested his officers as follows:—Brothers W. Littleton, I.P.M.; Percival J. N. Jarratt, S.W.; W. H. Ley, J.W.; J. Hawton, Treasurer; Patterson, S.D.; W. Sawyer, J.D.; J. Hamley, I.G.; A. White, D.C.; J. E. Morgan, Steward. The banquet, at which about 30 sat down, did great credit to Brother Toms. After the usual and loyal toasts, Brother Littleton proposed the health of the W.M., Brother Harris, who suitably replied. Brother Percival J. N. Jarratt then presented the I.P.M., Brother W. Littleton, with a beautiful P.M. jewel and a life subscribership to the Masonic Boys' School, in recognition of the able manner in which he performed the duties of the office just vacated by him. Brother Littleton, in a very neat speech, returned thanks.

## THE ROYAL ARCH.

LANCASTER.—*Consecration of the Rowley Chapter, No.* 1051.—The Rowley Lodge, although it has been

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established but a very few years, has already earned itself a well-merited reputation, and holds a high position amongst the lodges of the province of West Lancashire. We have now to record the formation and consecration of a Royal Arch Chapter, to be called the Rowley Chapter, in connection with the lodge. This ceremony of consecration took place on Monday, the 15th March, at the Masonic Rooms, Athenæum, Lancaster, and was conducted, by appointment of the M.E. Superintendent, by Companion A. C. Mott, of Liverpool, P.M., P.Z. 241, Prov. G.S.B., who occupied the chair of Z; assisted by Companion E. Busher, of Kendal, P.M., P.Z., 129, as H., and Companion Kearne, of Liverpool, P.M., P.Z., 241, as J. There were also present, Companion R. Wilson, J., 241, Companions J. W. Baker, 241; J. C. Baker, 241; Welch, 241; Whimpray; John Bell, 129; and the Companions of the New Chapter, viz:—Companion, J. Daniel Moore, P.M., 1051; William H. Bagnall, P.M., 281; Thomas Mason, W.M., 1051; Hall, S.W., 1051; Mercer, J.W., 1051; and Barker, Treas., 1051. The Chapter having been opened, Companion Mott, as Z., called upon Companion Dr. Moore, the acting S.E., to state the wishes of the Companions and the proceedings they had taken with respect to the Chapter, and also to read the Petition and Warrant. The Companions, at the instance of the M.E.Z., then signified their approval of the officers named in the Warrant to preside over the Chapter, and Companion Kearne, in an admirable manner delivered the oration. The ceremony of consecration was then proceeded with, the principals designate carrying the corn, wine, and oil. Companion Welch presided at the organ. Immediately after the ceremony of consecration, Companion Mott proceeded to install the principals, as follows:—Companions Dr. Moore as M.E.Z., Bagnall as H., and Mason as J.; and the following officers were also appointed; Companions Hall, Scribe, E.; Whittle, Scribe, N.; Dr. Mercer, P.S.; Barker, Treas. The M.E.Z. then proposed a vote of thanks to Excellent Companion Mott for his services as consecrator, and to Companions Busher, Kearne, Wilson, and others who had assisted in the ceremony. The M.E.Z. then proposed as honorary members of the Chapter, Companions Mott, P.Z., 241; Busher, P.Z., 129; W. B. Smith, P.Z., 74, and Bowes, P.Z. 129; and as joining members, Companions John Bell, of Lancaster, 129, and John L. Whimpray, late of 350, Lancaster. He also proposed as candidates for exaltation, Bros. J. M. Moore, 1051; Fred. Dean, P.M., 281; W. Storey, P.M., 281; J. Fenton, P.M., 281; E. Storey, W.M., 281; and, by dispensation from the M.E. Pro. G. Supt., Bro. R. Taylor, 281; as serving Companions. There being no other business before the Chapter, it was closed in due form. The furniture of the new Chapter was of an excellent description, and was chiefly supplied by Companion G. Kenning, of London. We augur great success to the Rowley Chapter, from the names with which it is connected, several of whom are well known to the Craft, and venture to predict that the officers will, by the amount of work that will devolve upon them, find that the appointments they have received will be no sinecure.

## RED CROSS OF ROME & CONSTANTINE.

### METROPOLITAN.

*Plantagenet Preceptory of Instruction.*—At an assembly of this preceptory held on the 18th inst. at the Lyceum Tavern, Strand, it was resolved by the members present to form a "Masonic Charities' Association" in connection with the Order, upon the plan of the "South Eastern Association," which has effected so much good for the Masonic Institutions. Bro. Little was elected Treasurer, and Bro. Walters Secretary of the new association.

### PROVINCIAL.

GUERNSEY.—*The Doyle Conclave.*—The regular assembly of the Doyle Conclave No. 7, took place on Friday, the 19th inst. Present, Illustrious Sir Knt. Gallienne, Inspector-General of the Guernsey Division, M.P.S., in the chair; Illus. Sir Knt. Millington, P.S., as Eusebius; Illus. Sir Knt. Hutchinson, K.G.C., P.S., Treasurer; Illus. Sir Knt. Clarke, P.S., Recorder; Sir Knts. Guilbert, J.G.; Stickland, H.P.; Willcocks, as Herald; Rowe, Organist; Lucas, Carey, and Muntz. The Conclave was opened in usual form, after which a consultation arose respecting the regalia. Patterns of aprons, sashes, swords, and jewels had been received from Sir Knt. Kenning, which were exhibited, but the feeling of the Conclave appeared to be that a tunic was the more becoming regalia for a Military Order, and they therefore desired to avail themselves of the option offered in the general statutes to obtain permission from the G. Sovereign to wear the tunic. The Recorder was consequently requested to put himself in communication with the Grand Recorder on the subject. After a few minor items of business were got through, the Conclave was closed in form, and the Knt. Companions repaired to the banquet-hall, where they spent a most agreeable evening.

JERSEY.—*Concord Conclave, No. 8.*—An assembly of this Conclave was held recently at the Masonic Temple, Stopford-road, St. Helier's, when the following brethren were installed as Knights of the Order:—Bros. Philip G. Gaudin (877), John R. S. Giles, W.M. (1003), H. Barrett (244), E Conolly (478), and Wm. Marshall (244). The ceremony was ably rendered by the M.P.S., Sir Kt. Benham, the V.E. Michael Tracy, and the other officers.

## PAPERS ON MASONRY.

BY A LEWIS.

### I.—MASONRY AND REFRESHMENT.

It is strange to see with what greediness this ayric chamelion, being all lungs and wind, will swallow a receite of newes, as if it were physicall! Yea, with what frontlesse insinuation he will screw himself into the acquaintance of some knowing *intelligencer*, who, trying the cask by his hollow sound, do familiarly fule him.—*Whimzies.*

The only way in which a rough ashlar can be properly understood is by regarding the object as capable of improvement. The only object for which a labourer can be supposed to work is reward. Perfection in his work renders him authorised to receive it. Hence, that rough ashlar, properly subordinated in the human heart, gives the workman a title to reward, which is the guerdon of his labours, and consists in the ease which refreshment brings. That all men ought to be happy is no reason that any should be exempt from labour. Hence, again, we find it necessary to state the conditions on which the ease resulting from refreshment depends. And this can only exist in perfect activity, such as T.G.A.O.T.U. alone has the property and privilege to exercise.

Were no wages to be paid, no man would be perfectly warranted in having refreshment; therefore the refreshment authorized by Masonic laws becomes the wages, justly due, of the Masonic labourer. When, according to Masonic tradition, the Temple was built, the bearers of burthen received subsistence at least; and it is not to be supposed that the F.C.'s and M.M.'s, now so charitable, would be less generous from the liberal resources assigned them by K.S. towards their humbler and not freeborn associates. The very fact of there being a series of degrees ultimating in charity towards the human race, implies a liberality towards early Cowans. The Hebrew State having so great an object could not justly be ungenerous. If, then, in these papers by an earnest critic of Masonry there be, as there must be, many errors, it is anticipated that the dog will be allowed an unmolested bark, caution being given that, so far as his opinion will allow, his aim will be, not "to bay the moon," but to afford from the generous resources at his disposal some semi-shadows refracted from the Great Light.

There is a large field of Masonic literature open to the general student of associative enterprise; and from these the present writer will cull a few morsels for the banquet, in a manner at once digestible by Brother and Stranger.

The very fact that refreshment notoriously forms a portion of Masonic labour has been construed, for a century and a half, to the disadvantage of those associating themselves with the Masonic body. It would seem as if there existed a famine in the land eaten up by one body of men only; the fact of their paying being an item out of the balance-sheet. Nobody thinks of blaming aldermen, vestrymen, and philanthropists who meet to guzzle and make charitable collections under the ægis of a popular man. That being non-masonic is popular, and men rush to buy tickets for independent dinners—or take them gratis, when they can get them—or in guilds assume them as right of livery. The first description of banquet is upheld as an English mode of begging, the last as a proper way of encouraging dyspepsia; and in the last the guilds of non-masons forget that their indentures recite for their apprentices "arts and mysteries," as the Masons did in a time of Operative Masonry. If the guild of Barbers dine they do not give a thought to soapsuds, while they regard the Masonic rule of refreshment as bubbling everybody. The Masonic body institutes some temperate refreshment, as the Church commemorates a certain supper, and in the ancient Christian "love-feasts" it is nowhere thought to be insisted that there should necessarily be any degree of intemperance.

This having been charged by the uninformed, becomes desirable of disproof, and though there may have been excess, the Masonic rules of all ages reprove anything of the kind.

In what is the Mason more justified in expending the wages he receives than in re-edifying the corporeal frame, by the instrumentality of which he is enabled to perfect his incorporeal essence for admission into the Grand Lodge not made with hands and where the sound of no working tool is heard? The German writer, Novalis, says, "You touch Heaven when you lay hands on a human body;" and the apostle Paul says (Romans xiv. 7), "He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not." And while he says (Romans xiv. 20), "For meat destroy not the work of God," he adds, "All things, indeed, are pure, but it is evil for that man who eateth with offence," thus enjoining temperance at meat. Again he says (1 Cor. iii. 16) "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" Man thus being the temple of God, and the Masons especially being labourers towards its re-edification, the mortal frame requires of us the same sustenance that spiritually is received by the manna coming from above, of which each received his due measure, whether he gathered little or much.

In the ancient published Constitutions, patent to all the world, the Free and Accepted Mason was not only enjoined temperance, but punctuality in the payment for what he consumed, such ensuring an adequate provision in the future, by inspiring confidence and husbanding the resources at command. Hence we find all lodges of Masons conclude the celebration of their work with refection, in a joyful manner according to the circumstances of the individuals forming the lodge, the law of hospitality being extended to the visitor who brings the proper tessara. The banquet at a lodge, therefore, may be regarded as doubly symbolical, and the change in our national manners has enabled Masons to apply it more fully and purify its essential meaning.

It appears hard to the writer, therefore, why on the part of the general public this charge of profuseness of living should be constantly reiterated. "Ah! but," some will exclaim, "it is well known that Masons *are* profuse in their banquets!" as if they—Cowans—had been present, which is impossible. It also naturally follows that Freemasons must be charged with similar intemperance in their own homes and elsewhere when not masonically engaged, and that the whole Craft must consequently be a hypocritical affair—in which men known as the greatest benefactors to their race, noble in intellect, patriotic in effort, devout in bearing, and generally charitable to their fellow-men, universally coincide for the mere purpose of guzzling and swilling together some few times a year! a manifest absurdity, carrying its own refutation.

The writer has selected this point as the first to be brought forward because it is an universal imputation, even in the mouths of good and sincere non-masons, and one which, if persisted in, must always remain an objection in the minds of thoughtless opponents.

One of the cardinal principles of Masonry consists in its non-proselytizing character. No man can be directly asked to join the Masonic guild; a protective rule in itself of some importance, both as a shield and an incentive. As a shield, because it admits to its feast of charity only those who feel sincere inclination to join, thus being a double test of steadfastness; as an incentive, because equality and humility are the Caudine Forks under which the aspirant passes to obtain a real victory over self, and by which an actual spirit of charity is generated.

Freemasons properly say that there are a vast number of men who are true Masons though uninitiated, and this they echo in their songs. Some of these songs are the spontaneous tribute of minds ordinary, perhaps, in themselves, but instinct with the appreciation of good for the sake of good. While general literature remains a portion of their general inheritance they invoke their own muse in the interest of the gentlest of the Graces, and if many songs sung in Masonic lodges evince no great degree of talent, they evoke a spirit of kindly emulation not lightly to be passed over.

In all organizations some join from interested motives, but these cases are not numerous. In Masonry an allotted time is given for due inquiry into the lives and motives of candidates, and a man who can pass the ordeal has much to congratulate himself upon. Admission into a Masonic lodge is, in most cases, a certificate of character; and a fearless bearing in initiation confers a nobility on the initiate nowhere else, in so large a degree, to be obtained. To be a Mason, properly speaking, the individual must bear a stainless character, and to be an earnest one is alike a privilege and an advantage. This the public does not weigh in its verdict. May it do so!

At Masonic banquets, creed, political opinion, and personal ambition must be laid aside, and the stability of any State may be judged by the number of admitted Masons. I do not wish to say that views of diverse kinds may not be held, but they are out of place on this platform of broad humanity and catholic kindness. The Masonic policy, as that of every Christian should be, is universal Love and Aid.

I speak thus freely because the magnanimity and openness with which illustrious Masons have spoken in their philosopical and historical works has rendered it possible for a large class of students to master a general idea of the objects of Masonry. Of that class of students the present writer is one, and his wish in the short course of papers he offers to the readers of THE FREEMASON is to acquit himself of some of the obligations he owes to those many writers who have treated of Freemasonry reasonably and without animosity to detractors.

Masons and non-Masons, whether Lewises (as is the writer) or Cowans (as he still is), let us seek for the Light in Him in whom is no darkness at all!

CRYPTONYMUS.

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## Masonic Miscellanea.

LODGE OF HOPE, NEWBURY, No. 574.—A Council Chamber of the above lodge will be held on Friday, the 2nd April, at 8 o'clock.

WE are informed that Bro. Dundas, the nephew and heir presumptive to the Earl of Zetland, M.W.G.M., was passed to the second degree in the Prince of Wales' Lodge, No. 259, at Willis's Rooms St. James's, on the 23rd inst

## Births, Marriages, and Deaths.

[Announcements of Births, Marriages, and Deaths relating to the Craft, or their families, will be inserted, free of charge, if properly authenticated.]

BIRTH.

THWAITES.—On March 13th, at the "Old Hall," Cockermouth, the wife of Bro. S. Thwaites, of a daughter.

DEATH.

GLADWIN.—On the 19th March, at his residence Rugby House, Warwick-street, Regent-street, William Gladwin, aged 62 years, much respected and regretted by all who knew him.—[Bro. Gladwin was initiated in the Robert Burns Lodge, No. 25 on the 2nd October, 1854, served the office of Master in 1859-60, and continued a member up to the time of his death.—ED. *F.*]

## Answers to Correspondents.

SPHINX.—Thanks for your good opinion; your suggestions shall have due attention. The brother to whom you allude has no connection with THE FREEMASON, and as we cheerfully recognise all lawfully-constituted authority, both in and out of the Craft, we are not likely to engage such a moral Ishmael.

ASHLAR. We doubt much if you will ever find a "fair and candid" statement of the charges brought by the Roman Catholic priesthood against Freemasonry. The bulls of various Pontiffs will give you an idea of their hatred of the Craft, and the works of the Abbé Barruel and of Professor Robertson, of Dr. Cullen's Dublin Catholic University, will prove how "fairly" they estimate the Order. Cardinal Cullen invariably classes Freemasonry with Fenianism and Ribbonism to the disgust of all unprejudiced Roman Catholics. The works of Oliver, Ragon, Mackey, and Findel being expositions of the principles of the Craft, contain sufficient answers to the malignant falsehoods of the priesthood, but the *best* answer is to point to the works of mercy and charity in daily practice amongst the members of the Order.


# The Freemason,

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## ALLEGORICAL TEACHINGS.

THERE are few subjects less understood, even by Freemasons, than the allegorical science of Freemasonry. We must travel back through the mist of ages—through the accumulated dust of centuries—before we arrive at the first triumphs of that divine architecture, which had its impress from the hand of God. We must trace, as it were, step by step, the advance of that noble art which has substituted the marble palace for the mud-built habitation. We must follow it through its successive developments—under the ban of slavery, in the glimmering dawn of freedom and the radiant sun-rise of civilization—and we shall then realize its spiritual as well as its material aspects. Even at the present day, we can contrast the hut of the Zulu, or the clay-built domicile of the Bosjesman, with the palatial and luxurious houses of the great; we can compare the barn with the cathedral; and it is in this spirit that we must contemplate the moral victories of Freemasonry.

What grander allegory of the life of man can be imagined than the wonders achieved in the domain of architecture. From those rude and savage caves we have emerged into the lofty domes of pillared temples—a symbol of our growth in knowledge, a type of our progress in wisdom And as the mansions which we rear upon this sublunary sphere—however beautiful, however perfect—will bear no comparison to the everlasting abodes which Jehovah has prepared for the least of his servants, let it be our constant aim, so to purify the moral edifice of our souls as to be able to realize that pure and incomparable Freemasonry which exists in the mysterious depths of those unknown regions where the light shines for ever and "darkness is not"

## LODGE OF BENEVOLENCE.

The Lodge of Benevolence held its monthly meeting on Wednesday evening, the 24th inst., when 29 cases were investigated, of which 27 were relieved to the extent of £397; one was dismissed and one deferred.

The chairman of the evening was Bro. H. Browse, J.G.D., supported by Bros. J. Mason, P.G.S.B. as S.W.; and W. Ough, A.G.P. as J.W.; and a large number of Grand Officers, Masters, and Past Masters of various Lodges in the Metropolis, were also present.

## The Editor's Portfolio.

### A RED CROSS SONG.

By R. WENTWORTH LITTLE.

Let's rally round the standard
Which blazed on high of yore,
A symbol of our dearest hopes—
A sign for evermore.
Beneath that starry banner
Our fathers fought and bled,
And we will bear it still aloft
As did the glorious dead.
Then rally round the standard, &c.

That Red Cross flag has ever waved
Above the brave and true,
Whose swords were drawn in honour's cause—
For Faith and Freedom, too.
Their mighty deeds are now enshrined
In Fame's resplendent dome,
And ages yet unborn shall bless
Those noble Knights of Rome!
Then rally round the standard, &c.

And now beloved brethren
Let this be understood,
Themen who seek to join our band
Must be both wise and good—
*All* who are Masons in their *hearts*
And filled with zeal divine,
Most gladly will be welcomed by
The Knights of Constantine!
Then rally round the standard
Which blazed on high of yore,
That symbol of our faith and love
We'll prize for evermore.

## Masonic Jurisprudence.

[Under this head, in future, we purpose answering correspondents on Masonic law.]

Mackey defines the laws of Masonry as being of two kinds—local and universal. The local laws are those enacted by Grand and subordinate lodges for the government of their members. These, of course, may be altered or annulled at the pleasure of the bodies who originally framed them. The universal laws are those handed down by universal consent from times immemorial, and which govern the fraternity throughout the world. These are irrevocable, for they constitute a part of the ancient landmarks.

The Officers of all lodges in Dublin must be "passed" by a Committee of Inspection, and the names of all candidates for initiation must also be submitted for the approval or rejection of the same Committee These are also very salutary regulations and must tend to promote the true interests of the Order in the Sister Kingdom.

DELTA.—Upon the non-confirmation of the minutes relating to the election of a Master, a fresh election cannot take place on the *same evening*, nor can the election be held at a Lodge of Emergency. The Book of Constitutions is perfectly clear upon these points.

P.M.—You have been misinformed; the G.M., in the exercise of his prerogative, has a right to nominate any Master Mason as the first W.M. of a new lodge, notwithstanding the fact that the brother may never have held office in a lodge. In like manner, any companion, provided he be an I.M., may be the first Z. of a new chapter.

## Multum in Parvo, or Masonic Notes and Queries.

Cagliostro, the charlatan, lodged at the house of one Reilly, an innkeeper, in Great Queen-street. This house, I have reason to believe, is the tavern now called the "Hercules Pillars," nearly opposite Freemasons' Hall.—VIATOR.

*The Dove.*—This is the emblem of the Deacon's office in English Freemasonry; the dove, or "Noah's Messenger," aptly representing diaconal duties. The *Columba Noachi* is also one of the constellations.—VIATOR.

*The Serpent.*—The serpent has ever been considered an emblem of wisdom, and, with its tail in its mouth, it symbolizes eternity. Mosheim informs us (Eccles. History, vol. I. page 189) that a sect of Christians arose in the second century called Ophites, or Serpentinians, who maintained that the serpent by which Eve was tempted was either Christ himself, or Sophia (the eternal wisdom), concealed under the reptile's form; and consequently they nourished a number of serpents, which they regarded as sacred and to which they paid a secondary degree of divine honours.—R. W. L.

*Rosaic Rite.*—Care must be taken *not* to confound the Red Cross Degree with the Red Cross of Rome and Constantine; my impression is that the latter was unknown in this country last century, but the Red Cross banner of the Templar was fathered upon the Order of St. Constantine, and the motto appeared upon the Templars' seal of 1791, and its pass word was one of the Templar secrets in the Dunckerley ritual.—JOHN YARKER, Manchester.

LODGE REPORTS.—*Hint to Reporters.*—What interest can provincial brethren possibly take in long lists of attendants at lodges, or in knowing who drank Brother Blank's health or how he replied? This bore has always stood in the way of success to the Masonic Press, and the small space at your disposal might be much better occupied than in self glorification. Why should lodges trouble us to read what has no interest?—DELTA.

*The Age of Christ.*—The number "33" is adopted in many Orders connected with Freemasonry as the correct number of the years of Christ's sojourn on earth. The exactness of this period having been disputed, the following astronomical calculation may be interesting. The great founder of Christianity was crucified on the day before the Jewish Sabbath, and the crucifixion must have taken place on Friday, the 3rd April, in the 33rd year of his age, as that was the only *Friday* on which a passover full moon fell from the twentieth to the fortieth year of our Lord, reckoning from the vulgar era of his birth.—ANTIQUARIUS.

*Ancient and Accepted Rite.*—Many thanks for Brother Yarker's letter relative to the Rose Croix degree. Few better than that well-known Brother are capable of writing on the subject, but I beg still to disagree with him in some respects. Will he kindly favour me with a copy of any certificate mentioning the Templar degree which connects the 17th or any other chivalric degree with Masonry before A.D. 1770? Bro. Yarker cannot produce any evidence of "high grade" Masonry being mentioned A.D. 1705 by Philip of Orleans. At that date even modern Freemasonry was unknown, and even the term "Grand Master" was not used. It is to be wished that Bro. Yarker would continue his most interesting history of the Jerusalem Encampment, Manchester, in the columns of THE FREEMASON.—ROSE CROIX.

*Mystic Numbers.*—Living in a land which is full of mysteries, my desire is to obtain knowledge. Will some learned Frater explain the secret of the undermentioned mystic numbers in their present position?

| | | | |
|---|---|---|---|
| 3 | 9 | 27 | 81 |
| 81 | 27 | 9 | 3 |
| 9 | 3 | 81 | 27 |
| 27 | 81 | 3 | 9 |

B. C.

Perhaps some of your readers could explain why the *five*-pointed star is placed on the top of the Italian coin (centimes)—is King Victor Emmanuel a Mason?—COCKERMOUTH.

JUBILEE MEETING OF THE DOMATIC CHAPTER, No. 177.—This influential Chapter, which was opened on the 14th March, 1819, celebrated its jubilee meeting on the 25th inst., at Anderton's Hotel, Fleet-street, under the presidency of Companion R. W. Little, the M.E.Z., who delivered an appropriate address on the occasion. [We shall give a full report of the interesting proceedings in our next issue, including the historical address referred to above.]

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# Masonic Antiquities, Records, and Bibliography.

## SPECIMENS FROM A MASONIC QUARRY.

BY WM. JAMES HUGHAN, P.M., No. 131 TRURO,

*Author of "History of Freemasonry in Cornwall," "Sparks from a Mason's Anvil," &c.; Masonic Correspondent of "The Voice of Freemasonry," for England; Corresponding Member of "German Masonic Union," &c.*

### SPECIMEN No. 1.—OPERATIVE MASONIC LODGES.

### ST. JOHN'S, BANFF, SCOTLAND.

*(Continued from last week.)*

Some of the foregoing laws of A.D. 1765 are certainly singular, while others seem framed with due regard to order and sobriety. It will be seen that at that date, as well as subsequently, the lodge was still of an operative character, and was in reality a Benefit Society, only of a secret nature. It continues so even to this day, although of course now, the BENEFITS are separated from the lodge Masonically. But more of this hereafter. The method of admission by petition, mentioned in Law 6th prevails in Scotland, and cannot be highly commended.

The Petitioner has to sign the following declaration, addressed to the Master for the time being.

SIR,—Having a desire to be initiated into the Mysteries of Freemasonry, in connection with the Lodge over which you preside, if agreeable to that body, I shall feel obliged by your appointing a suitable time for that purpose, and I hereby bind myself to conform to their Rules and Regulations.

My age at last birthday was ——

I am yours, &c.,——

Name.....

Designation .....

Address .....

This petition has to be signed in addition by two members to the following effect :—"We, the undersigned, do recommend Mr. ——, as a candidate for admission into Membership, and hereby vouch for him accordingly."

But we will again introduce a few more records to our readers, believing them to be equally valuable with the last :—

"Resolved that hence forward a Meeting shall be called ten days or so Before the Annual General Meeting to Settle a Dinner, and that all the Members in a Publick way shall have it by Rotation, beginning at the First whose name stands in our Books.

"That no Geometrical mason shall be Entered, Passed, or Raised without Readie-money.

"That an Operative master's Apprentice shall have Credit untill St John's day first after ther entry upon good Security, But that all the Members in Banff and Down shall be called, so that If any Objections shall hapen the Petioner shall be rejected.

"That John Stewart is to get Five Pounds Ster. for this year in moathly proportions.

"That William Laurence shall Ten Shillings Ster. as was usewally given befor, but it is not to be Continued for the future. But if the Deput Master of Aberdeen Shall be put to extraordinary expenses in attending this meeting he has still acess to apply.

"Every member who's name is not Inroled in the Grand Lodge Books shall be Searched out and Inroled.

"That no master of the Lodge of Banff shall employ any Cowons, unless he make it appear it was a Case of Necessity Otherwise he his liable to the Cognisance of the next General Meeting

"J. ROBERTSON, Master."

"Att a Meeting held in the Operative Lodge of Banff upon the 14th day of December, one Thousand seven Hundred and seventy-three years. It is Resolved to have two new Hearses, and the Master impoured to give derections about them, as likewise to have three Sashes, and William Stephen was appointed to make a Cushon for the Bible

"As also agreeable to the Resolution of last St. John's day, Robert Laing is appointed to provide a Danner for the Brethren against St. John's day next, and the number agreed upon to be Sixty, and in case of a deficiency of that number Robert Laing to be indemnefied out of the fund.

"JA. ROBERTSON, Master."

"Att the Annuall Meeting of the Operative Lodge of Banff 7 January, 1774, Resolved that as George Faith had mismanaged the Deputation Bearing date at Banff, 5th October, 1773, Deputing him to Enter Alex Grant and Willm Farskin at Turriff. He is hereby deserned by the meeting to pay in Five Shillings to the fund by way of Fine.

"It is Resolved by the Lodge that after that date no Bills, to be taken for Entering, Passing, or Raising butt all readie-money.

"It is Resolved that no Brother that is not Raised to the degree of a Master Mason is not to undertake or Carrie on work.

"Resolved that there is to be a Procession at founding some of the Peirs of the Bridge of Banff, and that a Guinea shall be given to the Workmen out of the Fund, but that the Expence of the Meeting shall not affect the fund, but the persons present shall Defray the Charges thereof.

"Resolved that every person Entered to our Lodge, and Every Brother passed a Fellow Craft, or Raised to the Degree of Master shall at their Entry Passing, or Raising, treat the Brethren present to the rate of Three Shillings Ster."

"Resolutions of the Annual Evening meeting, 8th January 1776.

"Resolved That for the Future that there should be a Clearance of the Books of the Operative Lodge every year, the night before St. John's day.

"Resolved that every Member who enters to this Lodge shall have a receipt for their Entry money, likewise them that is Passed or Reased.

"Resolved that George Smith and Andrew Wilson, shall be Stewards for the ensuing year, and was elected unanimus at St. John's days evening meeting, to provide a denner for the Members at the Expence of the Lodge and each Member is to pay eight pence for his denner, at he paying of his Quarter pennice.

"JOHN RHIND, Master."

"Att at Meeting held in the Operative Lodge of Banff, 7 May, 1776. It was unanimously agreed that the Office Bearers should employ Quariers and Carters, in order to lay in materials for building an addition to the Lodge, the whole length of the Front to the West, and to be built the hight of the present Lodge, and that the Office Bearers shall borrow what sum of money they think will be wanted for that purpose.

"JOHN RHIND, Master."

"Att a Meeting of the Operative Lodge of Banff, 27th May, 1776. In Consequence of the Above Resolution to build a Front House on our Few on the Seatown, have now Agreed with John Marshall. on the Following terms. viz.:—

That he is to build each rood of Scunseon measure at Fourteen pound scot and to furnish himselfe with water casks, spaids, Barrows, Troacks, Clear the foundations, take down the old Gavel, and sour the lime, And to Execute the mason work fully and sufficently, according to a plan given him by the Master. And James Robertson is to furnish all the Freestone wanted for the house at five pence halfpennie pr foot, exclusive of the stair, likewise, it is agreed upon by the meeting to borrow Twenty Pound Ster., more besides the Twenty six pound formerly Borrowed.

"JOHN RHIND, Master."

# Poetry.

## THE RAISING OF THE BEAUSEANT.

BY PROFESSOR AYTOUN,

*And recited at a Festival of the Knights Templars of the Metropolitan Priory of Scotland.*

Fling out the Temple banner as of old!
Age hath not stained the whiteness of its fold,
Nor marred the ruddy cross, Salvation's sign.
Once more we lift the sacred standard up—
Companions, fill the cup—
We pledge the Beauseant in this sparkling wine!

Oh! what a valiant host have fought and bled
Beneath that banner to the wind outspread,
Since first it moved against the infidel!
Who knows not how it waved on Salem's towers,
When Acre, Ramla, Nazareth were ours,
And at Tiberias fell?

Fell with the Knights who bore it to the field,
When foulest treason broke the Christian shield,
And bade the Turkish crescent-sign advance!—
Fell but to rise again with triple pride,
When, bounding o'er the tide,
The armies came of England and of France!

And who is he, the leader of that band,
Who first sets foot upon the Holy Land?
Move on, unrivall'd champion that thou art!
Shout, Brethren, shout! aloft your banners fling—
'Tis he, the Christian's hope, the island king—
Richard, the Lion-heart!

Then Acre fell—the Moslem foe went back,
And still our brethren followed on their track,
And ever in the van of battle flew
The sacred Beauseant, like a meteor star
Shedding its wrath afar
Upon the foul and unbelieving crew.

Unvanquished still—till fraud, not force, combined
With basest envy in a despot's mind,
Dragged from its staff that glorious emblem down
And poured, like water, forth the guiltless blood,
When Jacques Molay, the valiant and the good,
Received his martyr-crown

Then perished all—Yet no; on Scottish ground
Some remnant of the Templars still was found,
Whom even treason did not dare to quell.
Walter de Clifton! honoured be thy name!
Who, braving death and shame,
Didst vindicate thine Order's truth so well.

Years passed away, ere yet the warring world
Beheld again the Templar's flag unfurled;
But England saw the Rosy Cross return
Once more to light, and scattering dismay
Within their ranks upon that glorious day
When Bruce won Bannockburn!

Then raise it up, Companions, once again,
Though now it wave not in the battle plain;
True hearts are here to guard its spotless fold,
For ever honoured be the Templar's name,
For ever dear their fame—
Fling out the Beauseant banner as of old!

# Original Correspondence.

[The Editor is not responsible for the opinions expressed by Correspondents.]

## PAST MASTERS AS PRECEPTORS.

"Perhaps a defect of the Order may be some day found in the exuberant wealth of human material at its disposal. There are so many good and active spirits ready to give up time and money to the cause, that its principal honours are almost necessarily confined to those immediately known to the Grand Master and his advisers. The result is that the energetic Mason finds his circle of usefulness and distinction confined to the lodge or coterie in which he works; and that he, as a rule, becomes less actively zealous when the highest honours of his lodge have been earned. A Past Master who has filled the chair satisfactorily will, as a rule, fold his robe and fall with decency in other words, content himself with the passive performance of the almost nominal duties left him. As a permanent member of Grand Lodge—the Parliament of the Craft—he may, it is true, mingle in debate four times a year, but the chances of obtaining rank or position there are far more remote than they would be to an energetic member of St. Stephen's. This is, as it seems, unavoidable, but the effect is that the men who are the most energetic up to the time of their passing the chairs of their respective lodges become comparatively supine when that honour has been achieved. Their career terminates then and there, and as they have all subscribed to the charities, there is no Masonic opening to them, except to subscribe again. This, to do them justice, they generally do, but the man who hits upon a method of keeping alive in the great body of Masonic Past Masters the zeal which has given them their rank will deserve better of the Order than any dignitary since King Solomon."

*(To the Editor of The Freemason.)*

SIR,—The above remarks are to be found in an article which lately appeared in the *Daily News*, under the heading of "The Prince of Wales a Freemason." They are worthy of the earnest consideration of every lover of Freemasonry, and it is not unlikely that a full discussion of the means whereby the active energies of those Past Masters who have the welfare of the Craft at heart may be continued, will result beneficially. It may be presumptuous in me to think that any suggestions I might offer would avail to that end, as I can have but little, if any, influence. Nevertheless, I have a desire to ascertain whether my ideas on the subject are in accord with those of other brethren, and with that view ask from you the favour of a space in THE FREEMASON.

If I intrude a brief history of my Masonic career, it is not in any spirit of self-laudation. The objection to the personal pronoun first person singular is shared by me in common with many others. The editorial "we" is far preferable. But desiring to show that at least I write with some knowledge of the Masonic science, I think it right to state that in the course of eleven years I have been a subscribing member of three lodges, have served the various offices from I.G. to W.M., and a three years' subsequent secretaryship in one; have founded one metropolitan lodge of increasing repute; have founded, and passed the principal chairs in, a chapter; have taken degrees beyond those denominated Craft; and am still as enthusiastic in the cause of Freemasonry as at any period during those eleven years. Hence my present letter.

It has struck me that a very wide field for the exercise of the unused-up energies of well-informed Masons might be opened by the establishment of a lodge having for its members those only who are skilled in the working of Craft Masonry, who should be recognised throughout the Order as duly qualified authorities, and form in their collective capacity a Court or Lodge of Appeal, to whom all questions of working and ritual should be referred.

There is no doubt that at present a very great diversity in the mode of working the ceremonies exists, and that in many cases the ritual is very imperfectly observed. Although it may be admitted that the opinion of the then M.W. Grand Master at the Quarterly Communication in December, 1819, "That so long as the Master of any lodge observed exactly the landmarks of the Craft, he was at liberty to give the lectures in the language best suited to the character of the lodge over which he presided," cannot be objected to; still it will certainly be conceded that if perfect uniformity could be attained, it would not only enhance the impressiveness of the several ceremonies, but would greatly conduce to the more correct transmission of the ritual to those who have to follow us.

It is by no means unusual to find that a zealous brother, anxious to make himself acquainted with the beautifully figurative and expressive language of our lectures and sections, has at considerable expenditure of time and attention committed to his memory the teachings of an able instructor, and when desirous of transmitting such instruction to others learns, to his dismay, that he has been taught according to "So-and-so's" system, whereas his new associates practice the system of another equally celebrated past or present member of the Order. To unlearn is more difficult than to learn, and consequently doubts as to what is really correct, and what is probably otherwise, arise to disturb his mind, and instead of becoming himself a

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confident and able preceptor to others, timidity and hesitation confound him. To such an extent is this the fact, that the production of many witnesses to the dire confusion and consequent failure of many Masters to proceed with a ceremony—despite their thorough knowledge and able oratory, but solely resulting from intrusive correction, frequently of the most unimportant character—would be by no means difficult. This applies equally to the ordinary labours of the lodge as to the working of the sections in lodges and lodges of instruction.

Now, there should be but one ritual—one method of working the ceremonies—one uniform mode of conducting each lodge; and how can this be best secured? There are differences of opinion as to whether this or that system is the best and most perfect; there are individual likings and attachments to the respective teachings which have been received, and it would be both impolitic and useless to attempt to induce the adherents of one system to abandon it and to adopt the other, unless it can be done under such authority as no good Freemason would call into question. That authority is to be found only in the Grand Lodge.

The necessity acknowledged and the authority forthcoming, by what means can the principle of uniformity be carried out? Certainly by no better means than that of exercising the knowledge of those members of the Craft who having taken the highest honour in the power of a lodge to confer, yet retain their acquirements, and have not diminished their zeal, in the science. And how can this be brought about? By aggegating individual perfection, and giving the body so composed a status and reward which should be a crowning glory to all their former labours. It cannot be denied that much of what is very good in Freemasonry, is the result of personal ambition—honourable, and even estimable, ambition, doubtless, yet still ambition. The same desire which animates a man placed on the lowest steps of the social ladder to ascend step by step as far towards its summit as he can, is in the breast of every brother who takes an early liking to Freemasonry, and he eagerly longs for the advanced positions and their accompanying indications. His first aspirations are for the position of a W.M., and when having obtained it and received that emblem of past rank which he can henceforth proudly wear, he must of necessity, if a true Freemason, be still further ambitious. For such should a career be provided, which would at once keep his zeal undiminished, his energies employed, his memory retained, and his ambition exercised.

Cannot this be done by the formation, under the authority of Grand Lodge, of a Special Lodge to be called "The Lodge of Preceptors," not bearing any number, but to be perfectly distinctive. It should be composed only of such Past Members as could prove to the satisfaction of a Board of Examiners their ability to work in a masterly manner the ceremonies, lectures, and sections throughout. It should be recognised as the sole authority in all matters affecting the landmarks of the Order, and the proper observance of ritual and Masonic working. Its members should be required to agree amongst themselves as to the withdrawal or retention of portions of the rituals, and to adopt such an uniform system as would best conform to a reasonable interpretation of the language of our predecessors. They should also be delegates to the several lodges throughout the country, and as such be enabled to enforce the due performance of the agreed ritual. As such delegates, they should be entitled to a position of honour and respect in the Lodges attended by them in that capacity. The collective body of members should be a Court of Appeal, to which all questions of ritual or ceremony should be referred, and their decisions should have the fullest effect. A seat amongst their body should not be too easily attainable, and certainly should not be open to rank, position, or purchase, but solely to merit and ability. And to incite the desire and ambition of those who would attain a place amongst its members, whatever of honour and dignity could be conferred by supreme authority should be awarded. In fact, it should be so constituted, entrusted, and rewarded, that to the energetic and enthusiastic Mason nothing short of membership therein should satisfy him with his Masonic labours.

I believe the formation of such a Lodge would have a marked effect upon the Order of Freemasonry, and certainly it would stir up to further exertion many of its Past Masters, who now sigh for "fresh fields and pastures new." If any of your readers would take up this subject, and through your pages make suggestions in furtherence of the proposal, or adduce reasons against it, I shall not regret that I have now addressed you, and shall not hesitate to trouble you again.

Yours fraternally,
P.M., P.Z., &c.

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Worldly good, to deserving persons requiring aid, does not come by any seeming supernatural power. It comes by means that are perfectly natural. Favourable circumstances occur. It comes from a friendly disposition, a desire to serve, an inclining of the heart—when an angel whispers no word is spoken, but a thought comes most heavenly.

## PROCEEDINGS OF THE TWO GRAND LODGES OF ENGLAND IN RATIFICATION OF THE UNION, 1813.

We have the pleasure of presenting our readers with a reprint of the above proceedings, which we feel confident will be perused with interest.

*At an Especial Grand Lodge of the Most Ancient and Honourable Fraternity of Free and Accepted Masons, according to the Old Institutions, held at the Crown and Anchor Tavern, Strand, on Wednesday, the 1st December*, 1813.

PRESENT.

The M.W., H.R.H. the DUKE OF KENT, G.M., on the throne;

The R.W. Thomas Harper, D.G.M.; R.W. James Perry, P.D.G.M.; R.W. James Agar, P.D.G.M.; R.W. Archibald Herron, S.G.W.; R.W. Jeremiah Cranfield, J.G.W.; R.W. Robert Gill, P.S.G.W.; R.W. Thomas Scott, P.S.G.W.; R.W. Malcolm Gillies, P.S.G.W.; R.W. Thomas Mahon, P.S.G.W.; R.W. William Oaks, P.S.G.W.; R.W. Robert Leslie, G.S.; R.W. William C. Clarkson, G.T.; R.W. Rev. Edw. Barry, D.D., G.C.; W. Edwards Harper, D.G.S.; W. Rev. Henry Knapp, D.G.C.; W. Robert M'Cann, G.S.B.; the Masters, Wardens, and Past Masters of the 58 Lodges in and adjacent to London.

The Grand Lodge was opened with solemn prayer, and in ample form.

The minutes of the Especial Grand Lodge of 8th November, and of the Stewards' Lodge, 17th November, were read and confirmed.

The following Right Worshipful and Worshipful Brothers were severally elected Grand Officers, for the year ensuing or until they should be relieved from the duties thereof; viz.:—R.W. Jeremiah Cranfield, S.G.W.; R.W. Robert M'Cann, J.G.W.; R.W. Robert Leslie, G.S.; R.W. W. C. Clarkson, G.T.; R.W. Rev. Edward Barry, D.D., G.C.; W. Jonathan Parker, G.S.B.

The Most Worshipful the Grand Master then announced that in consequence of the appointment which he had received from the Grand Lodge upon the 1st of September, in conjunction with the Right Worshipful Brother Harper, Deputy Grand Master, and the R.W. Bros. Perry and Agar, Past Deputy Grand Masters, they had held several conferences with H. R. Highness the Duke of Sussex, Grand Master of the other Fraternity, who was also assisted by three of his Grand Officers—The R.W. Brother Waller Rodwell Wright, Provincial Grand Master of the Ionian Isles, the R.W. Brothers A. Tegart and J. Deans, Past Grand Wardens; the happy result of which, was that articles of Union between the two Grand Lodges of Masons of England were signed and sealed in duplicate at Kensington Palace, on the 25th November last, and His Royal Highness laid the same before the Grand Lodge. The announcement of this great event was received with masonic acclamation, and the said articles were read.

After which the R.W. Brother Perry moved the following resolutions, which were carried in the affirmative unanimously:—

1. That the articles of union now read be Ratified and Confirmed.

2. That the Most Worshipful His Royal Highness the Grand Master be requested and empowered to affix the great seal thereto, and to exchange the same with His Royal Highness the Duke of Sussex, Grand Master of the other Fraternity.

3. That brotherly application be made to the Grand Lodges of Scotland and Ireland, enclosing them a copy of the above articles so ratified, and entreating them to delegate two or more enlightened members of their respective bodies to be present at the Assembly of Union, on Monday, the 27th December inst., pursuant to Article IV.

4. That the Grand Master do nominate nine worthy and expert Master Masons, or Past Masters, to discharge the duties set forth in Articles V. and XV.

5. That a special dispensation, under the great seal, be issued to those nine Brothers, and their Secretary, to hold a Lodge of Reconciliation, in conjunction with an equal number to be appointed and empowered by His Royal Highness the Duke of Sussex, to fulfil the duties set forth and enjoined in the said Articles of Union.

6. That the Masters, Wardens, and past Masters, of the warranted Lodges, do attend the said Lodge of Reconciliation, according to notices to be addressed to them, for the purpose of being obligated, certified, and registered, to entitle them to be present at the Assembly of Masons for the Union of the two Grand Lodges of England, on Monday, the 27th December instant.

7. That the Secretary of the said Lodge of Reconciliation shall keep a book, in which shall be entered the names of all regular Members of Lodges belonging to both Fraternities, so obligated and certified, that they may be registered, without fee or reward, in the books of the two Grand Lodges, and be thereby entitled to tickets of admission to the said Assembly of Union: and that a correct return of the whole be made to the Grand Secretary on or before the 23rd December instant.

*At an Especial Grand Lodge of the Most Ancient and Honourable Society of Free and Accepted Masons, under the Constitution of England, holden at Freemasons' Hall, London, on Wednesday, the 1st December*, 1813.

PRESENT.

The M.W., H.R.H. the DUKE OF SUSSEX, G.M., on the throne;

The R.W. and Hon. W. Shirley, P.S.G.W., as D.G.M.; R.W. Simon M'Gillivray, J.G.W., as S.G.W.; R.W Arthur Tegart, P.J.G.W., as J.G.W.; R.W. John Dent, P.S.G.W.; R.W. Sherborne Stewart, P.S.G.W.: R.W. Robert Brettingham, P.J.G.W.; R.W. Forssteen, P.J.G.W.; R.W. Alexander S. Gordon, P.J.G.W.; R.W. John Elliot, P.S.G.W.; R.W. James Earnshaw, P.J.G.W.; R.W. James Deans, P.J.G.W.; R.W. Rev. John Austin, P.S.G.W.; R.W. The Earl of Pomfret, Prov. G.M. for Northamptonshire; R.W. William Wix, Prov. G.M. for Essex; R.W. William Henry White, Prov. G.M. for Wiltshire; R.W. Andrew D. O'Kelly, Prov. G.M. for for Bedfordshire; R.W. H. J. Da Costa, Prov. G M., for Rutlandshire; R.W. His Exc. the Count La Gardje, G.M. of the First Lodge of the North; R.W. William Henry White, G.S.; R.W. Rev. Lucius Coghlan, D.D., G.C.; R.W. William Shadbolt Master of Grand Stewards' Lodge, as G.S.B.; W. Samuel Wesley, G. Organist; W. C. Bonner,; W. the Wardens and Assistants of the Grand Stewards' Lodge; and the Masters and Wardens of 58 other Lodges.

The Grand Lodge was opened in ample form, and the Laws relating to the conduct of Masons in Grand Lodge were read.

The minutes of the Quarterly Communication, holden on Wednesday, the 24th November last, were read and confirmed.

The Most Worshipful the Grand Master then announced that by virtue of power delegated to him by the Grand Lodge on the 23rd June last, he had selected the R.W. Brother Waller Rodwell Wright, Provincial Grand Master for the Ionian Isles, and the R.W. Brothers Arthur Tegart and James Deans, Past Grand Wardens to assist him in the negociation for an Union with the other Fraternity of Masons in England; that they had had several conferences with His Royal Highness the Duke of Kent, assisted by three Grand Officers—the R.W. Brother Thomas Harper, Deputy Grand Master, and the R.W. Brothers James Perry, and James Agar, Past Deputy Grand Masters, the happy result of which was that Articles of Union between the two Grand Lodges of Masons of England, had been signed and sealed in duplicate at Kensington Palace on the 25th ult.—His Royal Highness the Grand Master then laid the same before Grand Lodge. The announcement of this great event was received with masonic acclamations, and the said Articles were read by the Grand Secretary.

After which, upon motions severally made and seconded, the following resolutions were passed in the affirmative unanimously:—

1. That the articles now read be Ratified and Confirmed.

2. That the Most Worshipful His Royal Highness the Grand Master be requested and empowered to affix the great seal thereto, and to exchange the same with His Royal Highness the Duke of Kent, Grand Master of the other Fraternity.

3. That brotherly application be made to the Grand Lodges of Scotland and Ireland, enclosing them a copy of the above articles, so ratified, and entreating them to delegate two or more enlightened members of their respective bodies to be present at the Assembly of Union, on Monday, the 27th December instant, pursuant to Article IV.

4. That the Grand Master do nominate nine worthy and expert Master Masons, or Past Masters, to discharge the duty set forth in Articles V. and XV.

5. That a special dispensation, under the great seal, be issued to those nine Brothers, and their Secretary, to hold a Lodge of Reconciliation, in conjunction with an equal number to be appointed and empowered by His Royal Highness the Duke of Kent, to fulfil the duties set forth and enjoined in the said Articles of Union.

6. That the Masters, Wardens, and Past Masters, of the warranted Lodges, to attend the said Lodge of Reconciliation, according to notices to be addressed to them, for the purpose of being obligated, certified, and registered, to entitle them to be present at the Assembly of Masons for the Union of the two Grand Lodges of England, on Monday, the 27th December instant.

7. That the Secretary of the said Lodge of Reconciliation shall keep a book, in which shall be entered the names of all the regular Members of Lodges belonging to both Fraternities, so obligated and certified, that they may be registered without fee or reward, in

*(To be continued.)*

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A grand Masonic gathering (see advertisement in next column) will be held in Chippenham on the 31st of March, when a handsome testimonial, purchased by subscription amongst the different lodges in the province of Wiltshire, will be presented to Sir Daniel Gooch, Bart., M.P., on his vacating the office of Deputy Grand Master of that province, in consequence of his having been appointed Provincial Grand Master of Berks and Bucks. The meeting is expected to be one of the largest ever held in Wiltshire, and will demonstrate the well-deserved popularity of the worthy baronet.

## METROPOLITAN MASONIC MEETINGS

*For the Week ending April 3, 1869.*

### Monday, March 29.

Lodge No. 79, "Pythagorian," Ship Tavern, Greenwich.
" 831, "British Oak," Bank of Friendship, Bancroft-place, Mile-end.

### Tuesday, March 30.

Lodge No. 141, "Faith," Anderton's Hotel, Fleet-street.

### Wednesday, March 31.

Lodge No. 898, "Temperance in the East," Assembly Rooms, 6, Newby-place, Poplar.

### Thursday, April 1.

Lodge No. 27, "Egyptian," Anderton's Hotel, Fleet-st.
" 45, "Strong Man," Freemasons' Hall.
" 136, "Good Report," Radley's Hotel, Bridge-street, Blackfriars.
" 192, "Lion and Lamb," Terminus Hotel, Cannon-street.
" 227, "Ionic," Ship and Turtle, Leadenhall-st.
" 231, "St. Andrew's," Freemasons' Hall.
" 554, "Yarborough," Green Dragon, Stepney.
" 742, "Crystal Palace," Crystal Palace, Sydnhm.
" 822, "Victoria Rifles," Freemasons' Hall.
" 1155, "Excelsior," Sydney Arms, Lewisham-road.
" 1178, "Perfect Ashlar," Gregorian Arms, Bermondsey-road.
Chapter 2, "St. James'," Freemasons' Hall.
" 9, "Moriah," Albion Tavern, Aldersgate-st.
" 733, "Westbourne," New-inn, Edgware-road.
" 742, "Crystal Palace," Crystal Palace, Sydnhm.

### Friday, April 2.

Lodge No. 890, "Hornsey," Anderton's Hotel, Fleet-st.
Chapter 259, "Prince of Wales," Willis' Rms., St. James.

### Saturday, April 3.

General Committee Boys' Schools, Freemasons' Hall, at 3.

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To elect the PROVINCIAL GRAND TREASURER.
The Presentation of the Regalia from the Province by the R.W. the P.G.M. LORD METHUEN, to BROTHER SIR DANIEL GOOCH, Bart., M.P., the R.W. the P.G.M. of Berks and Bucks.
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Wootton Bassett, 15th March, 1869.

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"Truth is the Body of God, and Light is His Shadow."—PLATO.

REGISTERED FOR TRANSMISSION ABROAD.

No. 4.] SATURDAY, APRIL 3, 1869. [PRICE 2D.

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## SPURIOUS FREEMASONRY; OR, THE RITE OF MEMPHIS.

AS astrology is a corruption of astronomy, and idolatry a perversion of religion, so is the abyss of vanity and falsehood, known as the "Rite of Memphis," an equally deplorable distortion of Freemasonry.

We are induced to use very strong language in allusion to this pretended rite, from the fact that its adherents have dared to erect their "*ateliers*" or workshops in the heart of London, and because they now claim to be connected, on terms of amity and alliance, with some Masonic bodies on the continent, notably with one or two lodges in the south of France, and even with the Supreme Council of the 33rd degree at Turin.

It will probably be within the recollection of many of our readers, that a deputation from this spurious body had the temerity to present themselves before Garibaldi, on his arrival in this country, as the representatives of Freemasonry in England!

It will also be remembered that the authorities of Grand Lodge issued a strong circular on October 24th, 1859, warning all lodges and brethren against holding communication with the pseudo lodge of "Philadelphes," a branch of the order of Memphis. We grieve to learn, however, that doubtless in ignorance of this caution, some members of English lodges have given countenance to the "Philadelphes," by attending their soirees and balls, where, tricked out in fantastic finery, as "Hierophants of the Star of Sirius," "Sovereign Pontiffs of Eleusis," and "Grand Masters of the redoubtable Sadah," these imposters libel the sacred simplicity and purity of our noble Craft. This monstrous so-called "Rite" consists of 92 degrees, the 92nd grade having been added recently, as, when introduced by its founders, Marconis and Mouttet in 1839, the system comprised only 91. We are further informed that several Englishmen have joined this illegal association, which, being unauthorized and unmasonic, cannot claim the privileges extended to Freemasonry as a secret institution by the laws of the land. The gravest rumours are also in circulation as to the designs of these intriguing "Philadelphes;" the most revolutionary ideas, it is said, have been broached in their mystic assemblies, and Orsini-like conspirators have been seen emerging from their dark and dangerous dens. It is time, therefore, to remove the veil which covers their obscure but hideous history—it is time to assure the world that English Freemasons have no sympathy, no fellowship, no communion with those men, who are the worst foes of genuine and ancient Freemasonry—it is time to speak out plainly, before other Masonic bodies in Europe, misled by our apathy and supineness, may imagine that the "Rite of Memphis" has obtained a legal footing in England.

And if it be true, as alleged by the impostors in their own organ, that any regular body of continental Freemasons has given countenance to their insolent pretensions—for, let it be noted, they profess to make Freemasons—if it be true that any foreign Masonic Jurisdiction is prepared to support them in their attempt to violate the laws of England by holding meetings as an illegally constituted secret society, then, we say it deliberately, such a governing Masonic body ought to be at once placed under the ban of the Craft Universal, and solemnly excluded from the great Masonic Family.

## Masonic Miscellanea.

We observe that Bro. Captain Dadson, late of the Royal Marines Light Infantry, has been gazetted to a captaincy in the West Kent Militia.

Bro. His Highness the Maharajah Dhuleep Singh, Hon. P.S.G. Warden of England, was duly qualified as J.P. for the Western Division of Suffolk, on the 23rd, March.

Bro. George Plucknett, P.G.D., has been appointed to the commission of the peace for the county of Middlesex, by His Grace the Duke of Wellington, Lord Lieutenant.

The R.W., Bro. Sir Edward R. Borough, Bart., Deputy Grand Master of Ireland, has arrived in town, and will attend the Inauguration Festival at Freemasons' Hall, on the 14th April.

We are informed that, by authority of the M.W. Grand Master, the Earl of Zetland, Master Masons, properly vouched for, will be admitted to view the proceedings at the Inauguration of Freemasons' Hall, on the 14th April.

FREEMASONRY IN TURKEY.—At the last Quarterly Convocation of the Grand Lodge of Scotland, held on the 1st February, a charter was granted for a lodge to be held at "Haskein," Constantinople, under the title of "Caledonian," No. 489 on roll of Grand Lodge. This is the first lodge established in Turkey under the banner of the Grand Lodge of Scotland. We understand that Bro. Thomas M. Campbell, P.M. (408), has been appointed to represent the "Caledonian" as Proxy Master in Grand Lodge.

MASONIC PRESENTATION.—On the evening of Friday week a large number of members of the Athole Lodge, (384), Kirkintilloch, met in their hall in the Washington Hotel, to present Brother James Kirkpatrick—formerly head master of the Oswald School here, but who lately left for a more important situation in Carfin School—with a handsome time-piece in token of his valuable service whilst R.W.M. Brother George Andrews, R.W.M., presided on the occasion, assisted by Brother James Graham, acting as S.W., and Brother John Alexander, acting as J.W. After the usual loyal and patriotic toasts had been disposed of, Brother Andrews in presenting the testimonial in name of the subscribers, said that he hoped that Bro. Kirkpatrick would not measure the feelings of the donors by the intrinsic value of the testimonial, but would regard it as an expression of kindly feelings amongst the brethren, and that he was sure Brother Kirkpatrick would have a feeling of satisfaction to know that he possessed the esteem and regard of the brethren of 384. Bro. Kirkpatrick, in replying, thanked the brethren kindly for the valuable gift with which they had been pleased to present him, and said it was with mingled feelings of pleasure and regret that he stood amongst them that evening. He had held the honourable position of R.W.M. for upwards of four years, and during that time he made the acquaintance of many true and worthy brethren, and this mark of their esteem and goodwill would not soon be forgotten by him. The remainder of the evening was enlivened by the singing of several of the brethren, and the meeting broke up at a seasonable hour. The time-piece was supplied by Mr. Alexander, masonic jeweller, Buchanan-street, Glasgow.—*Lennox Herald.*

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# Reports of Masonic Meetings.

## THE CRAFT.

### METROPOLITAN.

*Lodge of Harmony, No.* 255.—This lodge held its Meeting at the Greyhound Hotel, Richmond, Surrey, on Tuesday, the 30th March, and after the business was over, the members adjourned to Bro. Noyce's new and spacious banqueting hall, which was used for the first time on this occasion.

*Urban Lodge, No.* 1196.—This lodge enjoys a special distinction as being composed of Brethren devoted to literature, science and the arts. Its meeting at St. John's Gate, Clerkenwell, on Tuesday last week, was fully attended. The following officers were present:—Bros. Henry Marston, W.M.; William Sawyer, S.W.; Charles Braid, J.W.; J. R. Ware, S.D.; A. McQueen, J.D.; Callingham, J.G. The office of Secretary was temporarily filled by Bro. Dr. G. E. Carpenter. Bro. Küster, organist, officiated. The business of the lodge was confined to almost exclusively to the raising of Bro. Deerburgh, and the impressive manner in which the W.M. gave the ceremonies, bringing all the resources of his elocutionary acquirements to bear on its splendid diction, excited the warmest admiration. The visitors present were: Bros. Oliver Summers, Creswick, and W. Boys. Members: Bros. E. L. Blanchard, Ward, Wickens, &c. The banquet proceedings was of the agreeable nature usual in this lodge, the toasts were given and responded to with much eloquence, and music both vocal and instrumental added to the charm of the evening.

### SCOTLAND.

PARTICK.—*St. Mary's Lodge, No.* 117.—The centenary festival of this lodge was celebrated on Friday evening, March 26th in their hall, 151, Dumbarton Road, Partick. The brethren assembled at eight o'clock, when the lodge was opened in the apprentice degree. Thereafter they left the hall, and, forming in procession, marched through the streets of the burgh, headed by the Partick Brass Band. As many of those who took part in the parade bore torches, and the brethren were arrayed in Masonic costume, and carried their wands of office, the spectacle was one of the most picturesque, and was witnessed by thousands. The members of the craft then returned to their hall, where the lodge was closed, and a substantial supper partaken of. Bro. Thomas Granger, R.W.M. of St. Mary's, 117, presided, and was supported by Brothers Barrow, S.P.G.M.; Alexander, P.G.J.; Baird, R.W.M., 3½; S. M'Culloch, 3½; G. Alsing, 354; M. Walker, 102; Campbell, P.M., 117; J. Hewet, 102; Brunton, Treasurer, 117; Simpson, S.M., 117; and M'Donald, acting secretary, 117. There were present deputations from 3½, 27, 87, 102, 219, 354, 408, 413, 426, and 441. The cloth having been removed, and the lodge opened in the apprentice degree, the toasts of "The Queen and the Craft," "The Prince and the Princess of Wales and the other Members of the Royal Family," "The Army, Navy, and Volunteers," "The Three Grand Lodges of England, Ireland, and Scotland," were proposed and cordially responded to. Br. Barrow, in proposing "The Lodge St. Mary, 117, and its future prosperity," observed that he had been fourteen years a member of the Provincial Grand Lodge, and that since he had formed that relation he had found that there was nothing connected with the working of St. Mary's Lodge which had caused the least jealousy or disturbance, or which had affected its high status in the Province. (Applause), Bro. Granger, R.W.M., with whose name the toast was coupled, returned thanks in his own name and that of the lodge, and expressed the pleasure he felt at seeing so large a turn-out of brethren from other lodges. Br. M'Donald then gave an interesting history of the lodge. He remarked that the records were not kept 100 years ago so regularly as they were now kept. However, he had ascertained that in 1763 there was a lodge in Partick bearing the name of Partick Kilwinning, No 77. But on the election day a dispute took place with respect to who should hold office. On the 10th February, 1769, a petition was drawn up by those who had to do with the lodge just named, praying that the Grand Lodge would grant a charter for a new lodge. On Friday the 29th March, 1769, a charter for St. Mary's was granted. The lodge therefore held its anniversary on the last Friday of March, so that, as the present Friday was the last of this month, they very properly now celebrated their centenary. On the 21st July, 1769, the Master received the charter, and immediately thereafter the lodge proceeding to purchase books, clothing, &c. It might interesting to know that the dues then paid to the Grand Lodge for seven members amounted in all to the modest sum of 17s. 6d. The first notice that appeared about the marching out of the lodge was in 1787, when the occasion was celebrated in an imposing manner. In 1817 the original number of the lodge was changed from 150 to 115. After mentioning different public buildings at the laying of whose foundation stones the lodge had assisted. Bro. M'Donald observed that 1835 was the darkest period in the history of the lodge. Happily, St. Mary's recovered from that crisis, and in 1847 its number was again changed from 115 to 117—the number it had borne since. In 1863 it reached a very high state of prosperity, and had from that time been making steady progress. (Applause.) The other toasts were, "The Provincial Grand Lodge," "The sister lodges and visiting brethren," "The present and past office-bearers," "The Magistrates and Commissioners of Partick," "The trade and commerce of Partick," and "The Ladies." In the course of the evening, Bro. Alsing played with taste and skill several airs upon the mouth harmonium. The proceedings throughout were of a most agreeable description.

STONEHAVEN.—A meeting of the Brethren was held in Bro. Findley's Hotel, on Monday, present R.W.M.; S.W.; L.W.; S.D.: Bro. Crockatt, Ross, Hunter, Stephen, Tauze, &c. The R.W.M. explained that he had pleasure in informing the meeting that the office-bearers had taken a five years lease of the old Masonic Hall, and that until they got entry at Whitsuntide, he could not ask the Brethren to meet him to carry on the purposes of Masonry, as there was no suitable place. The Brethren unanimously agreed to delay meetings until then, and a hope was expressed that the Brethren would go more heartily to work after their enforced idleness. The meeting soon after separated.

## ORDERS OF CHIVALRY.

### KNIGHTS' TEMPLAR.

#### PROVINCIAL.

PLYMOUTH.—*Royal Veteran Encampment.*—The quarterly meeting of this Encampment was held on Monday, at the Huyshe Temple, when a large number of Knights were present, including Dr. Dowse, P.G.H., P.E.C.; Col. Elliott, R.M.L.I.; Mr. Chapple, Captain Shanks, Royal Marines, G.S.B., E.C.. J. Watts, P.E.C., &c. The first business was to confer the degree upon Companion Hambly, of St. John's Chapter, No. 70, which was done by the E.C.; the beautiful ceremony being rendered all the more imposing by the very impressive and solemn manner in which it was conducted. Sir Knight Shanks' year of office as E.C. having expired, he now proceeded to install his successor Sir Knight Bird, who subsequently appointed the officers for the ensuing 12 months as follows:—Sir Knights Shanks, I.P.E.C.; Lose, 1st Capt.; Austin, 2nd Capt.; Heath, Prelate; Nicholls, Registrar; Hifley, Expert; Dubose, Capt. of Lines; Warren, Treasurer; Montgomery, 1st Standard Bearer; Port, 2nd Standard Bearer; Longshaw, 1st Herald, Hambly, 2nd Herald. At the conclusion of the business a cordial and unanimous vote of thanks was given by the Encampment to Past Eminent Commander Shanks, for the admirable manner in which he had conducted the work during the past year, and for the trouble he had taken to put the Encampment on a proper footing. The Encampment was then duly closed and the Fraters adjourned to the Globe Hotel, where a sumptuous and elegant dinner was provided, to which 22 sat down. After dinner the usual loyal toasts were given and responded to, with that warmth and genuine feeling which Freemasons only can fully realize. The E.C. then in short but very appropriate speeches, proposed the health of the M.E. and Supreme Grand Master, and the V.H. and Eminent Provincial Grand Commander. Dr. Dowse as a Past Grand Officer, then returned thanks on behalf of these Chiefs of the Illustrious Order, giving a brief outline of the history of the Order and of the Grand Master. The health of the E.C. having been drunk with the usual honours, Sir Knight Bird responded. and then in an able and eloquent speech proposed the health of the Past E.C., which was most warmly received. Sir Knight Shanks in replying, said: I had hoped that the toasts to which I have the honour of responding would (if given at all) have been coupled with that of Past Commanders generally, so that I might have escaped the difficulty I now experience, but as you have separated me from my compeers, and received the toast in such a flattering way, I must endeavour to say how deeply sensible I am of your kindness. There is something very peculiar in my position, for I was installed Eminent Commander when I had only been two and a quarter years a member of the Order, and this is a solitary instance of such a rapid rise. I therefere appreciated all the more the great confidence you placed in me, by electing me to the chair of E.C. I hesitated to accept the office, for I doubted whether I should be able to fulfil my obligation, to uphold and preserve the honour and dignity of the Order; but I knew this Encampment consisted of good and trusty Soldiers of the Cross, who, with a leader determined to set to work in the right way and to a right end, might be relied on to accomplish anything, so I accepted the responsible post, and I think I may point to the present state of the Encampment, and without egotism say, "I did not altogether fail therein." Sir Knight Bird has spoken far too favourably of my conduct during the twelve months I have presided over you, I can only say that had I done less my obligation would not, (in my opinion), have been acted up to. I found the Encampment, it is true, in a somewhat sickly condition, upwards of £15 in debt, several Grand Conclave certificates that were due not obtained, our returns had not been made for years, but all these matters were put into proper order, and our status at head-quarters restored before I had been two months in the chair, and we are now I am glad to say quite out of debt. Our Encampment—the oldest in the Province—is now once more fairly started on what will I hope prove to be a prosperous course; and as that earliest Easter tide brought with it joy and new hope, when first the faithful Eleven beheld their risen Lord, so may this Easter bring to this convocation those peaceable fruits of righteousness, which are, wherever they flourish, to the honour of the Deity and the best interests of man. Several other toasts followed, and after a most pleasant and agreeable evening, the Fraters separated about 10 p.m.

NEWCASTLE-ON-TYNE.—*Royal Kent Encampment of Knights Templars and Hospitallers of St. John of Jerusalem.* — The annual meeting of this old Encampment, was held at the Freemasons' Hall, Bell's-court, Newgate-street, on Good Friday, 25th inst., for the installation of the Eminent Commander Elect, Sir Knight William Foulsham. who was unanimously elected at the regular meeting on the 12th March. The Sir Knights assembled at 3 o'clock p.m., when the Encampment was duly opened by Sir Knight P.E.C., Jens Jensen, in the absence of the E.C. Sir Knight Robert J. Banning, M.D. The muster-roll being called, the following Sir Knights appeared under arms:—Sir Knights Jens Jensen, P.E.C., Acting E.C.; Wm. Punhson, P.E.C., Prior; Henry Hotham, P.E.C., Sub-Prior and Treas.; G. Ludwig, P.E.C.; Wm. Foulsham, 1st Capt.; Wm. Brignall, Acting 2nd Capt., Standard-bearer; Anthony Clapham, Expert, Act Registrar; John F. Frolich, Capt. of Lines; William Garbutt, Acting Herald; Robt. F. Cook, Alfred Clay, and Tully. After the minutes of the last meeting were read and confirmed, letters were read from several Sir Knights apologising for their non-attendance. The Treasurer reported on the state of the finances of the Encampment, which were in a very satisfactory condition, whereupon Sir Knight Foulsham proposed, and Sir Frolich seconded, that a vote of thanks be recorded to the Treasurer, P.E.C. Sir Knight Henry Hotham, for his indefatigable labour and the efficient manner in which his laborious duties as Treasurer for the Encampment are performed. Sir Knight Wm. Foulsham, E.C. Elect, was then regularly installed as Eminent Commander for the ensuing year, by P.E.C. Sir Knight Jens Jensen, who performed the ceremony in a very impressive and efficient manner, which did great credit to himself and gave entire satisfaction to all the Sir Knights present. After the E.C. had been proclaimed by the Heralds, the Sir Knights pledged him in the usual manner. The Eminent Commander then appointed his officers for the ensuing year as follows:—Sir Knight R. J. Banning, M.D., I.P.E.C.; Wm. Punshon, Prior; Henry Hotham, Sub-Prior; Rev. S. Atkinson, Prelate; C. J. Banister, Chancellor; Henry Hotham, Treasurer; Anthony Clapham, 1st Capt.; Geo. W. Laws, 2nd Capt.; John F. Frolich, Registrar; Wm. Brignall, Expert; R. F Cook, M.D., Capt. of Lines; Wm. Garbutt, Standard-bearer; J. S. Challoner, 1st Herald; W. H. Marwood, 2nd Herald; J. S. Trotter, Equery. After some other business had been gone through the Encampment was duly closed at 4.30 p.m. The Sir Knights then dined together in the Hall, the dinner having been prepared in an excellent style by Mrs. Trotter, the Equerry's wife. The Sir Knights passed a very agreeable evening and separated at 10 o'clock. As it was Good Friday, no singing was introduced.

### RED CROSS OF ROME & CONSTANTINE.

#### PROVINCIAL.

RICHMOND.—*Rose and Lily Conclave, No.* 3.—The second anniversary assembly of this Conclave was held on Saturday the 27th March, at the Greyhound Hotel, Richmond, Surrey, when Sir Knight Little, G.R. enthroned Sir Knight Ord as M.P.S. The other officers appointed for the year were as follows: Sir Knights Cottebrune, V.E.; Gurney, S.G.; Giles, J.G.; Thompson, H.P.; Ord, Treas; Terry, Rec.; Daly, Prefect, Challenger, S.B., and Smith, Herald. The annual subscription and installation fee were increased, and after the closing of the Conclave, the Knights Companions adjourned to the refectory where a repast served in Sir Knight Noyce's *recherche* style awaited them, and a most agreeable evening ensued.

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## ANNUAL FESTIVAL OF LODGE "CALEDONIAN RAILWAY," 354, GLASGOW.

The annual festival of this lodge took place on Friday evening, 19th inst., in the Prince of Wales' Hall, 240, Buchanan-street. The large hall, which was beautifully decorated with flags, emblematic banners, and evergreens, was well filled, without being crowded, there being in all 360 present.

Bro. W. J. Hamilton, R.W.M., presided, and on the platform were Bros. Jas. E. Wilson, P.M.; W. R. Thomson, D.M.; Dr. R. F. Paterson, S.M.; D. K. Spiers, S.W.; J. Crichton, J.W.; A. Carmichael, Treas.; P. Sanderson, Sec.; Wm. Smith, P.G., Sec.; Robt. Livingstone, R.W.M., Star 219; Jas. Kerr, S.M., Lodge of Harmony, Belfast; Robt. Allan; J. Goodfellow; D. Campbell, and A. Randolph. No. 3 bis. The platform was also graced with the presence of a large number of ladies.

After tea the CHAIRMAN rose and said: It has been laid down that the power of speech was given to man to enable him to conceal his thoughts, if this paradoxical dogma, or dogmatical paradox, were to be accepted literally, there would be no necessity for me to attempt to address this assembly, inasmuch as it is with unqualified pleasure that I find myself called upon to preside at a meeting where intelligence and beauty are so abundantly represented. The addition we have got to our numbers to-night in the persons of our lady friends, not only lends enchantment to the view, but I can see that it also awakens feelings of more than friendship in some, and profound respect and admiration in all. Ladies, it is a custom we have among Masons to "hail" a brother when he comes to visit us. I cannot salute you in masonic form. I can, however, address you and bid you welcome, and in the name of this lodge I now do so, and I am sure the brethren will favor the wish I now express when I assure you I wish you could be with us always. While congratulating ourselves on the presence amongst us of so many of our fair friends, we must not forget another cause of rejoicing. I refer to the prosperity of our lodge; it is, as far as I know, without precedent in numbers, almost half-a-thousand men, who for intelligence and solid genuine worth in all the relatives of life, and for enthusiasm in Masonry, will bear favourable comparison with any lodge in the kingdom. Brethren, while admitting the intellectual ability and moral worth of the members of this lodge, I must say the knowledge of Masonry evinced by them—is due altogether to the ability of the late officers, whose attentions to their duties were unremitting, and in anything tending to promote the efficiency of this lodge they knew no weariness. Courteous in their intercourse with the members, and ever ready to communicate instruction to them, they exhibited an example worthy of all praise, and proved themselves workmen that need not to be ashamed. Temperance, fortitude, prudence, and justice have distinguished them, and the propriety and dignity of their deportment has made them an honor to the fraternity. When I remember their worth, I feel how unfitted I am to follow men so distinguished; and were it not that efficient brethren in the various offices act with me, and that I can in any difficulty have their valuable assistance, I dare hardly have assumed the responsibility of accepting the proud position you have honored me with. Conscious of your support, and knowing that you will not criticise me severely, but exercise charity—the greatest of masonic virtues—I take courage and determine to do all in my power to imitate those who have nobly gone before, trusting the lodge will continue to maintain the high position it now proudly holds. The days of set speech making are fast dying out, and even if endowed with powers of rhetoric equal to the task, it would be out of place on this occasion to trespass upon your time with an address framed on the orthodox plan from exordium to peroration, but rather would I try to emulate the brilliant display of fervid eloquence which many amongst us enjoyed the melancholy gratification of listening to when paying our last tribute of respect to the memory of one whose zeal in the cause of Masonry, whose noble virtues, and whose exalted position evoked such sentiments of sincere esteem as will remain a lasting record to keep his memory green in the present and future generations of our Craft. So much, and to the purpose, was uttered by the gifted orator in eulogising the rare merits of our lamented P.G.M., that words of mine would be but feeble echoes of another voice; therefore, from the regretful past to the more immediate purpose of the present moment, permit me to invite your attention to the programme provided for your approval; and I shall conclude by wishing you the enjoyment of a pleasant evening's entertainment. [Cheers.]

An excellent musical programme was then gone through, the *artistes* being Misses A. and J. Blair and Bros. Clarke, Houston, Dunshee, Marm, and Porter; Bro. A. A. Smith, Director of Music, presiding at the Piano.

During an interval in the Concert the Chairman, in an eloquent and highly-complimentary speech, presented Bro. Jas. E. Wilson, P.M., for the efficient manner in which he conducted the affairs of the lodge during the past two years, with a handsome silver tea and coffee service, beautifully engraved, and a P.M.'s jewel and medallion of the lodge seal in gold.

Bro. WILSON returned thanks, as follows: Mr. Chairman, Ladies, Gentlemen, and Brethren all, it has been my privilege, as it has been a source of great pleasure and gratification to me, to attend many meetings of this lodge—I have not been absent from five since I had the honour of being initiated a member of it—but I have never before felt so throughly overcome by conflicting feelings as I now do; feelings of gratification at the warm and kindly reception accorded to me by this large and brilliant assemblage, feelings of gratitude for the elegant and costly gifts you have now presented to me, and feelings of diffidence that I do not deserve the honours you are now conferring on me. I feel so overcome that I cannot say what I would, nor what I ought. From my heart I thank you; yet I cannot help saying it is unfair that I should be the recipient of such substantial tokens of your esteem for only doing my duty where we all have been striving to do the same. Where would have been the success of our lodge, but for the efficient support and advice of you, sir, and Bros. Thomson, Paterson, and Allan—to tell all would be to name all our officers, more than half our members. That my labours amongst you have been appreciated, has been evinced to me by our large and harmonious meetings, at which all classes of our brethren have assisted at our ceremony. I am proud to-night to see present on my right Bro. Goodfellow, one of the first office-bearers and founders of this lodge. One cause of our prosperity may be the care I have always taken to ascertain the wishes and to know the opinions of all the members of our lodge, and while ready to give my advice I have never attempted to act in any matter but with the full concurrence of the great majority. Indeed I may say all of our members, for during my two years of office we have scarcely had a division. Hence our strength, hence, too, as your representative in our Provincial Grand Lodge and in Grand Lodge, I felt I could speak and act in the full confidence that I had a strong and united lodge to support me in every good work. I almost think these rich presents must also be to remind me that now that I am free of the active care of office I shall be expected to devote more time to the history, antiquities, and science of Masonry, and to fit myself better to assist you, sirs, in training our younger brethren. I can assure you it is my desire to do so. Circumstances over which we had no control placed me in the chair which you now hold—when we wished another brother to take it and before I thought myself qualified for it. Attention to the literature of Masonry while I have held it I have, from want of time, found impossible—This, however, may have little interest for our lady friends, who, I daresay, are looking forward with zest to the Masons' "Grips" to lead them through the mazy dance, after our concert is over—There is one request I would make to the ladies—that is, that they would see that their husbands or sweethearts, attend our working lodge meetings regularly; for we find that brothers who only attend once in three or six months always cause us late meetings, whether it is that they get so ignorant from non-attendance that we require more time to "post them up" as passable Masons, is not for me to say. Again, I say I cannot speak to-night; I feel too strangely, I hope the heart that beats in the breast on which you hung this jewel may always beat time to you and Masonry, and when it beats no more may your gifts be a memento to my sons and a stimulus to them to do their duty. From my inmost heart I thank you. [Cheers.]

Before the close of the proceedings Bro. Wm. SMITH, P.G.. Sec. proposed a vote of thanks to the festival committee for the excellent manner in which they had performed the duties assigned to them, to which Bro. W. R. THOMSON, D.M., replied; and Bro. LIVINGSTONE, R.W.M., 219, proposed a vote of thanks to the Chairman to which Bro. W. J. HAMILTON, R.W.M., replied. which closed the proceedings so far.

An assembly followed, which was fashionally attended, Bro. A. A. Smith, acting as Master of Ceremonies. The dancing was kept up with great heartiness until about half-past four in the morning, when all went home throughly well pleased with their night's entertainment.

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The brethren of the Reading Lodges of Freemasons who attended the recent installation of Br. Bland as W.M. of "Lodge of Hope," Newbury, have, through Br. W. Biggs, made a handsome presentation to that lodge in the shape of a silver square and compasses, chastely engraved, in morocco case. The articles were supplied from Bro. Kenning's Masonic Depôt, Little Britain.

## PRESENTATION TO BRO. SCHMITT OF JERSEY.

In our last number we gave a brief summary of the proceedings attending the presentation of a P.G.L. jewel to Bro. Schmitt, of Jersey, and we now give the worthy Brother's speech in reply:—

"When I see so many distinguished and trusty Brethren gathered together for the sole purpose of presenting me a testimonial, voted by the late Provincial Grand Lodge, my emotion, believe me, must be deep, preventing me from adequately conveying to you my feelings for this mark of your fraternal sympathy, but I hope you will attribute it to my want of words for imparting the sentiments I feel vibrating in my heart, but am incapable to express.

"If there is one sunny spot in the existence of man, it is in the regard and esteem of his fellowmen and the support of sincere friends. But where, I ask you, should a man look for friendship and affection if not in a Masonic Lodge, for are we not a band of Brethren linked together in an endless chain of universal Brotherhood? You are all, my Brethren, at this very moment, the living image of my assertion.

"I came to you a perfect stranger, and on my admission into the Great Masonic Family, I soon found a home and many friends in my newly adopted country, and never, never shall I forget those happy moments I have spent both in our Lodges, Chapters, and other Masonic gatherings, as a member of the Order, that has withstood the storms of ages, and numbers now-a-day in its ranks many of the greatest men of the earth and benefactors of humanity.

"Ever since my name was enrolled in the catalogue of Craftsmen, I have adopted for my motto: 'To be free and to be useful.'—My conception of our glorious and ancient Institution is liberal, large and lofty,—not confounding the operative mason, the real builder of our Palaces and Cathedrals with the merely speculative or moral mason, whose buildings are edifices not reared with hands, whose materials are the subjugated passions of the soul and whose operations are the kindliest virtues of humanity. The moral mason builds his Temple in the human breast and founds his structure on *Truth*, supporting it with the pillars of intelligence to find the *Right*, and of *Fortitude* to uphold it. The altar on which he worships is *Goodwill* to all men and cordial Fellowship to his Brethren The lights that guide him are enlightened Reason and Justice, all his materials are cemented by Charity, and lastly he is duly bound to endeavour as far as it will be in his power, to dispel the clouds of bigotry, intolerence, superstition and ignorance, in diffusing Knowledge and Instruction, in spreading the principles of Brotherly Love, Relief, and Truth, amongst his brethren for the benefit of mankind.

"Such a conviction of the bearing and civilizing tendency of Freemasonry could not but actuate and stimulate my exertions in that direction, and freely and cheerfully make me devote to the good cause a considerable share of my time, deeming it a work of duty and love.

"I cannot too warmly express the pleasure and gratification I derive from being one of the Order; which inculcates charity towards each other's faults and weaknesses, benevolence towards the distressed, the poor and the wretched, without asking or craving to know the cause of their sorrows and afflictions, or whether they are Hindoos or Catholics, Mahometans, Protestants, Jews or Parsees, but simply because they are all children of one common parent, T.G.A. of the U.

"In conclusion, may I reckon upon your permitting me to say, that this evening's fraternal Festival while stamping this occasion as one of the white days of my life, will ever be prized and regarded with ardent gratitude as one of the brightest *souvenirs* in my Masonic existence, never to be effaced from my breast. It will also be considered as a solace to my affliction and anxieties, as an affectionate and devoted son of my cruelly oppressed Fatherland. The memory, therefore, of this festivity will ever be dear to me, whether near or far away.

"With conscientious sincerity, I tender you once more, my dear Brethren, this poor expression of thanks, and I entreat you to believe that, to retain the favourable position I have the happiness and honour to hold in your goodwill will ever be the end of my endeavours, and the highest object of my ambition, assuring you in return, that you may reckon on anything I can do in co-operating with you, my Brethren, to promote the best Masonic interests of this our Province of Jersey, and finally I pray the omnipotent Ruler and Master to bless and smile upon your families, your wives, your children, and your homes."

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The Fifteen Sections will be worked at the Fidelity Lodge of Instruction, "Yorkshire Grey," London-street, Fitzroy-square, on Thursday evening, April 8th, at seven o'clock. Bro. J. A. Adams, P.M., P.Z., P.G.P., in the chair when we hope to see a good muster of the brethren particularly of old members of the lodge.

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## Births, Marriages, and Deaths.

[Announcements of Births, Marriages, and Deaths relating to the Craft, or their families, will be inserted, free of charge, if properly authenticated.]

DEATHS.

CAPPER.—On the 21st March, somewhat suddenly, at Upton, Essex, C. Capper, Esq., M.P. for the borough of Sandwich, in the last Parliament, aged 46 years —[Bro. Capper was initiated in the St. Michael's Lodge, No. 211, on the 8th November, 1853, served the office of W.M. in 1857, and continued a member up to the time of his death. He was also a founder of the "Capper" Lodge, No. 1076, Victoria Docks, West Ham, which was named in honor of the lamented deceased.—ED. *F.*]

HEDLEY.—On the 22nd March, Emma, the beloved wife of Bro. Tom Abercrombie Hedley, of the Britannic Lodge, No. 33, Civil Engineer, Moxley, Wednesbury, in her 40th year.

MARSHALL.—On the 24th March, at the Palmerston Tavern, Grosvenor Park, Camberwell, the residence of her son, (Bro. Charles Lambert Marshall), Mrs. Emma Caroline Marshall, aged 61, deeply regretted by all who knew her.

## Answers to Correspondents.

[All communications for THE FREEMASON should be written *legibly*, on one side of the paper only, and, if intended for insertion in the current number must be received not later than 10 o'clock a.m. on Thursdays, unless in very special cases. The name and address of every writer must be sent to us in confidence.]

A WELL WISHER.—Your letter, being anonymous, cannot be inserted.

A. J. W.—We would gladly publish the names of the 'Inauguration Stewards," as well as of the lodges which they represent, but the list is not obtainable.

M.—We cannot print remarks which, dealing in generalities, are in effect grave charges against the members of a body many of whom hold high positions in the Craft. Give us *proofs*, and we will readily insert your letter.

EXCELSIOR.—We know nothing of the grievance to which you refer. Your Provincial Grand Master is the proper officer to investigate the matter, and not the Grand Secretary.

ENQUIRER.—Yes; the Prince of Wales *is* a "genuine" Craft Mason. We shall probably know more on His Royal Highness's return to England. You are by no means the only "enquirer" on the subject.


## SPECIAL NOTICE.

*With our number of the 17th April we intend issuing a SUPPLEMENT, containing a full account of the proceedings at the*

INAUGURATION FESTIVAL
AT
FREEMASONS' HALL.

*EARLY ORDERS ARE REQUESTED.*



# The Freemason,

SATURDAY, APRIL 3, 1869.

THE FREEMASON is published on Saturday Mornings in time for the early trains.

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The Editor will pay careful attention to all MSS. entrusted to him, but cannot undertake to return them unless accompanied by postage stamps.


## "LABORARE EST ORARE"

THE earnest worker who toils with brain and hand in the varied scenes of life is a true worshipper of the Great Architect, by whom the manifold works of nature were created. This important truth is recognized to a great extent in the science of Freemasonry, and as a rule the skilful artist attains to honor and distinction in his lodge. But the able letter on "Past Masters as Preceptors," which appeared in the last number of THE FREEMASON, points to the existence of a defect which deserves the serious attention of every thoughtful Mason, and it suggests the adoption of a remedial measure which is equally worthy of consideration.

To a large number of intelligent brethren it has long been a source of mortification and pain to witness so many conflicting modes of conducting the ceremonial work of the Craft. Every professed teacher of Freemasonry has a system of his own, and the result is that a brother who has sat at the feet of one of these Gamaliels must, as stated by our correspondent, unlearn what he has acquired to suit the views of another.

Independent of minor deviations, there are actually two great Masonic schools in London, not only tolerated, but sanctioned by high authorities, and which differs widely in their working. We allude to the "Emulation" and "Stability" lodges of instruction. This fact we have always considered a strange anomaly, because it precludes the possibility of uniformity throughout the whole body of the Craft. Our correspondent indicates a remedy which we believe would prove effectual, while at the same time it would operate beneficially by inducing many leading Masons to persevere in the labours of Freemasonry. The establishment of a Lodge of Preceptors would remove the difficulties to which we have alluded, as, clothed with the authority of Grand Lodge, their decisions on all matters relating to the Masonic ceremonies would necessarily be final. The promulgation of an "orthodox" and unchangeable ritual is one of the most desirable reforms that can be accomplished in connection with the order; and we would, therefore, supplement the suggestions of a "P.M. and P.Z." by proposing that brethren entertaining similar views should unite in presenting a respectful memorial to the M.W. Grand Master, praying his lordship to take the subject into consideration. It would confer additional lustre upon the already brilliant reign of our Masonic Sovereign, the Earl of Zetland, if uniformity of working were established under his benign sway.

We repeat, "the faithful workman is the true worshipper."

## PROVINCIAL GRAND LODGE OF WILTSHIRE.

TESTIMONIALS TO BRO. SIR DANIEL GOOCH, BART., M.P., AND BRO. S. WITTEY.

On Wednesday, the Provincial Grand Master of Freemasons' (Wilts), Bro Lord Methuen, held a Provincial Grand Lodge of emergency at the new hall, Chippenham, when there was a very numerous assemblage of Grand Officers and other Brethren belonging to the Provinces of Wilts, Somerset, and Berks and Bucks. The chief feature in the day's programme was the presentation to Bro. Sir Daniel Gooch, M.P., of a valuable testimonial, subscribed for with the utmost readiness and pleasure by the officers and brethren in Wilts, who were anxious to testify the high esteem in which they held one, who for a considerable period filled the office of Deputy Prov. Grand Master of that province, and greatly promoted the interests of Freemasonry in that county. The testimonial consisted of the handsome regalia of Grand Master of the province of Berks and Bucks, into which office Sir Daniel will be installed on Friday, the 21st May next, at Windsor. Bro. Biggs, of Reading, undertook the arrangements connected with the testimonial, and admirably carried them out.

Shortly after two o'clock, the Right Hon. Lord Methuen, G M., accompanied by the Grand Officers, entered the lodge in procession, and the lodge was then opened in solemn form.

There were present the Right Hon. the Lord Methuen, the R.W. the P.G.M. of Wilts, the R.W. the P.G.M. of Berks and Bucks; Sir Daniel Gooch, Bart, M.P.; the W. the D.P.G.M of Wilts. Bro. Samuel Wittey; the Rev. Sir John Hayes, Bart., D.P.G.M., Berks and Bucks; the D.P.G.M. of Somerset, Bro. Bridges, the D.P.G.M., of Oxford, Br. Spiers, P.S.B., Grand Lodge of England; the Rev. R. Simpson, (Slough), Grand Chaplain of England; the Rev. Ravenshaw, (Pewsey), Grand Chaplain of England; the Rev. C. R. Davey, P.G.C.; Bro. Tombs, P.G., Secretary, (Wilts); Bro. Captain R. Bradford, P.G.W., (Wilts); Bro. Wyndham, (Salisbury), P.P.G, Registrar; Bro. W. Biggs, (Reading), P.P.S.G.W., (Wilts); Bro. Lawson, P.P.J.G.W., (Wilts); Bro. Nott, W.M., (Devizes, Lodge of Fidelity); Bro. W. Bland, W.M., (Newbury Lodge of Hope); Bro. J. T. Morland, W.M., (Abingdon, Abbey Lodge); Bro. E. A. Moore, (Methuen Lodge), P.G.R.; Bro. Wilton, P P.G.W., (Somerset); Bro. Muttlebury, P.P.G.R., (Somerset); Bro. Botly, J.G.W., (Berks and Bucks); Br. C. Smith, P.P., Supt. of Works, (Berks and Bucks); Bro. Dix, P.G.J.D., (Wilts); Bro. Humphry, P.P.G., Reg. (Stafford); Bro. Benham, P.P.S.G.W., (Wilts); Bro. Ford, P.P.G.R., (Somerset); Bro. Gill, P.P.G.J.W. Bros. Hood, Weightman, J. Smith, Chancellor (Reading), Jones (Frome), Johnston, Jos. Wheeler, G. Cosburn, Secretary, (Lodge of Hope, Newbury), Blandy—Jenkins, Frendell, (Abbey Lodge, Abingdon); Bro. Hard, P.G.P., (Wilts); Bros. Toomer, Dark, Dr. Haynes, Robinson, Stokes (Lodge 586, Salisbury); Bro. T. Chandler (Devizes); Bro. Wentworth, P.P.G.S.B.; Bro. A. Braid, W.M., (355); Bro. Tolley, P.P.G.O., (Berks and Bucks); Bros. Marriott and Biggs, (Windsor), and other officers and brethren.

The first business was the installation of Bro. Samuel Wittey (Devizes), late Provincial Grand Treasurer, as Deputy Provincial Grand Master, and after the ceremony, Bro. Nott, the W.M. of the Devizes Lodge of Fidelity, stepped forward and presented Bro. Wittey with the D.P.G. Master's jewel, subscribed for by the brethren of the Lodge of Fidelity, which Bro. Wittey had faithfully served in the office of Secretary and otherwise for twelve years. Bro. Wittey acknowledged the presentation in a neat speech.

Bro. R. Bradford was elected Provincial Grand Treasurer.

Bro. LORD METHUEN then proceeded to present the testimonial to Sir Daniel Gooch, and addressing him spoke of the high character by which he was known among Masons, and the esteem and regard in which he was specially held by the Craft in Wiltshire, in whose name it was his (Lord Methuen's) pleasure to present the beautiful testimonial. His Lordship referred to Sir Daniels constant labours in the cause of Freemasonry, and concluded a feeling speech by expressing his hope that the Province of Berks and Bucks would benefit as much by the assiduity of Sir Daniel as Wiltshire had.

Sir DANIEL GOOCH having been attired in the regalia, said he would not attempt to express all that he felt in his heart, for, under the circumstances, it would be quite impossible. He should value the testimonial far, far beyond its intrinsic worth, because it proved to him that what he had done had met with the approbation of the brethren with whom he had been associated for 15 or 16 years. There was no reward he prized greater than that. Sir Daniel made other remarks, mainly in reference to the progress of Freemasonry in the Wilts Province, and in conclusion, said he felt much pleased that Bro. Wittey, whom he initiated many years ago, should have been that day installed in the office which he (Sir Daniel) had himself held.

The lodge was closed shortly afterwards in due form.

At four o'clock the officers and brethren sat down to a banquet at the Angel Hotel, the chair being occupied by Lord Methuen. Grace having been said and the cloth cleared,

Lord METHUEN proposed "The Queen and Craft," and then gave the health of "The Rt. Hon. the Earl of Zetland, the M.W. the G.M."

His lordship next proposed the health of "the Rt. Hon. the Earl De Grey and Ripon, the M.W. the D.G.M., and other Grand Officers of the Grand Lodge," speaking of the liberality of the noble Earl in subscribing to the Masonic charities.

The Rev. R. SIMPSON, G.Ch. of England, responded, and alluding to Sir D. Gooch, said he felt that Sir Daniel would be handed up from the Province of Wilts to that of Berks and Bucks, not as a mere ornament, but as a good working, practical Mason, and one who would fully sympathise not only with the officers but with every single member, however humble, in the Province. He looked forward with great delight to the installation of Sir Daniel as G.M. of Berks and Bucks, when he trusted he should see at Windsor a large gathering of the brethren from Wiltshire.

Bro. WITTEY, D.P.G.M., proposed Lord Methuen's health, and his lordship having replied, gave the health of Sir Daniel Gooch.

Sir DANIEL, in responding, thanked the brethren for the handsome mark of respect which they had presented him with, which he looked upon as being more than a reward for any services he had rendered. The worthy Brother traced the advance of Masonry since he had been associated with the Craft in Wiltshire, and observed that out of the 60 masons whom he had had the pleasure of admitting, he could not pick one who had not done credit to the position he had taken. Although he had been called by duty to another part of the country he should not feel that his connection with the Wiltshire province had been severed, and hoped to have the pleasure of frequently visiting it. Sir Daniel dwelt upon the importance of being careful in admitting those candidates only who would do credit to the Craft, and make it respected and respectable; and resumed his seat amidst loud applause.

The proceedings were very enthusiastic, and several toasts followed the above. The musical arrangements were under the direction of Bro. Tolley, St. George's Chapel, Windsor.

The gathering was one of the most successful ever held in Wilts.

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## Masonic Jurisprudence.

[Under this head, in future, we purpose answering correspondents on Masonic law.]

ANGUS SMITH.—No. Dues to the Fund of Benevolence are not payable for honorary members.

MIRFIELD.—The resignation of the brother having been accepted and entered on the lodge minutes, cannot be revoked. He must be proposed and seconded in due form, and balloted for as a rejoining member.

S.D.—The use of the black-ball is commendable when no other means can be tried to insure the rejection of an unworthy candidate, but when adopted for purposes of annoyance or spite, blackballing is simply abominable. A lamentable case recently occurred in America, resulting in the sacrifice of two lives through the misuse of the black-ball from political motives. The ballot-box is a necessary safe-guard to the Order, and should be the honourable, though secret, mouthpiece of a Freemason's opinion.

## Multum in Parvo, or Masonic Notes and Queries.

The Evangelists were emblematically depicted in the early ages of the Christian Church as follows: St. Matthew by a man, St. Mark by a lion, St. Luke by a bull, and St. John by an eagle.—ANTIQUARIUS.

In Anderson's Constitutions, edition 1738, page 70, it is recorded that John de Spoulee, who, as one of the deputies of Edward III., assisted in rebuilding Windsor Castle, was called the "Master of the Ghiblim.—ANTIQUARIUS.

In the ancient York lectures there are several legends referring to the cubic stone, or "Masonic stone of foundation," which is said to have been in the possession of Adam in Paradise. It is understood to symbolise Divine Truth.—VIATOR.

Ragon, in his "Orthodoxie Maconnique," page 200, enumerates among the chivalric orders in England tolerated though not recognised by the Grand Lodge, 1st, the Knights of the Red Cross; 2nd, the Knights Templar; 3rd, the Knights of Malta; 4th, the Knights of the Holy Sepulchre.—SESOSTRIS.

It is a curious and suggestive fact that one of the earliest R.A. chapters formed under the "Modern" Masons of England bore the title of "The Chapter of the Nine Arches of Enoch;" an old R.A. ritual in my possession also refers to the very singular tradition associated with the above name.—ANTIQUARIUS.

*Melchisedec.*—The following extract from Dr. Adam Clarke's commentaries on "Genesis" will be interesting to members of the Priestly and Princely grades of the Red Cross of Constantine:—"Melchisedec had preserved in his family and among his subjects the worship of the true God, and the primitive patriarchal institutions; by these the father of every family was both *king* and *priest*. So Melchisedec, being a worshipper of the true God, was priest among the people, as well as king over them."—VERITAS.

*Past Masters as Preceptors.*—Few letters of more importance have caught my eye of late than the one in THE FREEMASON of last week under the above title. Unless something is done, and that quickly, I am persuaded that uniformity of ritual will be but a "dead letter," in some country lodges, and soon regularly-initiated brethren will scarcely know whether they are in a lodge or not in some places I need not mention. I could say, but forbear at present, hoping the evil will be remedied.—W. J. HUGHAN.

A convention between the Grand Lodge of England and the Grand Lodge of Germany was concluded in 1773, at which period there were 25 lodges under the jurisdiction of the latter body. Where can I learn the names of those lodges, and also ascertain whether they are still in existence?—ALPHA.

*Royal Arch Degree.*—I should esteem it a personal favour to be furnished with extracts from minutes of Royal Arch Chapters, anterior to 1760 (if any) held in London.—WILLIAM JAMES HUGHAN.

THE EASTERN EMPERORS.—The Roman Senate has lately inscribed in the Golden Book of the Patriciate the name of the sole descendant, in a direct line, of the Eastern Emperors and of the last of the Lascaris, known before 1789, that is to say, Antonio Lascaris Comneno, Grand Duke of Epirus, Larissa, Media, and Macedonia, Prince of the Peloponnesus, and perpetual Grand Master, by right of hereditary transmission, of the Supreme Constantinian Order of the Knights of St. George (or Red ×). The descendant of this illustrious family was living unknown in Piedmont, when one day he conceived the idea of collecting his genealogical documents and claiming his rights. The Lascaris having belonged to the Roman nobility, he addressed himself to the senate, and that body, after having verified the authenticity of his titles according to the documents in the archives, has reinstated him in his honours and privileges. The Prince is about to leave Turin to fix his residence at Rome.—*Weekly Dispatch*, March 27, 1869.

## Original Correspondence.

[The Editor is not responsible for the opinions expressed by Correspondents.]

### OPERATIVE LODGES.

*(To the Editor of The Freemason.)*

DEAR SIR AND BROTHER,—I am perusing Brother Hughan's papers with very great pleasure, and he is doing good service by bringing the old Operative Freemasons' Lodges of Scotland under our notice.

I would like the opportunity of remarking that there was possibly considerable difference in practice between the two countries, which if examined may lessen one's scepticism as to the existence of any craft degree but the first before the Revival of 1717. The Grand-Mastership of Scotland was hereditary, and if General Assemblies of the Craft were ever held there, they must in later times have fallen into abeyance. Not so in England, as they would seem to have been regularly held during the 17th century, whilst the Stuarts remained on the British throne; and the Order was so far speculative in 1663 that the Annual Assembly then declared that all the lodges should be ruled by one Grand Master, and made a compulsory law that there should for the future be two operatives in every lodge of five members, to render an initiation legal. Unfortunately there are no minutes of these meetings, but in their absence we are scarcely justified in asserting, contrary to all tradition, that no degrees were ever possessed by them. In the first place, we are expressly informed that all degrees beyond the Apprentice were in the gift of these Annual Assemblies;* and, secondly, it has ever been a fundamental principle of the Order that the possessor of an inferior degree must not pry into the secrets of a higher, or the possessor of a high degree communicate any information to the holder of an inferior degree.

The Arch degree no doubt has seen many changes, and probably bears but little resemblance to the original compilation, but if the appended note,† from a printed attack upon a member in 1725, does not allude to the degree, I shall be glad if Bro. Hughan will inform me to what it does allude. The present degree seems to represent the continental Red Cross of Babylon or Knight of the Sword and of the East, and to have been styled the Red Cross, or Ark, by the Stirling Rock Chapter, regarding which Dr. Burnes, K.H., states:—"There are some records to indicate that so early as 1590 a few of the brethren (of St. John) became mingled with the architectural fraternities; and that a lodge at Stirling, patronised by King James, had a Chapter of Templars attached to it, who were termed 'Cross-legged Masons.'"‡

I can myself see little objection to the date of 1686 claimed by the degree of Holy Royal Arch, Knights Templar Priest, to which was added the Rose Croix, and was informed by a late Deputy Provincial Grand Commander that he had in his possession an ancient Bristol Ritual of 1735 of the K.T.P. This date, 1686, is also the only one which removes all difficulty regarding the Stuart Chapter of Arras, the excommunication of Philip of Orleans about 1705, Baron Hunde's Templar theory, and the English schism of 1739. With regard to the omission of the Templars from the system of the Arras Chapter, that must have arisen from the ground being occupied by the *Ordre-du-Temple*. The K.T.P. which appears in 1791 on Brother Dunkerley's seal, is the 17th degree of the A. and A. rite.

Fraternally yours,
Manchester. JOHN YARKER.

* "Apprentices must be admitted Fellow Craft and Masters only here, unless by a dispensation from the Grand Master."—*Regulations of the Revised Grand Lodge of 1717.* "This is a very ancient regulation, but seldom put in practice."—*Athol Constitutions.*

† "He (Dr. Rawlinson) makes wonderful brags of being of the *fifth order*. . . . The Doctor pretends he has found out a mysterious hocus-pocus word, and that against whomsoever he (as a member of the *fifth order*)," &c., &c.—See *Freemasons' Magazine*, 1857, page 700. "This is the case of all those who think themselves Royal Arch Masons without passing the chair in regular form according to the ancient custom of the Craft."—*Ahiman Rezon.*

‡ "Sketch of the Templars," by Bro. Rd. Woof, F.S.A. James Coombs, Worcester.

### THE TOLERANCE OF FREEMASONRY.

*(To the Editor of The Freemason.)*

DEAR SIR AND BROTHER,—Of the phrases and expressions which are commonly used with regard to Masonry and religious toleration, it seems to me that many are erroneous, many inaccurate, and many ambiguous. In the hope of obtaining a clearer insight into the true principles of our Order, I venture to suggest a few reflections for the consideration of your readers. If any of my suggestions are not perfectly adjusted by the square, I shall be glad to receive correction and instruction.

Freemasonry, then, is not a religion. It may possibly require us to confess the existence, personality, and supreme power of God; but it does not bind us to any particular belief concerning His nature and attributes, or enjoin any particular method of external worship. Not being itself a religion, it is not opposed to any religion. It does not contradict the dogmatic teaching of any church, or school, or sect. It excludes none: it includes all. Whether Catholic or Protestant, orthodox or heretic, Mahometan or Jew, any just and upright man may be admitted into it without renouncing a single tenet of the creed which he conscientiously holds. When he is once admitted, whatever that creed may be, all true Masons will recognise him and treat him as a brother. Herein consists the true beauty of our Craft—that it establishes a bond of fraternity between those who are otherwise separated by race, by rank, or by religion.

But as Masons are not compelled to regard all races as equally civilised, or all ranks as equally noble, so neither are they compelled to regard all religions as equally true and acceptable in the sight of Heaven. If I am a sincere Jew, I must look upon Christian worship as idolatrous. If I am a sincere Christian, I must consider Mahometanism an imposture. Honest faith in any definite creed amounts, of necessity, to a denial of those other creeds which are opposed to it. entertaining such an honest faith I am not censured by the principles of our Order, much less am I excluded from a participation in its privileges. By the fact of my initiation I am in no way pledged to abjure the distinctness of my previous belief; I am only bound to exercise Masonic charity towards all my brethren, and to keep Masonic meetings free from religious discussion and jealousy. A bigot may be accepted and find standing room amongst us, provided that he allows not his bigotry to interfere with the fundamental rules of brotherly love, relief, and truth. He is not required to change his theological opinions and to regard the doctrinal variations which distinguish him from others as trifles of little or no importance. For Freemasonry is open to men of all theological opinions. Its object is not to make our faith indefinite, or our hope vague; but to widen our charity, and to give it scope to expand in the exercise of a universal, an ungrudging, and a large-hearted benevolence.

I remain, dear Sir and Brother,
Yours fraternally,
Norwich, March 24, 1869. ASHLAR.

### CHAIR DEGREE.

*(To the Editor of The Freemason.)*

DEAR SIR AND BROTHER,—Permit me to give the following explanation regarding Installation and the chair in Scotland, in so far as it has come under my own observation.

In the "Laws and Constitutions of the Grand Lodge of Scotland" the following occurs at page 47:—"The installation of the whole office-bearers of a lodge, including the Master, shall be held in a just and perfect lodge, opened in the Apprentice degree, where at the least three Masters, two Fellow Craft, and two Apprentices must be present; or, failing craftsmen and apprentices, the same number of Masters, who for the time being shall be held to be of the inferior degrees."

In Scotland, the new R.W.M. does not require to pass the chair, or to "receive the secrets of an installed Master," previous to his being duly acknowledged and unanimously received as R.W.M. However, in some lodges in Scotland (old ones) an individual (who may have no intention of ever being an office-bearer) who has received the three first degrees, afterwards gets for a small extra fee the Mark, and after that the Chair. That is to say—in Scotland a brother, in about a month after receiving his first degree, may also have passed the chair. Such chairing, however, gives him no extra privileges; he is now merely possessed of certain secrets—word, sign, grip, &c. In short, it is a sort of side degree, which some lodges practise, and which said lodges consider their R.W.M. ought to possess to be complete. When the chair is given, a dozen or so (more or less) receive it the same evening.

In Scotland, therefore, a brother must have been R.W.M. of a lodge before he is acknowledged as a P.M., and there are R.W.M.'s there who have been chaired (on the blue), while there are others who have not. See Lawrie's "History of Freemasonry," page 423.

The query, therefore, is — Are Scotch Past Masters who have received the secrets of the chair admissible to a board of "regularly-installed Masters" in England?

Yours fraternally,
LEO.

THE CITY OF LONDON WORKING CLASSES' INDUSTRIAL EXHIBITION.—We have great pleasure in announcing that Bro. Reeves, the hon. treasurer of the above-named excellent undertaking, was presented by the members with a very handsome time-piece in recognition of his energetic services in the cause. The secretary, Bro. Ramsey, also received a silver claret jug. The presentations took place on Monday evening, at the "Griffins," New Meat Market, Smithfield.

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## PAPERS ON MASONRY.

BY A LEWIS.

### II.—MASONRY & PUBLIC ARCHITECTURE.

"And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you."—MATTHEW x. 13.

When King Solomon had dedicated the Temple, his first act of a secular character was to bless the people committed to his charge. After God, no ruler has any duty but this. The accumulation of his father which did not impoverish his treasury was the sacred trust committed to the Grand Master of his Order. As Christ sanctified His mission by a solemn committal of the future interests of His Church to His "peculiar people," so King Solomon committed his wonderful work to their hands. While there can be no doubt that he continually ratified the contract he had made with the Deity by the sanction of His presence, so in future ages he bade architecture be instinct with the glory of His presence. Thus, in an orderly manner did he consecrate architecture to the Highest; an interpretation alike of his original design and a realisation to the end kept in view. Nor to the present day has the effect of that enormous typical building been void. Throughout the varied scenes of the middle ages to our present era, architecture has prevailed as an honourable and meritorious science. Those faithful M.M.'s have perpetuated themselves, and in forms a thousandfold have upheld the ancient rule of beauty and holiness.

Whether the divine principle could rest enshrined in bricks and mortar, cement and stone, has been a question ever since. No one can doubt of the excellence of the attempt, whatever may be alleged as to the success of the experiment. A human emulation has succeeded to a divine, absorbing, and prophetical desire. It was not alien, even to the disciples of other faiths, to build some structure faintly imitating the noble conception of a purification of the human heart and its dedication to the satisfaction of the God-inspiring influence technically expressed by the building of the first temple of the Holy City.

Shalom (peace) was an ancient centre of universal mental and emotional attraction. There, in the time of the King of the Just, Malek-i-Sedek, we find the oil and wine, the olive branch (probably the foreshadowing of the ever-blooming cassia), with the sacred rite of hospitality, offered to the stranger. In a right line from the mystical Adam—whether Adam, Kadmon, or no—the legitimate descendant experienced at the hand of the mystical king that advancement and recognition unknown, perhaps, to many of the present day. There, the cubical stone reposed in secrecy and silence until such time as the divine essence admitted it to scientific interpretation, and from that solemn meeting—that simple rite—issued a principle of Peace and Justice throughout the world.

Defile not the Sanctuary! Self-respect and manhood depend upon the right interpretation of these four words. And here the Masonic and primeval tradition of a "temple not made with hands" comes to our aid. Warped, perhaps changed or varied, to suit the spirit of centuries, architecture remains a noble profession.

Not even the most daring priest has ventured to lay hands upon the sacred process of re-edification and demand its suspension. Symbolically, it is ever in action; actually, it is not in desuetude. The early ages, with primeval manifestations of the Shekinah, which we may assign to Moses, to David, to Zacharias, and to Simeon, were types of the hope of that symbolical rebuilding of the purity of the human heart—types in each case of the phase of mind inspired by contemplation of the Infinite Purity and Excellence. Who, even of the most debased, can enter a cathedral structure—reared, as historically we know them to be, in times of unlettered presbyters, barbarous warriors, fainthearted traders, and brutal populations—and not be struck with awe at the magnificence of thought and the marvellous accuracy of execution around? We are taught that the letter killeth, but the spirit giveth life; and the visiting cards of the operative masons of the miscalled "dark ages" are evidence substantial and real of the thoughts which caused their hands to be so cunning, the strength which gave their works such endurance, and the beauty in which the intellectual excellence of their long-since glorified minds is manifested. That Spirit did indeed give Life! "We are sown in corruption, and raised in glory," and modern speculative Masonry is the outbirth—the necessary corollary and completion—of the operative guilds of Masonry whose time-honoured works adorn not alone Europe, but all lands.

Non-Masons had better meditate the solemn truth, and pause before uttering a rash condemnation. Let them recur to the motto of this paper, and ask themselves whether, if the house had not been worthy, such peace would have come enduringly to remain in it? And before I proceed to the question of the necessity of modern buildings, either of worship or charity, being properly committed, as with few exceptions they are, to the consecrating influence of Masonry, let me put one other question: If a Cowan—an outsider, unacquainted with the esoteric mysteries of the Royal Craft—can, as before T.G.A.O.T.U. he now solemnly does, say and believe such things, what must be the absolute power, activity, and happiness of the Free and Accepted Mason in the contemplation and adjustment of the stones of the sacred edifice he builds? I ask the question, and will leave every candid mind to reply.

If in the past they received such honour, why should it not be, as it must, their inheritance now? From the time of the first line drawn by St. John the Baptist, through its completion by the second St. John, in parallel, and enclosing the equidistant point, Masonry and its seven liberal sciences have existed, culminating in a keystone of which the awful import cannot be well clothed in words.

The elder St. John was not that Light, but he bare witness of that Light; the younger St. John revealed, or reveiled, that which Moses alone had beheld, and which Jacob saw but in a vision. It is this which causes me to think that it would be well to commit the sacred, patriotic, and solemn edifices of our land in perpetuity, as to consecration and foundation, to this impartial, moderate, and order-seeking body of Free and Accepted Masons. We have in our land many forms of adoring the Unseen and Ineffable, but we have none which adores with such practical good sense. The motto of the Masons, indeed, might well be—"Be not weary in well-doing," for they alone, both architecturally and morally, shed over the uninitiated world some of the light reflected from the Sun of Righteousness, which shall "arise with healing in His wings!",

CRYPTONYMUS.

## JUBILEE OF THE DOMATIC CHAPTER, No. 177.

The 50th anniversary or Jubilee Meeting of this chapter was held at Anderton's Hotel, Fleet-street, on the 25th March.

The chapter was opened by Comps. Brett, P.Z as Z.; Little, H.; and Smith, P.Z., as J.; Buss, Tyrrell, Sisson, Sutton, and Cottebrune, P.Z.'s; after which Comp. Brett inducted Comp. Little (P.Z., 975) and Comp. Coutts (H., 382) into the chairs of Z. and H. respectively, and then installed Comp. Gilbert as J. The following officers were then invested: Comps. Buss, P.Z., as S.E.; Wilson, S.N.; Smith, P.Z., Treas.; Cubitt, P.S.; Foulger and Barrett, Assistant Sojourners. The M.E.Z. then delivered the following address to the companions, which was ordered to be entered on the minutes, and the chapter was closed:

Companions,—There are certain epochs in the lives of men, as well as in the existence of societies which are usually commemorated with festivity and rejoicings The Domatic Chapter, companions, has attained a period in its history which is peculiarly associated with feelings of pleasure and gratification. We have arrived at the completion of 50 years of honourable labour in the cause of Royal Arch Masonry, and we now meet to celebrate our "Jubilee" a term which is itself suggestive of the joyful character of the occasion. But in thus commemorating an era in our existence as a body, it becomes our duty to contemplate the work of those worthy Companions, whose exertions in the past have so largely contributed to the prosperity of the chapter. It will be only a just tribute to the memories of those who have passed away for ever, and an incentive to all of us to follow in their footsteps and emulate their example. On referring to the Grand Chapter records, I find that the charter was granted to Comps. Robert Gill as 1st Z.; J. A. Farthing as H.; John Purton as J.; Andrew Dowden, Thomas Kay, Enoch Prince, Richard Pratt, William Seeplehorn, and William Frampton. The charter is dated 29th October, 1818, but the first convocation was not held until the 14th March, 1819, or 50 years ago, when Bros. William Sharp and Joseph Franklin were exalted. During the year 1819 only one other candidate was received, viz: Bro. Peter Pendlebury, who was admitted into the chapter on the 9th May. This companion, I may remark, was the grandfather of Bro. Alfred A. Pendlebury, P.M. and P.Z. 1056. Meetings were thenceforward held at the regular time, and many brethren appear to have entered into Royal Arch Masonry under the banners of the "Domatic" chapter. On the 27th April, 1832, the illustrious Brother Stephen Barton Wilson, afterwards so famous as one of the best Masons of his day, was exalted in this chapter. Another great name upon the roll is Companion John Savage, who joined on the 14th November, 1837, from the Royal York Chapter, No. 7. This distinguished and worthy chief is happily still spared to the order, although he is no longer a member of the Domatic Chapter. Among other well-known names we recognize Comps. Fras. Lambert, jun., of the eminent firm in Coventry-street, exalted 23rd May, 1839; William Evans, the jeweller of Great Queen-street, the predecessor of Bro. Spencer; and Captain Wm. Oman, the Master of St. Katharine's Docks. We now come to the stately array of Past Principals, a list of Companions not to be surpassed in any chapter in London—whether we consider their moral worth or masonic qualifications. The first on the roll, and the father of the chapter, is Past Principal William Carpenter, who was exalted on the 25th May, 1848. I need not enlarge upon his literary talents or tell you of his genial humour, which has so often sparkled round the social board, but may fitly sum up his merits by saying that he is a father of whom we are justly proud. Comp. H. G. Buss, P.Z. and S.E., is the next in seniority, having been exalted on the 27th February, 1851. To him we are indebted for the exercise of great abilities in the discharge of the important duties of Scribe, as well as for many manifestations of devotion to the interests of the chapter, and the knowledge of the laws of our order which he possesses will ever keep us in the right path. Comp. Thomas Alexander Adams is the next in rotation; he was exalted on the 29th December, 1852, and few indeed have obtained a higher position in the estimation of all who have the pleasure of his acquaintance than Comp. Adams, who has ever been ready to impart to his brethren and companions the extensive knowledge he has acquired. Comp. Joseph Smith, our excellent treasurer, comes next, he having joined on the 27th April, 1853, from the Mount Sinai Chapter, 19. In Comp. Joseph Smith we possess a treasurer of inestimable value—one who studies the well being of the chapter in every particular—a treasurer who understands the happy distinction between liberality and profusion, and between economy and parsimony. As an energetic member of the various boards and committees connected with Freemasonry, Comp. Smith's career is patent to every member of the Craft. The next member, who is also a P.Z., is Comp. Thomas Tyrrell, who was exalted on the 24th January, 1856, and became 1st Principal in March, 1862. Under Comp. Tyrrell's presidency I received the honor of exaltation in the chapter, and shall ever retain a lively sense of the urbanity and dignity with which Comp. Tyrrell conducted the duties of his high office. Comp. James Brett, who was exalted 25th March, 1858, succeeded Comp. Tyrrell in the 1st chair, and, in mentioning the name of this distinguished chief, I feel that I cannot do justice to the many services which he has rendered to Freemasonry in general, and more especially to the Domatic Chapter. His reputation as a teacher of the ceremonies of this supreme degree is, I may safely allege, second to none, and his name must be for ever associated with Royal Arch Masonry. Comp. C. A. Cottebrune was admitted a member on the 23rd April, 1857, and followed Comp. Brett as 1st Principal in 1864. His is also a noted and worthy name in Freemasonry—he is a strenuous supporter of the cause; and, like most of the other Past Principals, a founder of several lodges and chapters. Our Comps. Sisson, Sutton, and Payne have also served the office of Z. of this chapter in a manner which reflects the highest credit upon them severally. Amongst other eminent R. A. Masons who were exalted in this chapter, I must not omit to mention the names of Comps. John Dixon, M.D. (P.Z. 73), exalted 26th March, 1857; George Bolton (P.Z., 169), exalted 23rd April, 1857; and John G. Chancellor (P.Z., 657), exalted 27th March, 1862. Good feeling and masonic ability have in a word distinguished all our worthy Past Principals, who I trust may long be spared to give the benefit of their great experience and sound judgment to the Domatic Chapter. Companions, it is for us to copy the example thus set by our seniors, and to endeavour to maintain the prestige of our chapter by strict attention to the offices that may be entrusted to our charge, and kindliness in the due performance of their respective duties. Our names shall then be remembered with gratitude, when we too in our turn shall have passed away, like many of those whose names we commemorate to-night; our memories shall still, let us hope, be enshrined in the hearts of our brethren and companions, as true and faithful servants in the good cause of Ancient Freemasonry.

During the subsequent proceedings, Comp. Payne, the Immediate P.Z., was presented with a handsome Past Principal's jewel in recognition of his services, and after enjoying a very pleasant evening at the social board, the companions separated. The visitors were Comps. Watson (P.Z., 25), Ough (P.Z., 749), Walters (P.Z., 73), Potter (P.Z., 19), Foxall (J. 742), Edersheim and Hosgood (Z., 1056), Dr. Lucy, and our worthy and talented Comp. George Tedder.

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The Emperor Constantine the Great said his life was something more honourable than that of a shepherd, but much more troublesome.—*Jeremy Taylor.*

The study of literature nourishes youth, entertains old age, adorns prosperity, solaces adversity, is delightful at home, unobtrusive abroad, deserts us not by day nor by night, in journeying nor in retirement.—*Cicero.*

Several communications are—with Bro. Hughan's "Specimens from a Masonic Quarry," and our reprint of the "Proceedings of the two Grand Lodges of England in Ratification of the Union, 1813,"—unavoidably postposted until next week.—ED. *F.*

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## METROPOLITAN MASONIC MEETINGS

*For the Week ending April 10, 1869.*

### Monday, April 5.

Lodge No. 69, "Unity," London Tavern, Bishopsgate-st.
" 72, "Royal Jubilee," Anderton's Hotel Fleet-st.
" 90, "St. John's," Radley's Hotel, Bridge-street, Blackfriars.
" 144, "St. Luke's," Pier Hotel, Cheyne-walk, Chelsea.
" 188, "Joppa," Albion Tavern, Aldersgate-street.
" 256, "Unions," Freemasons' Hall.
Chapter 28, "Old King's Arms'," Freemasons' Tavern.

### Tuesday, April 6.

Colonial Board, at Freemasons' Hall, at 3.
Audit Committee, Girls' School, Freemasons' Hall, at 3.
Lodge No. 9, "Albion," Freemasons' Hall.
" 18, "Old Dundee," London Tavern, Bishopsgate street.
" 101, "Temple," Ship and Turtle, Leadenhall-st.
" 765, "St. James's," Leather Market Tavern, New Weston-street, Bermondsey.
Chapter 169, "Temperance," White Swan, Deptford.

### Wednesday, April 7.

Lodge No. 10, "Westminster and Keystone," Freemasons' Hall.
" 217, "Stability," George Hotel, Aldermanbury.
" 511, "Zetland," Anderton's Hotel, Fleet-street.
" 1044, "New Wandsworth," Freemasons' Hotel, New Wandsworth.
" 1216, "MacDonald," Head Quarters, 1st Surrey Volunteers. Brunswick-rd., Camberwell.
Mark Lodge, No. 86, "Samson & Lion," Freemasons' Tavern.

### Thursday, April 8.

Quarterly General Court, Girls' School, Freemasons' Hall, at 12.
Lodge No. 19, "Royal Athelstan," Terminus Hotel, Cannon-street.
" 91, "Regularity," Freemasons' Tavern.
" 206, "Friendship," Ship and Turtle, Leadenhall-street.
" 263, "Bank of England," Radley's Hotel, Bridge street, Blackfriars.
" 534, "Polish National," Freemasons' Hall.
" 657, "Canonbury." Haxell's Hotel, West Strand.
" 860, "Dalhousie," Anderton's Hotel, Fleet-st.
" 1076, "Capper," Marine Hotel. Victoria Docks, West Ham
" 1227, "Upton," Spotted Dog, Upton, Essex.
Chapter 73, "Mount Lebanon," Bridge House Hotel, Southwark.
" 206, "Hope," Globe, Royal Hill, Greenwich.
Rosicrucian Society of England, Freemasons' Tavern, at 6 p.m.

### Friday, April 9.

Lodge No. 134, "Caledonian," Ship and Turtle, Leadenhall street.
" 157, "Bedford," Freemasons' Hall.
Chapter 33, "Britannic" Freemasons' Hall.
Rose Croix Chapter, "Mount Calvary and Observance," Freemason's Tavern.

### Saturday, April 10.

Lodge No. 108, "London," Freemasons' Hall.
" 178, "Phœnix," Freemasons' Hall.
" 176, "Caveac," Radley's Hotel, Bridge-street, Blackfriars.


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"Truth is the Body of God, and Light is His Shadow."—PLATO.

REGISTERED FOR TRANSMISSION ABROAD.

No. 5.] SATURDAY, APRIL 10, 1869. [PRICE 2D.

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## THE REWARD OF MASONIC MERIT.

IT has been justly remarked that the honors of Grand Lodge office, though doubtless equitably bestowed, are limited to a circle of brethren whose qualifications are made known by the influence of friends, to the Grand Master or his councillors. Thus, without any intention of ignoring their merit, many excellent Masons are practically excluded from the dais, because they have no advocate to set forth their claims to recognition and distinction.

Provincial brethren are more fortunate in this respect than members of metropolitan lodges, inasmuch as many Provincial Grand Masters are in the habit of recommending eminent Masons in their provinces for the purple of Grand Lodge, and this, notwithstanding the fact that many of the brethren so nominated have already received the honors of their Provincial Grand Lodges.

In London there are many distinguished Freemasons who work hard for the good of the Craft; who lose no opportunity of advancing the interest of the Masonic Charities, and who are ever ready to communicate their knowledge freely and generously to the younger members of the Order. Yet, for the zealous London Craftsman who has ruled his lodge with ability and dignity, the jewel of a P.M. usually bounds the circle of preferment, and it is possibly the secret of the remarkable success which has attended the "higher grades," that brethren can, in those bodies, attain much more speedily to rank, and also to participation in the governing power. We confess that we consider this to be a weak point in the administration of Masonic affairs in England, and infinitely prefer the plan, which has been adopted by the English Grand Lodge of Mark Masters, of requesting lodges to submit the names of their distinguished members to the Grand Master for selection as grand officers. It is true that appointments could not be conferred upon a tithe of the brethren so nominated, if all the lodges in England exercised the privilege at the same time; but this might be obviated to some extent by granting the power of nomination to so many lodges in rotation. The number of Grand Stewards might also be advantageously increased to 36, reserving the prescriptive rights of the present red-apron lodges, and permitting other London lodges to nominate, in their regular turn, the additional 18 stewards. Great satisfaction would likewise be given if the Past Grand Stewards were permitted to rank in the Craft generally as Past Grand officers, instead of remaining in their present chrysalis or semi-unrecognized position. By the adoption of these or similar measures, for extending the rewards of masonic merit to deserving brethren, greater interest would be taken in the welfare of the Order—a wholesome spirit of emulation would pervade the great body of the Craft—and with increased vitality the noble objects of the Institution would become more thoroughly understood.

We ventilate these suggestions without any captious feeling, because, as we stated at the head of this article, there can be no doubt that Grand Lodge honors are at present equitably bestowed, as far as the scope of the system will permit; but the fact remains that, under the operation of such a system, many excellent Masons—true masters of the art—are destined to perform thankless services in the outer courts of Freemasonry, because their merits are unknown to the chiefs of the tabernacle.

## Masonic Miscellanea.

We are informed that the "Grosvenor" Lodge, No. 1257, will be consecrated at the Terminus, Victoria Station, on Saturday, the 24th instant, by the V.W. Bro. John Hervey, (P.G.D.), G.S.

In future the Faith Lodge of Instruction, No. 141, will meet every Tuesday evening throughout the year, at eight o'clock precisely, at Bro. Fisher's Restaurant, Metropolitan District Railway, Victoria Station, Victoria-street, Westminster, S.W.

GRAND MASONIC CONCERT.—The Grand Concert in aid of the building fund of the Masonic Hall, Tralee, which was to have been held during the present assizes, but which was postponed on the demise of a lamented brother, was held on Monday evening in Benner's ball-room. All the beauty and fashion of the locality were present, and notwithstanding the opposition of certain parties it was a grand success.

ROMISH LIBERALITY.—On Sunday last, in the parish chapel the Freemasons were again denounced by the Very Rev. John Mawe, and all good Catholics were warned to abstain from attending their concert which was held on Monday evening. In the Dominican chapel the denunciation was repeated, in words to this effect:—"We are directed by the parish priest to state, that all Catholics who may attend the concert to-morrow are liable to excommunication." Such is the picture of Romish liberality, to which we direct the attention of our readers. At the same time we might tell the rev. gentleman that his narrow-mindedness may very possibly recoil on himself and be of very little service to others of his co-religionists.—*Kerry Evening Post*, March 31.

MASONIC REUNION.—On Wednesday evening last week, about thirty ladies and gentlemen assembled in the elegant room of the Lodge Unity, Wright-street, Southport, for the purpose of inaugurating a series of friendly gatherings intended to promote the genial intercourse of the members and their families—a feature which is deservedly receiving a wider attention from the brethren of the mystic craft than it has hitherto done, and which will tend in a wholesome degree to remove the somewhat jealous feelings with which the fair sex have proverbially looked upon the supposed mysterious doings of their lords. The party first partook of a well appointed tea at the Albert Hotel, and then adjourned to the lodge-room, where preparations of a very enticing nature had been made for the especial delectation and enjoyment of the female portion of the assemblage, the rich furnishings of the room being heightened by a judicious display of flowers and evergreens kindly lent for the purpose by Mr. J. Holden, florist, of Hesketh-street, and several tables were arranged with wines, confectionary, fruits, bon-bons, &c. At intervals throughout the evening the company were enlivened by vocal and instrumental music, and by a few appropriate remarks upon the occasion of the gathering, expressive of the pleasure imparted to the members of the craft by the presence of the ladies, and evincing a desire that the event would be but the first of a long series of similar festivities—a feeling in which, of course the ladies ardently participated. In the course of the evening it was resolved that arrangements should be mode for a pic-nic excursion to Knowsley-park, about mid-summer, for which it was felt that the Earl of Derby would graciously give his permission. After several hours genial and pleasureable intercourse, the company separated, expressing themselves highly gratified with the arrangements, and the result of this the first gathering of the kind ever held in Southport.

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# Reports of Masonic Meetings.

## THE CRAFT.

### METROPOLITAN.

*The United Pilgrims Lodge of Instruction*.—Under very favourable auspices the anniversary festival of this numerously attended Lodge of Instruction was, on Friday, the 2nd inst., held in the large room of the Horns Hotel, Kennington-park. There were nearly 100 brethren present, amongst whom were Bro. John Thomas, Preceptor, P.G. officer, and we might say a prince, in Masonry; P.M.'s Worthington, J. Stevens, Harvey, Bowles, White, Alexander (167). King; and Bros. Welsford (518), Pain, Newney, Malley, Wolfert, Bents (177), Dawson, Jacger (S.W. 548), Niblett, Duckett (507), Driver (905), Salmon, Smith, H. J. Wright (of the Royal Jubilee), J. Walters, Dawnay, C.E., Skinner (699), Poone (720), Large (838), Way (1004), Howick (1004), Scuding (852), Wilson (144), J. P. Poncione (72), G. Smith (548), Farthing (1916), T. H. Lavers (211), Boddy (1044), Salmon Gibbs (W.M. 151), T. H. Siree (245), Huddleston (975), Cooper (742), Chudley (177), Turner (902), Ball, Harris, Chas. E. Thompson, S.D. and Sec. of the Southern Star Lodge and of (177) Domatic, &c. Shortly after six o'clock the lodge was opened in due form and with solemn prayer, the brethren appearing in full masonic dress. After the routine business had been disposed of, Bro. P.M. Worthington, in an excellent manner installed Bro. J. Thomas in the chair of K.S., and the usual addresses of inducting of officers were then given. All the brethren were highly pleased at the masonic treat afforded them. Business being concluded, the lodge was closed, and the company sat down to an excellent dinner at which Bro. Thomas presided; after which the usual toasts were given with full masonic honours.

*Macdonald Lodge, No.* 1216.—The monthly meeting of this lodge was held at the Head Quarters of the First Surrey Rifle Volunteers, Brunswick-road, Camberwell, on the evening of the 7th inst. Present, Bro. Major A. S. Irvine, P.M. and P.Z, W.M.; James Stevens, P.M. and P.Z., S.W.; G. Waterall, Steward, as J.W.; Dr. Eugene Cronin, Treasurer; J. J. Curtis, Secretary; T. Dubois, S.D.; H. Puckle, as J.D.; G. H. N. Budges, D.C.; J. Green, J.G.; M. Larlham, J. H. Hastie, A. Walton, A. Fletcher, J. W. Carnell, J. A. Patton, J. B. Pike, Z.Cowdry, A. Kethro, T. G. Irvine, W. A. Willis, and Thomas Meggy, P.M.; also Bros. Capt. C. D. Driver, 19th S.R.V. (J.D. 905), Capt. Jackson, 39th Staffordshire R.V. (624 and 351), R. W Griffith (171), J. S. Wilkinson (176), D. Pierce (144), and A. Whitlet (72), as visitors. The lodge was opened in due form, and the minutes having been read, Bros. J. A. Patton and A. Wolton were raised to the sublime degree of Master Mason in the customary efficient manner for which this lodge is becoming celebrated. Bro. W. A. Willis was passed to the second degree; and after calling off for refreshment and resuming labour, Mr. Charles Fountain was duly initiated into Freemasonry. This being the date for election of W.M. and Treasurer for the ensuing year, the names of members eligible for the former office were read, when Bro. Stevens, the present S.W., addressed the lodge, calling attention to the progress of the lodge during the past year, and the promise that if the present arrangement of officers were continued for a further twelve months the establishment of the lodge as a thoroughly good and perfect working lodge would be certainly secured. He, therefore, on behalf of the Wardens and Officers proposed that the W.M., Bro. Major Irvine, should be re-elected. This proposition met with unanimous approbation, and the re-election of Bro. Irvine was decided upon in the usual manner. Bro. Dr. Eugene Cronin was also elected Treasurer to the lodge, the ballot being unanimous. Bro. Grant was re-elected Tyler, his attention to his duties having been recognized generally by the members. An audit committee having been appointed, a proposition for the presentation of a P.M. jewel of the value of ten guineas to the W.M., at the ensuing meeting, was unanimously adopted, and a committee was appointed to determine the design thereof. The lodge was closed in due form, and the brethren separated.

### PROVINCIAL.

MARGATE.—*Union Lodge, No.* 127.—On Friday, the 2nd instant, this ancient lodge assembled specially for the working in regular and open lodge of the sections in all the lectures in Craft Masonry, under the superintendence of Bro. Hayward, P.M., and P. Prov. S.G.D., Kent. The lodge having been opened in due form by Bro. Athelstan Harvey Boys, the W.M., and the minutes of the last regular lodge read and confirmed, Bro. Preceptor Hayward commenced his arduous labour of superintending the working of the sections by the Brethren, the order of which we here give, as the same may be interesting to those amongst our readers who may desire to "*go and do likewise.*" We will also (with due caution) give a few explanatory words as to the purport or subject matter of some of the sections, which may also prove acceptable. In the E.A. degree; the first section, the basis or elementary matter, was responded to by Bro. T. M. Compton. The second and third, the ceremonial and superstructure, by Bro. A. Wootton. The fourth, the position, support, and covering, with the episodes descriptive of Faith, Hope, and Charity, by Bro. Treves. The fifth, the ornaments, furniture, and jewels, with the allegorical definitions of the tracing-board, and the rough and perfect Ashlars, by Bro. P. M. Townsend. The sixth, the points and movements, and the cardinal virtues — temperance, fortitude, prudence, and justice, by the same. The seventh, comprising the traditional history of the Children of Israel, their miraculous escape, and Virtue, Honor and Mercy, by S. W. Hawkes. The brethren were here called from labour to refreshment, and in a quarter of an hour, from refreshment again to labour. The lodge was opened in the F.C.'s degree. The first section of the lecture in this degree, concluding with the beautiful allegorical language of the working tools; was rendered by Bro. Compton. The second, containing geometry, Euclid, creation, and the origin of architecture, by Bro. Hawkes. The third, the ceremonials, by Bro. Wootten. The fourth, the origin, progress and improvements in architecture, with its accessories and embellishments in the liberal arts, by Bro. Treves. The fifth and last in this degree, "The building of the Temple," was given by Bro. P. M. Dixon. All F.C.'s present were ordered to withdraw, and having so done, the lodge was opened in the third degree. The three sections in this advanced degree of Craft Masonry, which are ceremonial, inscriptive, and instructive, were most ably rendered by those experienced P.M.'s, Bros. Brasier and Dixon, thus completing the entire course. The lodge was then closed down, and closed. In reviewing the work of this evening it was observed that the whole of the sections were ably sustained, as well as given *in extenso*, by the various brethren above-mentioned, and where all did so well, it would appear invidious to praise any one in particular. But we must specially allude to the presiding spirit and preceptor of the evening, Bro. P.M., E. C. Hayward, whose duties must have been exceedingly arduous; as any brother who reflects that there were in all upwards of 400 questions, besides introductory and concluding matter given by him in the course of the evening, must admit. Bro. John Harvey Boys, the Past Deputy Provincial Grand Master, Kent, who was present, stated that great praise was due to the brethren and to their instructor for the perseverance necessary to gain such efficiency, and that they might consider the labors of the evening to have earned them a triumph honorably obtained; for to the best of his belief and experience the work done that evening had never before been gone through in open lodge in the province of Kent. The brethren then adjourned to refreshment, and we think that our readers will agree with us that they deserved and must have needed it.

LIVERPOOL.—*Mariner's Lodge, No.* 249.—This ancient lodge held its monthly meeting on Thursday evening, April 1st, when there was a numerous attendance of members and visitors. The W.M., Bro. De la Perelle, presided. The minutes of previous meeting were read and duly confirmed. Messrs. John Lloyd Tom, Drummond, and Alex. Jarvis were declared elected, and the two first-named gentlemen being present were initiated, in accordance with the ancient usages of the Order. The following brethren were elected as joining members:—John Trott (914), M. Griffiths (151, Scotch Cons.), Louis Wylde, Lodge "Consuelo del Impostunio," Buenos Ayres. A request was read from the following brethren for a recommendation of their petition to Grand Lodge for a warrant of constitution to enable them to open a new lodge, to be designated "The Neptune":—Bros. Williams and Healings, P. Masters: A. Davies, J. Richardson, J. Croxton, J. Pemberton, J. Taylor, P. B. Gee, J. T. Dixon, and W. Roberts. The recommendation was unanimously granted. Bro. Hyde was raised to the sublime degree of M.W., Bro. Crane, P.M., officiating. In response to an application from Bro. Banning, J.W., 343, it was resolved to vote three guineas towards the Masonic Life Boat Fund; several sums were also voted as relief for brethren in distress. It may here be remarked that this lodge is very generous in the application of its funds to deserving brethren. The sanction of the lodge was given to the petition of Widow Bach to the "Board of Benevolence." It was also resolved to send a letter of condolence to Widow Wilkin, on the occasion of the death of her husband, an old and respected member of the lodge. Nothing more appearing for the good of Masonry, the lodge was closed in due time and solemn manner, the brethren separating in peace and harmony.

CHESTERFIELD.—*Scarsdale Lodge, No.* 681.—A regular meeting of the members of this lodge was held at the Masonic Hall, Chesterfield, on Thursday evening, the 1st instant. There was a good attendance of brethren, and Bros. Wilfred, Edmunds, and Henry Slack were passed to the second or Fellowcraft degree, the charge being delivered by Bro. Halehurst. Bro. Holford was appointed J.D. for the remaining portion of the year, in the place of Bro. Jas. Fox, who has resigned that office in consequence of his leaving the district. For the information of the brethren generally, but more especially for the two who had taken the degree, the W.M., Bro. S. Foulds delivered the beautiful and impressive lecture on the tracing-board peculiar to the Fellow-craft degree. Bro. Sheldon, who is 83 years of age, being in a very precarious position, a committee was appointed to visit him and relieve his necessities so far as they might think requisite.

IPSWICH.—*Prince of Wales Lodge, No.* 959.—At the monthly meeting of this lodge held on Monday, 5th instant, two brethren initiated at the last lodge were advanced to the second degree. The M. of the C. explained the working tools of a F.C. The charge was given by a P.P.S.G.W., of the Province. A letter of condolence upon the death of the father of the R.W., P.G.M. Sir R. A. S. Adair, and of congratulation upon his accession to the ancestral honors was written, and signed by the officers of the lodge, and after a proposition for initiation the lodge was closed in harmony.

ISLEWORTH.—*Villiers Lodge, No.* 1194.—The first regular meeting of this lodge for its summer session was held at the Northumberland Arms Hotel, Isleworth, on Saturday, the 3rd instant, when the lodge was duly opened by Bro. E. Clark, *F.R.S., B.A.*, the I.P.M., in the unavoidable absence of Bro. Dr. Sidney E. Clarke, the W.M. Among other officers present we noticed Bros. J. Trickett, *C.E.*, S.W.; W. Dodd, J.W.; R. Gurney, Treas; R. W. Little, P.M., Sec.; H. Allman, S.D.; T. Smale, D.C.; and W. Harvey, W.S. The acting W.M., after the confirmation of the minutes, passed Bro. Major H. W. Palmer to the second degree, after which Bro. Little, P.M., raised Bros. E. H. Dalby and W. B. Tustin to the sublime degree of M.M. The name of a candidate for initiation was withdrawn by the proposer, in consequence of a generally expressed opinion that his introduction into the Order would be incompatible with the excellent maxims, recently promulgated by order of the M.W. Grand Master upon the subject of initiations into Freemasonry. The by-laws of the lodge were then, pursuant to notice, carefully considered *seriatim*, the annual subscription to the lodge for dining members being fixed at two guineas, and for non-dining members at one guinea. The initiation and joining fees were also fixed at five and two guineas respectively, to be increased to six and three guineas when the lodge numbers 35 members. Three gentlemen were proposed for initiation, and six brethren for joining, after which the lodge was closed. The visitors present upon this occasion were Bros. G. Cattel, P. Prov. G.D. Northamptonshire and Huntingdonshire, P.M. 442; W. F. N. Quilty, P.M. 862, and G. C. Tustin, Gresham Lodge, 869. Although the "Villiers" Lodge has been established only eighteen months its present position is highly satisfactory in every point of view. Fifteen initiations and two joinings during that period, added to eight founders still members, represent solid progress in numbers, and what is better, each name added to the roll promises to be a credit to the Order. The next meeting of the lodge will be held on the first Saturday in May.

## THE ROYAL ARCH.

### PROVINCIAL.

LANCASHIRE.—*Provincial Grand Chapter.*—A Provincial Grand Chapter, Western Division, Lancashire, was held at the Masonic Temple, Liverpool, on Tuesday se'nnight. Present, Sir T. G. Fermer Heaketh, Bart. *M.P.*, Z.; Col. Birchall, H.; Companion Bourne, J.; H. S. Alpass, Scribe, E.; C. J. Banister, Scribe, N.; P. Armstrong, 1st Ass Soj.; J. Hamer, Treas.; Thos. Wylie, Director of ceremonies; Peter Ball, Janitor, and between thirty and forty principals and past first principals of the chapters in the province, The Chapter was opened by the Prov. Grand Supt., M. E. Companion Younghusband, Principal Soj. by letter stated his inability to attend. The minutes of the of the last convocation were read and confirmed. The accounts of the Treasurer were submitted, having been duly audited, and were passed unanimously. M. E. Companion Hamer was elected Treasurer, and Companion Ball Janitor for the ensuing year. The following Companions were then appointed officers of the Provincial Grand Chapter, and invested:—Companions Col. Birchall, H.; Bourne, J.; Alpass, Scribe, E.; Mott, Scribe, N.; Armstrong, Principal Soj.; Laidlaw, 1st Ass., Soj.; Pierpoint, 2nL Ass., Soj.; Thos. Wylie, Registrar; Forster, Sword Bearer; Williams, Standard Bearer,

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Robt. Wylie, D. Cers.; March, Steward. M.E. Companion Birchall, in the name of the officers of the Provincial Grand Chapter, presented a jewel of office in solid gold to the M.E.Z., in an eloquent address which was warmly applauded. The M.E.Z. thanked the officers for the handsome present, saying it would be his pride to hand it down to his children. On the motion of M.E. Companion R. Wylie the sum of ten guineas was voted unanimously in aid of the fund for the monument erected to the memory of the late M.E. Companion Walmsley. The Chapter was then closed in solemn form.

LANCASTER. — *Rowley Chapter, No.* 1051. — A meeting of the Companions of this Chapter was held on Wednesday evening last week, at the Masonic Rooms, Athenæum, Lancaster. There were present, Ex. Comp. Moore, M.E.Z.; Ex. Comp. Bagnall, H.; Ex. Comp Mason, J.; Comp. Hall, E.; Mercer, P.S.; Whimfray, J. Bell and Watson, Janitors. A ballot was taken for the following hon. members, who were unanimously elected: Ex. Companions W. B. Smith (P.Z. 74 Birmingham), E. Busher (P.Z. 129 Kendal), A. C. Mott, (P.Z. 241 Liverpool), and J. Bowes (P.Z. 129 Kendal). Companions J. L. Whimfrey and John Bull were also elected as joining Companions. Brothers J. M. Moore and R. Taylor were balloted for as candidates for exaltation, the last mentioned as serving Companion by dispensation from the M.E. Superintendent of the Province. Bros. J. M. Moore and Joseph Fenton, being in attendance, were duly exalted to the degree of Royal Arch by the M.E.Z., the same degree being afterwards conferred upon Bros. E. Storey and R. Taylor. Several candidates were proposed for exaltation, and the business of the evening being ended the Chapter was closed in due form.

## RED CROSS OF ROME & CONSTANTINE.

LANCASTER.—*Red Rose Conclave, No.* 12.—On Thursday evening last week, a meeting of this conclave was held at the Masonic Rooms, Athenæum, Lancaster, under the presidency of Ill. Sir Knight J. Daniel Moore, M.D, F.L.S. M.P.S. Inspector General for North Lancashire; the second chair being occupied by E. Sir Knight Mason, V.E. Bros. J. M. Moore, 1051, W. Hall, S.W., 1051, and J. Bell, 281, were duly installed Knights of the Order by the M.P.S. who afterwards gave the traditional history. Sir Knight Bagnall, Recorder, officiated as prefect.

We beg to call attention to the following cases:—

ROYAL BENEVOLENT INSTITUTION FOR AGED FREEMASONS, May Election, 1869.—Bro. George Cooke, seventy-three years of age, initiated in the Pomfret Lodge, No. 360, in 1830, and continued a subscribing member ten years. In 1840 was the first Master of the Lodge of Merit, No. 466, and continued a subscribing member up to 1856. Has been in practice as a Solicitor for 50 years, but through heavy losses, gout, loss of sight (he being nearly blind, as certified by Bro. Jabez Hogg, P G.D.), and other afflictions, is no longer able to transact any business. Has a wife and two daughters entirely dependent on him for support. The case is strongly recommended by Bro. S. Tillett, of No. 22, Leinster-terrace, Lancaster-gate, W., who will be glad to receive proxies.

ROYAL FREEMASONS' GIRLS' SCHOOL, October Election, 1869.—Martha Stone, an orphan, aged 9 years, is a daughter of our late Bro. John Cranch Stone, Master Mariner of Brixham. He died at sea on the 27th day of January, 1868, off Cardiff, while on a voyage from St. Michael's, suddenly, leaving a widow and five little children, the eldest only eleven years old, and quite unprovided for. Bro. Stone was initiated in Lodge "True Love and Unity," No. 248, Brixham, on the 20th August, 1862, of which Lodge he continued a subscribing member until the time of his death, His widow is left entirely destitute, without any means of support. The case is strongly recommended by Bro. W. J. Hughan, P.M. Lodge "Fortitude," No. 131, Truro, Cornwall; and Bro. H. Browse, J.G.D., 32, Craven-street, Strand, London.

We are informed by a correspondent, "one of the Craft," that a testimonial to Bro. Spratt, Secretary of the New Concord Lodge of Instruction, No. 815, is on the *tapis*, and we readily call the attention of the numerous brethren who know Bro. Spratt to the the fact, that an opportunity now exists of showing their appreciation of his merits.

The Marquis of Bute was created a Knight of the Holy Sepulchre by the Latin Patriarch of Jerusalem on the 11th ult., the sword used in conferring the accolade being that said to have belonged to Godfrey de Bouillon. This distinction is granted only to Roman Catholic gentlemen of position. The Masonic degree of the same name now worked in England and America has no connection with the Papal Order.

## ESPECIAL GRAND LODGE FOR THE DEDICATION OF FREEMASONS' HALL.

We have great pleasure in giving hereunder the notice issued by the Grand Director of Ceremonies, respecting the Grand Lodge to be holden on the 14th inst:—

An Especial Grand Lodge will be held on Wednesday, the 14th of April, 1869, at half-past Four o'clock precisely, for the Inauguration of the Buildings of Freemasons' Hall.

The Members of Grand Lodge will assemble in the Zetland, and, after clothing, proceed into the Great Hall.

The Grand Officers having clothed, will assemble in the Board Room.

The Procession will be formed in the Corridor on the Ground Floor, and proceed in the following order up the Grand Staircase and along the Corridor to the Great Hall, viz:—

Stewards of the Inauguration Festival.
Grand Stewards.
Past Grand Pursuivants.
Grand Pursuivant.
Grand Organist.
Past Assistant Grand Secretary.
Past Grand Sword Bearers.
Past Assistant Grand Directors of Ceremonies.
Past Grand Superintendent of Works.
Past Grand Deacons.

Grand Steward. — The Cornucopia, with Corn, borne by the Master of a Lodge. Two Ewers, with Wine and Oil, borne by Masters of Lodges. — Grand Steward

Grand Superintendent of Works (with the Plans).
Members of the Building Committee.
Past Grand Registrar.
Grand Registrar (carrying the Seal).
Grand Treasurer.
Past Grand Chaplains.
Past Grand Wardens
Past Provincial Grand Masters.
Provincial Grand Masters.
Visitors of Distinction.
The Column of the J.G.W borne by the Master of a Lodge.
The Junior Grand Warden (with Plumb Rule).
The Column of S.G.W. borne by the Master of a Lodge.
The Senior Grand Warden (with Level).
Junior Grand Deacons.

Grand Steward. — The Grand Chaplain, bearing the Sacred Law on a Cushion. — Grand Steward.

The Deputy Grand Master with the Square.
The Grand Sword Bearer.
Grand Steward. THE GRAND MASTER. Grand Steward.
Senior Grand Deacons.
Two Grand Stewards.
Grand Tyler.

The M.W. Grand Master having taken his place on the Throne, Grand Lodge will be opened.

The Ceremony will be commenced with a prayer by the Rev. Thomas T. F. Ravenshaw, Grand Chaplain.

The Grand Superintendent of Works will approach the Throne, and hand to the Grand Master the General Plan of the Buildings.

The Chairman of the Building Committee will address the Grand Master, and give an explanatory statement in reference to the progress and completion of the Buildings.

An Anthem will then be sung, after which, the Grand Master having descended from his Throne, the following procession will be formed, viz:—

The Grand Chaplain (carrying on a Cushion the Volume of Sacred Law), with the Square and Compasses.
The Junior Grand Warden,
carrying the Cornucopia, with Corn.
The Senior Grand Warden (carrying the Ewer, with Wine).
The Deputy Grand Master (carrying the Ewer, with Oil).
The Grand Sword Bearer.
THE GRAND MASTER.

His Lordship will then proceed with the formal ceremony of the Act of Dedication, and having resumed his seat, will declare the building dedicated to pure Ancient Masonry, and the Grand Director of Ceremonies will proclaim it accordingly.

The Rev. Robert J. Simpson, Grand Chaplain, will deliver an Oration.

Another Anthem will then be sung.

The Grand Lodge will be closed, and the M.W. Grand Master conducted to his room.

The Grand Lodge procession will re-formed, and His Lordship, accompanied by such distinguished visitors as may be present, will proceed into the Banqueting Hall.

By Order of the M.W. Grand Master,
ALBERT W. WOODS.
Grand Director of Ceremonies.

For the information of the Craft, we subjoin the text of a notice sent to all Masters of Lodges, relative to the "Inauguration" ceremony at Freemasons' Hall:—

W. MASTER,—Your attendance is requested at an Especial Grand Lodge, to be holden at Freemasons' Hall, on Wednesday, the 14th day of April instant, being the day appointed by the M.W. Grand Master for the Inauguration of the New Masonic Buildings in Great Queen-street.

The Masters, Past Masters, and Wardens of Lodges are to be in their places in Grand Lodge at Four o'clock p.m.

The Grand Lodge will be opened at half-past Four o'clock precisely.

No Brother can be permitted to remain in the Corridors, or in the approaches to the Great Hall.

All Brethren, Members of Grand Lodge (except Grand Officers and those called upon to take part in the ceremony) are to be in their places by Four o'clock p.m.

Members of Grand Lodge are first entitled to Seats in Grand Lodge By special permission of the M.W. Grand Master, if space should allow it, Brethren properly clothed and vouched for as Master Masons will be admitted on this occasion to the lower part of the Hall after the procession has entered.

By Command of the M.W. Grand Master,
JOHN HERVEY, G.S.

## METROPOLITAN MASONIC MEETINGS

*For the Week ending April* 17, 1869.

### Monday, April 12.

Quarterly Genl. Meeting Boys' School, Freemasons' Hall, at 12.
Lodge No. 5, "St. George & Corner Stone," Freemasons' Hall.
" 12, "Fortitude and Old Cumberland." Ship and Turtle, Leadenhall-st.
" 29, "St Albans," Albion Tavern, Aldersgate-st.
" 193, "Confidence," Anderton's Hotel, Fleet-st.
" 222, "St. Andrew's," London Tav., Bishopsgate.
" 957, "Leigh," Freemasons' Hall.
R.A. Chap. 22, "Mount Sion," Radley's Hotel, Blackfriars.
Mark Lodge 5, "Mallet & Chisel," Horns Tav., Kennington
K.T. Encampment, "Frederick of Unity," London Tavern, Bishopsgate-st.
Red × Conclave, "Plantagenet," Terminus Hotel, Cannon st.

### Tuesday, April 13.

Lodge No. 96, "Burlington," Albion Tav., Aldersgate-st.
" 198, "Percy," Ship & Turtle Leadenhall street.
" 211, "St. Michael's," Albion Tav., Aldersgate-st.
" 228, "United Strength," Old Jerusalem Tavern, St. John's Gate, Clerkenwell.
" 235, "Nine Muses," Clarendon Hotel, Bond-st.
" 548, "Wellington," White Swan Tavern, High-street, Deptford.
" 834, "Ranelagh," Windsor Castle Hotel, Hammersmith.
933, "Doric," Anderton's Hotel Fleet-street.
R.A Chapter of Instruction, "Metropolitan," George Hotel, Aldermanbury; Comp Brett, Preceptor.

### Wednesday, April 14.

Inauguration Festival, Freemasons' Hall; Grand Lodge to be opened at half-past Four.
Committee Royal Masonic Benevolent Institution, at 3.
Lodge No. 3, "Fidelity," Freemasons' Hall.
" 7, "Royal York Lo. of Perseverance," ditto.
" 11, "Enoch," ditto.
" 13, "Union Waterloo," Masonic Hall, William-street, Woolwich.
" 15 "Kent," Guildhall Coffee House, Cheapside.
" 87, "Vitruvian," White Hart, College-street, Lambeth.
" 147, "Justice," White Swan, High st., Deptford.
" 212, "Euphrates," George Hotel, Aldermanbury.
" 238, "Pilgrim," Ship and Turtle, Leadenhall-st.
" 749, "Belgrave," Anderton's Hotel, Fleet-street.
" 781, "Merchant Navy," Silver Tar, Burdett-road, Limehouse.
" 220, "Lily," Greyhound Hotel, Richmond, Surrey.
" 1017, "Montefiore," Freemasons' Hall.
" 1228, "Beaconstree," private rooms, Leytonstone.

### Thursday, April 15.

Lodge No. 23, "Globe," Freemasons' Hall.
" 49, "Gibon," Guildhall Coffee House, Gresham-street.
" 55, "Constitutional," Terminus Hotel, Cannon-street.
" 169, "Temperance," White Swan, Deptford.
" 179, "Manchester," Anderton's Hotel, Fleet-st.
" 733, "Westbourne," Lord's Hotel, St. John's Wood Road.
K.T. Encampment, "Observance," 14, Bedford-row.
Red × Preceptory of Instruction, "Plantagenet," Lyceum Tavern, Strand.

### Friday, April 16.

Lodge No. 6, "Friendship," Willis's Rooms, St. James's.
" 201, "Jordan," Freemasons' Hall.
" 813, "New Concord," Rosemary Branch Tavern, Hoxton.
" 975, "Rose of Denmark," White Hart, Barnes, Surrey.
R.A. Chapter, 92, "Moira," London Tavern, Bishopsgate-st.
Rose Croix Chapter, "Invicta," Masonic Hall, William-street, Woolwich.
Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
Stability Lodge of Instruction, Guildhall Coffee House, Gresham-street, at 7.
Metropolitan Lodge of Instruction, George Hotel, Aldermanbury, at 7.

### Saturday, April 17.

Audit Committee, Boys' School, Freemasons' Hall.
Lodge No. 715, "Panmure," George Hotel, Aldermanbury.

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## Births, Marriages, and Deaths.

[Announcements of Births, Marriages, and Deaths relating to the Craft, or their families, will be inserted, free of charge, if properly authenticated.]

BIRTH.

WAND.—On March 31st, at Clifton, Bristol, the wife of Bro. Captain S. B. Wand, of a son.

DEATH.

EGLESE.—On the 4th instant, Mr. Joseph Henry Eglese, of Sandringham-road, West Hackney, eldest son of Brother Joseph Eglese, at his father's residence, 3, Buckingham-terrace, Ladbrooke road, Kensington-park, in his 25th year.

SOMERVILLE.—On the 5th inst., in Dublin, aged 65 years, Brother James Richard Somerville, only brother of the Senior Right Hon. the Lord Athlumney, Grand Warden of the Grand Lodge of Ireland.

## Answers to Correspondents.

[All communications for THE FREEMASON should be written *legibly*, on one side of the paper only, and, if intended for insertion in the current number must be received not later than 10 o'clock a.m. on Thursdays, unless in very special cases. The name and address of every writer must be sent to us in confidence.]

MENTOR.—Your letter on the "Zetland Commemoration Committee" is rather too severe, although it is true enough that there has been gross blundering.

BRISTOL.—We have received your letter, and gladly welcome so able a Mason as one of our correspondents. It is not our intention to insert in THE FREEMASON communications of the nature to which you allude, as we quite agree with you that no good purpose can be served by the use of such intemperate and unfraternal language.

L.F.—1. No. Members of English lodges comprise men of all nationalities and every creed. 2. Twenty one years, unless a dispensation be obtained. 3. The amount varies in different lodges—in London, nothing under five guineas. 4. The Book of Constitutions, price 1s. 6d., to be had at Freemasons' Hall, Great Queen Street.—If you write again, and we find on inquiry that your statements are correct, we may be able to forward your views.

## SPECIAL NOTICE.

*With our number for next Saturday we intend issuing a SUPPLEMENT, containing a full account of the proceedings at the*

INAUGURATION FESTIVAL
AT
FREEMASONS' HALL.

*EARLY ORDERS ARE REQUESTED.*


# The Freemason,

SATURDAY, APRIL 10, 1869.

THE FREEMASON is published on Saturday Mornings in time for the early trains.

The price of THE FREEMASON is Twopence per week; quarterly subscription (including postage) 3s. 3d.

Annual Subscription, 12s. Subscriptions payable in advance.

All communications, letters, &c., to be addressed to the EDITOR, 3 & 4, Little Britain, E.C.

The Editor will pay careful attention to all MSS. entrusted to him, but cannot undertake to return them unless accompanied by postage stamps.


## THE CHURCH OF ROME AND FREEMASONRY.

"Cardinal Cullen, in a pastoral issued this morning, declared that all Catholics attending Masonic balls are excommunicated, the Church condemning all secret societies.' —*Standard*, Saturday, April 3.

THE Masonic Order takes no cognizance of sect or creed—it closes its gates against no man provided he be not an atheist, an imbecile or a slave, becauses it cherishes the broad principles of toleration, and acknowledges the right of the creature to worship his Creator in the manner most pleasing to his own conscience.

But these principles find no favour in the sight of sacerdotalists—these laws which are founded upon the true rights of man, are not reconcilable with the pretensions of mitred priests and pontiffs.

Hence the warfare which they have waged, and ever will wage, with Freemasonry—hence the manifestoes — the allocutions — the anathemas, which Rome has hurled against our beloved Order—fulminations of wrath which, in the present day, are as terrorless to Freemasons as the rough mutterings of a March wind. Nevertheless, these utterances from the Vatican, which are re-echoed by the satraps of the Papacy in every land, are worthy of attention inasmuch as they reveal the undying hatred of the Romish priesthood to TRUTH in whatever shape it manifests itself. The spirit which dragged Ridley and Latimer to the stake—which immolated Jerome of Prague, and Savonarola—is still abroad, though happily its vengeance is now confined to vain denunciations and inconsequential threats. Of this we require no stronger proof than the announcement that in one of his recent pasterals, Cardinal Cullen pronounces the penalty of excommunication upon all Roman Catholics attending Masonic balls.

To the Cardinal's morbid and distempered imagination it is evident that danger to the church is mysteriously connected with the mazes of a waltz or the seductive influences of a quiet quadrille. The fact is that Rome views with uneasiness and alarm the communion of man with his fellows—she dreads an association in which the members can shake off the trammels of every day life, and kneel together at the common altar of Charity and Fraternity. She detests an Order whose ceremonies, beautiful as they may be, are shrouded from her view, and unsubordinated to the objects of the Church. She abhors a system which works silently and secretly, yet, aided by discipline, most effectually, in extending the empire of reason, and curbing the sway of passion and prejudice. Every effort, therefore, which her complex but wonderfully perfect organization can put forth, will be unscrupulously made by the Church of Rome to overthrow Freemasonry.

For this we ought to be prepared, and we say it in no spirit of sectarianism, but from the fullest conviction that Papal domination is not merely a question of religion and faith, with which, as Freemasons, we are not called upon to deal. It is a subject which concerns us as citizens of a free country, because the foes of our Order are the enemies of liberty and civilization; and we may rest assured that the diffusion of Masonic principles, and the cultivation of Masonic virtues, will be our most effective weapons in this warfare of Light against Darkness, of Truth against Error—of Freedom against Despotism.

## Masonic Jurisprudence.

[Under this head, in future, we purpose answering correspondents on Masonic law.]

W.M.—The law to which you refer, Art. 6, page 43 of the Constitution, applies *solely* to *Grand Stewards*, as you will perceive by the heading.

A FOREIGN BROTHER.—There is no law against brethren of foreign lodges being exalted in English chapters, but proof of their having been M.M.'s for 12 months is required.

SECRETARY.—Great care should be exercised in the examination of visitors. There are shoals of "Philadelphes" and other impostors prowling about the country and levelling black-mail on the credulous and unwary. Study the Book of Constitutions, page 89.

When a member of a lodge makes a protest as well as a complaint against the ruling of a W.M., and makes an entry in the Secretary's books to refer to the *G.L.*, the said member demands copies of said minutes, is it in the power of the said W.M. to refuse to give copies, although frequently written to do so by the aggrieved brother?—P.M.——[If the brother requires the copies in order to shape his complaint to superior authority, it is the W. Master's bounden duty to permit him to copy so much of the minutes as may relate to the point at issue, and his not allowing this right of the appellant is in itself a breach of duty, to which the attention of his Provincial Grand Master or other competent officer should at once be called.]—ED. *F.*

## Masonic Antiquities, Records, and Bibliography.

### SPECIMENS FROM A MASONIC QUARRY.

BY WM. JAMES HUGHAN, P.M., No. 131 TRURO,

*Author of "History of Freemasonry in Cornwall," "Sparks from a Mason's Anvil," &c.; Masonic Correspondent of "The Voice of Freemasonry," for England; Corresponding Member of "German Masonic Union," &c.*

SPECIMEN NO. 1.—OPERATIVE MASONIC LODGES.

ST. JOHN'S, BANFF, SCOTLAND.

*(Continued.)*

"The Office Bearers Re-Elected for the year 1777:—John Rhind, Master; Andrew Wilson, Deput Master; James Robertson, Sr. Warden; Alex. Grant, Jr. Warden; George Smith, Treasurer; Robert Wilson, Chaplain; and William Matheson, Officer.

"Resolutions of the Annual Evening meeting, one Thousand seven hundred and seventy seven.

"1st. That all Members belonging to the Operative Lodge of Banff, Geometricals as weel as those that has served a Master belonging to the Lodge, shall only pay for the future Five Shillings Ster. at Passing Fellow Craft, and that those who have Passed since the first of December last, and paid Ten shillings Ster. Shall upon their Aplication to be Raised Master only pay Five Shillings Ster.

"2d. Resolved, That James Hepburn shall be Master at Aberdeen for this year as Deput from the Operative Lodge of Banff. James Smith, Deput Master at Turreff for the Operative Lodge George Ogston to be Deput Master at what ever place providence orders for the Operative Lodge.

"3d. That John Symon, Andrew Wilson, William Milne, and Alex. James be Stewarts for the ensuing year, and is Voted as such at the Evening Meeting.

"4th. Resolved, That George Strachan's widow shall have out of this fund for this year one Pound sterling, John Stewart continued at four Pound ster., James Brodie to have for this year three Pound ster., Widow Hutcheon in Turreff Ten Shillings ster., Widow Hutcheon in Aberdeen Fifteen Shillings sterling, Peter Craib's son in Aberdeen Ten Shillings sterling. JOHN RHIND, Mr."

"Att a Meeting held in the Operative Lodge of Banff, the 14 Jany, 1777, It was unanimously agreed by the Meeting that the Office-Bearers should Borrow the sum of Thirty pound ster. towards finishing the Front House. Att same Meeting agreed that John Taylor, mason at Boyndie, shall posses the Front House for one year for the sum of Five pound ten shillings ster., to be paid at two different Terms, viz., Martinmas and Whitesunday. The Apartments that he is to posess are the lower flat, entire south Room and Closet in the second storie, the Gavel above Do., with a shadd in the back close nine feet wide and not less than Eighteen feet long, with the halfe of the yard after a pass is taken off which the Meeting agrees to be seven feet wide. The said John Taylor is to find sufficient security for the Rent to the Satisfaction of the Office-Bearers. Likewise agreed that Mr. Morgan shall have five shillings ster. deduced off his rent for loss off the Yard, &c., and that the Office Bearers are impowered to comon with him anent the same and to get a sufficient Cautioner for his rent to be paid at two different Terms, viz., Martinmas and Whitesunday, at three pound five shillings ster. of Yearly Rent. JOHN RHIND, Mr."

"Att Banff, and within the Operative Lodge of Banff, at an Anuall Evening meeting the seventh of January, 1778 years. The Meeting appoint the Treasurer to pay to John Stewart, a Decayed Brother, the sum of Four pound sterling for this Year. The Widow of the deceased William Murray to be paid Ten Shillings sterling in order to help the defreying his funeral Charges. And Recomends to James Smith, Deput Master at Turreff, to make particular Enquery anent William Murray's being lawfully marred to the Woman who takes on her the title of his Widow, and to Report the same at next Annuall Meeting.

"Appoint the Treasurer to pay to the wife of Alex James, in Banff, for supporting his family, himselfe being presently in Prison for debt, the sum of Ten Shillings sterling, to be repaid into the Lodge by the said Alex. James when his circumstances will admit thereof.

"And appoint the Treasurer to take proper Receipts for the forsaid Donations, and take credite therefor in his accounts.

"Thereafter a Pitition was put in for Alex. Robertson, mason in Banff, for Joining the Lodge. The vote being put, it was carried by a majority not to admit the said Alex. Robertson; and recommends it to the Meeting that none of the members thereof may never in time coming make any further application for admiting the said Alex. Robertson.

"The Meeting having taken under their consideration the State and Constitution of the Lodge, and that those members who incline to raise themselves to the degree of Mark Mason and Mark Master Mason, and that in time past no benefite has accrued to the Lodge, therefore resolve—'That in time coming all members that shall hereafter raise to the degree of Mark Mason shall pay One Merk Soots, but not to obtain the degree of Mark Mason before they are passed Fellow Craft. And those that shall take the degree of Mark Master Mason shall pay One Shilling and Six Pence sterling in to the Treasurer for behoofe of the Lodge. None to attain the degree of Mark Master Mason untill they are raised Master.'

(Signed) "JOHN RHIND, Mr."

*(To be continued.)*

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## Multum in Parvo, or Masonic Notes and Queries.

A very learned Jewish Mason states that the Deacon in the second degree represents either Aaron or Hur.—Cosmos.

If the R.A ritual, referred to by Antiquarius in The Freemason of last week, be genuine, it would throw considerable light upon a dubious point in the history of Masonic degrees, viz., the substitution of the traditions related in the English Royal Arch degree for those now given in connection with the A. and A. Rite.—30°.

It may not be generally known that the Sword of State, which is borne before the Grand Master of England, was "the old trusty sword of Gustavus Adolphus, King of Sweden, afterwards worn by his sucessor in war, the brave Bernard, Duke of Saxe-Weimar, with both their names on the blade, and further enriched with the arms of Norfolk in silver on the scabbard." This invaluable relic was presented to the Grand Lodge by Thomas Howard, Duke of Norfolk, Past Grand Master, on the 29th January, 1731.—Antiquarius.

*The Ancient and Accepted Rite.* — "Rose Croix" is, no doubt, well acquainted with the method of reasoning by which it has been established that Celtic, Sanskrit, Persian, Sclavonic, Teutonic, and Greek are derived from the central "Aryan" language of our ancient civilised ancestors who emerged from the banks of the Oxus as early, perhaps, as the time of Abraham. A like process may convince him of the correctness of our Templar traditions. Written proof must not be sought in Lancashire, but at York, London, and Bristol—perhaps Stirling and Edinburgh, though I imagine the latter branch, into which Prince Charles Edward Stuart was received in 1745,was non-Masonic, and on Stirling it rests to prove whether we received the Masonic branch from Scotland or that country from England. Of the various branches, the British is the only one that has never put forward any extravagant claims. It held its meetings anciently in the body of an Arch Chapter which took a military obligation, the ceremonial being very different to that now in use, and claimed, prior to 1851, to represent the united orders of St. John and the Temple. After its connection with Freemasonry (which in England certainly had a Grand Master before the revival and ceremonial revision of 1717) it established the Order of Holy Royal Arch Knight Templar Priests, as claimed on its certificates in 1686, and having, as before stated, points in common with the present 17th degree A. and A.R.; and then the Rose Croix followed as a chivalric version of the Master Mason. When the Stuarts were expelled from the British throne they seem to have kept up a connection with English Freemasonry, which had continued from the time of James I., and a chapter was established at Arras, in France, which included chivalric Masonry. That this was established soon after 1700 is proved by the following: — 1. The excommunication of the Stuart Templars by the *Ordre-du-Temple*. Their charter of transmission must be a forgery, and cannot well be later then 1705, because the signatures of the *Duke du Duras* and *Philip of Orleans* have been pronounced genuine. 2. Dr. Leeson has stated that he had in his possession a Belgian Craft Constitution, printed in 1722, which mentions several Scotch high degrees, though these cannot well be all identified under the names given. Is the Stuart Rose-Croix charter of 1721 kept back through its Templar connection? 3. Baron Hunde's theory was, that the Templar Order was amalgamated with Freemasonry in Scotland in 1314, so that such connection was, in his time, so old that different theories could be broached about it, or our brother the Baron was no better than a knave and an impostor. 4. The Chevalier Ramsay taught in the Ancient and Accepted Rite:—First, that the Stuart (James I.) connection with Freemasonry in a degree which might have been substituted for the Templar in the Arras rite through the excommunication; of which Order Ramsay's instructor, Fenelon, was a member; and, secondly, the Templar origin of the Arch and general connoction of the Templar Order with Freemasonry. So that in 1728 there were colourable grounds for his theory, or Ramsay was as great an imposter as Baron Hunde. 5. There are some attacks, &c., on Freemasonry alluding to Templars so early as 1760, but, passing over these, the Ancient Masons, who invariably avoided extravagant statements, claimed to represent the pre-revivalists of 1717, and included the Arch and Templar as equally genuine with the other degrees.—There must have been authority for all these views, and England and the Stuarts must have been the central authority. Surely our brother is sufficiently acquainted with English history to see a difficulty, apart from Masonic secresy, in expecting to find written proof of an Order of which the exiled Stuarts were the chiefs! Why, in my own poor family connections two individuals, whose arms we quarter, lost their lands and one his head. The degrees representing the crosses amalgamated with St. John and the Temple, I take to be very modern. These are Knight of the White Cross (St. John), Knight of Malta, and Knight of the Red Cross of Rome and Constantine, though this latter may possibly have been originally introduced under competent authority, as it has been a good deal trafficked in as a public Order. I am now in correspondence with an excellently well-informed brother, and also with the Grand Master, representative of the Ancient Imperial House of Constantinople, on the Order; but my impression is, at present, that the claims of the present revivalists are wholly groundless. — John Yarker, Manchester.——[We happen to know that our learned brother's views upon the subject of the Red Cross Order, though shared by many, are based upon insufficient *data*. The full explanation will be forthcoming soon.]—Ed. *F.*

## NOTES BY A NOVICE.

### Guardian Angels.

"In the Name of the Lord God of Israel, having on my right Michael, and on my left Gabriel; before me, Uriel, and behind me, Raphael; and above my head the refulgent glory of Almighty God."

The authors of the Hebrew Liturgy, in composing the prayers to be recited by every religious and pious Hebrew before retiring to rest, directed that the foregoing verse should be repeated by every one professing the faith of an Israelite; that even the infant should lisp it, in order that by early impressions being made upon the child of Five beneficial results might ensue to the man of Fifty.

It is a curious fact that the idea of a Guardian Angel has been cherished by all Nations, and may be traced more or less in various systems of religion, and biblical students entertain the belief that the idea originated from the construction placed upon the following text, when the Lord said to his beloved and faithful servant Moses, "Behold, I send an Angel before thee to keep thee in the way, and to bring thee into the place which I have prepared." (Exodus xxiii. 20.) A critical examination of the words prefixed to this article will lead to inquiry as to the necessity of an intermediate Being, when we are told that the children of Israel were under the immediate guidance and protection of the Deity Himself. That an apparent contradiction exists few will deny, although the obvious meaning was to impress upon the minds of erring mortals how essentially requisite it is at all times to keep in view the immeasurable greatness and power of Jehovah, and thus be convinced that we are none of us sufficiently pure in heart and spirit to approach, unaided, His heavenly seat of glory. A closer analysis of the prayer or verse will, however, demonstrate that the Rabbins did not intend to convey the notion that the intercession of angels was necessary to man, and the following commentary on the abbreviations of the first letter of the names of the four angels above-cited clearly illustrates the doctrine they propounded:—"The oral law, which teaches us to find out all the beauties of the written law, so that man may be enabled to fulfil the precepts of the Lord, is justly entitled to the appellation of the Guardian of Israel, and hence the name *Gemara;* the Gimel being the first letter of Gabriel, the Mem of Michael, the Rish of Raphael, and the Aleph of Ariel. And thus upon him who bears in mind such studies, the Angel of the Lord sheds his grace, and shields him from all harm and from all evil."

*(To be continued.)*

## NEW METROPOLITAN LODGES.

The M.W. Grand Master has been pleased to grant warrants for the following new lodges in the London District:—

No. 1259, *The* "*Duke of Edinburgh*," to be held as the New Globe Tavern, Bow-road. Bro. John Wright to be the first W.M., and Bros. Jex and Lusty the Wardens.

No. 1260, *The* "*Hervey*," (so named after the esteemed Grand Secretary), to meet at the George Hotel, Walham Green, with Bro. George King, jun., as the W.M., and Bros. G. King, sen., and P. H. Jones as S. and J.W. respectively.

No. 1261, *The* "*Golden Rule*," at the Great Western Hotel, Craven-road, Bayswater, of which Bro. J. Eglese will be the first Master, assisted by Bros. J. Sunley and A. G. Sharpe as Wardens.

It will interest many of our readers to learn that during his sojourn at Cairo, the Prince of Wales visited the Bulwer Lodge, No. 1068, of which Bro. Reade, the English Consul-General is the present W. Master.

H.R.H. Prince Arthur left London, on Sunday, in order to visit Ireland, where it is understood that he will stay for a month. He left Holyhead at eight in the morning, and landed at Kingstown at twelve. A great variety of festivities will mark the Royal visit; amongst which, the Masonic Ball, on the 9th inst., is expected to be one of the gayest. The Pope having excommunicated all Freemasons, the fair daughters of Erin who acknowledge the sovereignty of his Holiness will be placed in an awkward position—*Standard.*

## Original Correspondence.

[The Editor is not responsible for the opinions expressed by Correspondents.]

### PAST MASTERS AS PRECEPTORS.

*(To the Editor of the Freemason.)*

Dear Sir and Brother,—The favourable notice taken by Bro. Hughan and yourself of my letter under the above heading, published in No. 3 of The Freemason, embolden me further to pursue the subject, and to entertain a decided attempt to bring under the consideration of our supreme authority the whole question of uniformity of ritual.

For this purpose the suggestion thrown out by you in your leader as to "the presentation of a respectful memorial to the M.W. Grand Master," is most valuable, as there can be no doubt that upon a full and fair representation of existing differences throughout Craft working, our Masonic Sovereign would cause such measures to be taken as would entirely set aside the present deterrent influences against earnest study of the Masonic Art.

The views I have already expressed being entertained by very many Brethren of my acquaintance, and notably so by those at present associated with me in the "Macdonald" Lodge, No. 1216, the W.M. of which lodge will cheerfully assist me in endeavouring to carry out the suggestion you make, I shall append to this letter my name and address, in order that direct communications may be made if desired by those whose opinions accord with ours, and I beg most earnestly of such Past Masters and others who agree that "something should be done, and that quickly," to join us in an early conference on the subject, that we may set forth a full and impartial memorial, so strongly supported as to justify the hope and expectation of that earnest consideration which the M.W. Grand Master would surely give to it before arriving at his decision.

I sincerely trust that the proposed movement will have the sympathy and assistance of highly respected and influential members of the Craft. Without desiring to ape a humility I do not feel, or to detract from my right to advance and support opinions respecting Masonic jurisprudence, I yet fear that my position is not quite equal to the importance of the subject, and that the probabilities of success may be impaired through that cause. It would therefore be most gratifying if others would assume the leadership, and as my object is entirely the "good of Freemasonry in general," and not self-interest or self-advancement in particular, a cheerful subordinate assistance would more than content me whilst watching the progress of the work.

During this month therefore I propose to receive from those who desire to help forward the proposal for a memorial, their letters on the subject, and some time during May to appoint a place and date for holding a Conference, when such arrangements may be made as in the opinion of those present will best conduce to secure the end in view. If, meanwhile, either yourself or correspondents could aid the movement by further expressions of opinion, many valuable suggestions and hints may be made for the consideration of those who will take an active part in promoting the establishment of the "Lodge of Preceptors."

I am, dear Sir and Brother,
Yours truly and fraternally,
JAMES STEVENS, P.M., P.Z., &c.
Senior Warden, No. 1216.

Clapham-common, April 5th, 1869.

### OPERATIVE LODGES.

*(To the Editor of The Freemason.)*

Dear Sir and Brother,—I have to thank Bro. John Yarker for his kind reference to some papers of mine on Operative Masonic Lodges. Like that able brother, no doubt, I find it much easier to ask questions than to answer them; from the fact, that whereas the former may be done with ease in a few words, the latter frequently requires much time and careful examination.

So far as possible I will take his remarks *seriatim*, and do my best, in the short space of time at my disposal, to afford him the reasons why I do not accept his views:—

(*a*) Up to this time, none of the records of Operative Masonry in England before the 18th century, or anterior to the revival of 1717, have been produced by any authority whatever to show any important difference between the working in this country and in Scotland. On the contrary (excepting the hereditary Grand Mastership of Scotland), the two countries contain many proofs of the similar character of operative Masonry everywhere; for instance, Kilwinning and York often read on their minutes as one body. So also Banff, Aberdeen, and others, with this difference, however, that "Mother Kilwinning" has not only before the "Revival," but also since, kept exclusively to Craft Masonry.

(*b*) I am not aware of any Grand Master in any part of the world being appointed before 1717, and there-

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fore must take exception to Bro. Yarker's next observation relative to the "Stuarts," and also the "Annual Assembly" of 1663.

In the fact that we have the "*M.SS.*" to refer to from which the "Revised Grand Lodge Regulations were compiled" of 1723, and since, and to which Bro. Dermott has alluded, I must beg of Bro. Yarker to name any of those precious documents that mention any *Masonic degrees* beyond the *first*. They certainly allude to Craftsmen, and Master Masons, as *officially* higher than the Entered Apprentice, but not as possessed of *other secrets*. On this point we know that neither the records of Kilwinning, York, "Antiquity," Stirling, nor any other operative lodge prior to the "Revival" ever mention anything but the "word" that was given to Masons beyond the "Apprentice's." By perusing the *Harleian M.SS.*, vol. 1242, British Museum, it will be seen that the term "Grand Master" does not occur. The following is the clause referred to:—30thly, "That for the future, the sayd society, company, and fraternity of Freemasons shall be regulated and governed by one Master, and assembly and Wardens, as the said company shall think fit to choose at every yearly general assembly."

(*c*) Perhaps Bro. Yarker would kindly inform me where I can get any evidence of the degrees, other than Apprentice, being in the gift of these "Annual Assemblies?" The proof to satisfy me must be documentary evidence of a date anterior to the Revival.

(*d*) I have just examined the Rawlinson MSS. and the letter mentioned, and all I can say is, that if Bro. Yarker thinks the "*fifth order*" really does mean the Royal Arch, I will then tell him why I think *it does not*. At present, after reading the letter, it is difficult for me to think he can.

The Stirling "Cross-legged Masons" I have referred to in my "Analysis," and beg to refer Bro. Yarker to the remark I made then on the subject. If not accessible to him, I will gladly forward them to him on receipt of his address.

(*e*) The learned brother R. Woof is to me a great authority, on the Knights Templars especially, and his "Sketch of the Order" I value exceedingly. That brother, however, does not mention anything relative to the antiquity of the *Royal Arch* and Craft degrees in his work; neither do I think he would admit that the "Royal Arch Knight Templar Priests" were instituted, or were even in existence, so early as 1686. I am not aware of any document, certificate, or record that even mentions such a title before the middle of the last century.

In conclusion, I would observe that the quotation from the Constitutions of 1723, as given in THE FREEMASON of April 3rd (*i.e.*, "Apprentices must be admitted Fellow Crafts and Masters only here, unless by dispensation from the Grand Master") does not *ever occur before*.

In haste to finish, I would also like to say that, hough not able to accept Brother Yarker's views, I most sincerely admire his zeal, and appreciate very warmly his valuable efforts in the cause of Masonry.

WILLIAM JAMES HUGHAN.

Truro, Cornwall, 3rd April, 1869.

## FREEMASONRY VERSUS MASONRY.

From the building of the Pyramids, which may safely be classed as the oldest existing specimens of the Royal Art, down to our own iron age, "Masonry" has existed, and flourished more or less as the times went. We first find it in the eternal structures of Egypt; we again have it in the classic ideal structures of Greece; it starts up again in the more utilitarian structures of Rome; then we again find it in our noble, awe-inspiring, and heavenward-directing cathedrals, down, as I said, to our own times, which may be fairly classed *par excellence* as the Iron Age. Through this long period, comprising thousands of years, "Masonry" has flourished, leaving proofs of its work as it went along; not mere "footprints on the sands of time," for the next wave, perhaps, to obliterate, but marking its existence with a pen of iron on the flinty rock.

The institution of "Masonry" may, therefore, be well denominated ancient. But as for our "Freemasonry," that is a different matter altogether; its foundation as an institution, such as we now know it, dates from the time when some of our predecessors formed the idea of turning the lodge of operative masonry (with its word and grip and simple obligation given to its E.A., or Fellow of the Craft, or to an individual admitted into its simple social or friendly society) into speculative "Freemasonry," with its profuse ceremonial but grand ideas. This great change took place about the beginning of last century. Upon the humble Masonic lodge of the seventeenth and former centuries, the great fathers (although their *ends* were good, I am not so sure about some of their *means*) of "Freemasonry" founded "a structure perfect in all its parts, and honourable to its builders." That old, simple operative "lodge" may therefore be in some measure entitled to consider itself the parent of our grand Freemasonic "Temple," which, though both are called "lodges," yet as such, especially when we consider their purposes, the one bears about as much resemblance to the other as the hut of a shepherd to the palace of a king, although both are "houses."

As for different Masonic "degrees," with their beautiful ceremonies such as we now have, I hardly suppose such were in existence two centuries ago (although a word and grip and obligation, with perhaps the reading of the rules or constitutions of the lodge, were formerly given to the E.A.), and, as may easily be understood by any one fairly, with unbiassed mind, examining into the subject, our beautiful, sublime M.M. "degree" was an entirely new creation about a century and a half ago. It is altogether, therefore, a mistaken confusion of ideas that leads people to suppose that our noble institution of "Freemasonry," was in existence previous to the seventeenth century. When I say the "seventeenth century," I wish to give myself plenty of time by turning the corner of A.D. 1700.

The purposes of, and the ideas connected with "Freemasonry" are quite different and distinct from those of "Masonry," yet, somehow, the similarity of names has carried away many very worthy people, who confound and mix up the two things. Several centuries ago there were "Freemasons," that is "Freemen-masons, just as there were Freemen-wrights or Freemen-tailors; yet these old "Freemasons" were quite different from the "Freemasons" of to-day—although the *name* is the same, the *thing* itself is quite different.

The Old "Freemason" or Freeman-mason, was merely an operative tradesman who worked in *stone*. The "Freemason" is a worker on *mind*, while the other dealt with *matter*. Thus their spheres are altogether different; the one uses dead material the other living stones, the dead stone has to be squared by another, the honour and privilege of the living stone is to square itself, so that it may be suitable for building into "that temple not made with hands eternal in the heavens." The object of the Old Freeman-mason was to secure and keep intact his trade privileges. The duty of the new "Freemason" is to spread the cement of brotherly love, relief, and truth through all the nations of the earth, and to unite all men—whatever their position in life may be, high or low, rich or poor—into one common and universal brotherhood, ever reminding them that they are their "brother's keeper."

By the same door all enter life, and by the same gate they leave it. In these two important events of man's career all are on the level What signifies it to the unborn babe whether its mother is a princess or a peasant, and what signifies it to your putrifying corpse whether it be cased in a coffin of gold or wood? Then when "this mortal shall have put on immortality," its future life will be based—not upon its once-possessed silver or gold, riches or honours, but—upon the brotherly love, relief, and truth of the past. "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."

To soften the asperities of the struggle for existence, to succour a falling brother, to comfort the widow, and protect the orphan, such is the grand noble aim and idea of "Freemasonry."

Freemasonry does not now require any false antiquity thrown around it, to recommend it, it recommends itself, while the assumption of, or brooding upon, this pseudo-past antiquity tends to prevent the upholding of its real honour—the performance of the duty of to-day. The noblest laurels of "Freemasonry" do not therefore lie in the past, but in the future—they have yet to be won. LEO.

## PAPERS ON MASONRY.

BY A LEWIS.

### III.—MASONRY AND SOCIAL RANK.

T.G.A.O.T.U., in his infinite wisdom, and evidently for the greater happiness of His creation, has throughout nature and throughout society appointed a series or hierarchy of beings. Absolute equality can only exist before Him; and the universal plan—so marvellous in detail, from the microscopic animate to the highest type of human moral and intellectual activity—evinces this fact. But while—to limit ourselves to the contemplation of man and social arrangements—we perceive the absolute impossibility of social equality, we see the great principle of universal love throwing open the barriers, and to worth giving honour, when nobly desired and persistently sought.

In our several spheres of labour, no matter how exalted the rank, we find duties of corresponding magnitude affixed in a manner at once fitted to our capacities and to the limits of our intellectual strength. No reflective man cannot but see that a dead level of uniformity would soon bring about a stagnation in society, incompatible with the effectual preservation of the life of mankind as a means to the great end.

Many have been the modes adopted during the historical life of humanity to effect this gradual and healthy elevation of the races of man. Among the most sure means of increasing the comforts, confirming the orderly stability, and ensuring the happiness of all classes of the community may be reckoned the great and growing Institution of Freemasonry. While it offers to all who seek it a common bond of fraternity, and a mode of exercising intellectual vigour in all directions, it also affords a sure method of developing the noble faculties of our moral nature. To the poor man it teaches the lesson that all are subject to inevitable laws of physical suffering, which can only be obviated by a due obedience to Temperance, and justified by Prudence. To the rich man it proves the truth of the axiom that it is more blessed to give than to receive; it affords to him the luxury of charity, and instructs him in the utter nothingness of mere worldly possessions. To the true Mason, speaking untechnically—*i.e.*, whether initiated or no—every man is a brother in the best of senses. To the untrue brother every man is an enemy. Suspicion is the great fooler of our wits.

One of the greatest advantages of Masonry is the fact of its being open to all classes of the community, subject only to restrictions to which no one can possibly object—such as a bad character, a physical incapacity, or a want of the rudiments of education. With these exceptions, prince and peasant, the capitalist and the labourer are equal before T.G.A.O.T.U. It has been said by some that the right which every Freemason has of visiting lodges is inconsistent with mere social position, but to this it may be replied that a person in an humble station of life and belonging to a lodge consistent with his degree would scarcely fail to see himself out of place in a lodge of those whom rank, fortune, or education have placed above him in the social scale; whereas, if a good Mason, understanding the principles on which the ceremonies are conducted, he would nevertheless meet with a fraternal reception wherever he might present himself. But, as a good Mason, his own common sense would deter him from entering lodges in which those in a superior rank of life assembled. But it is a healthy sign—speaking volumes for the Craft—to see men of the most exalted positions joining in the common labour of "peace and good-will to all men"

It is evident from this non-exclusive characteristic that the secrets, whatever they may be, of Freemasonry are of such a nature that they are adapted for the advancement of Humanity at large. I pass over the question, so frequently urged, of its importance to travellers in remote regions and amidst the dangers and inconveniences attendant upon explorations or war. But it is surely a reassuring idea for such as pass from land to land to be able to feel the security, that everywhere protection and fraternal aid is to be found. My own father owed the prolongation of his life to the fact of his connection with the institution; having become, in the cause of liberty, a prisoner to those of opposite opinions and interests, he obtained his freedom from the circumstance and escaped the extreme penalty.

Much has been said as to the non-political character of Masonry, but it would be unfair to debar men from attempting to promote the well-being of the great principle of freedom for all. Sacred above all things in the universe, is the obligation of fighting for the advancement of political freedom; and the greatest patriots the world has seen have been, are, and ever should be, Freemasons. I name no names, but they will occur to the mind of every reader of these papers. Masonry, however, aims rather at obtaining these desirable results by the more legitimate and less violent means of peace, and by the arts of reason and self-evident arguments of justice and truth. It is not to be denied that secret societies abound which hold tyrannicide a duty and a virtue, but it would be entering on matters beyond our present scope to discuss the rightfulness or wrongfulness of such associations here. Alas! it is but too evident that the existence of such bodies is a deplorable and fatal necessity in these much disjointed times.

But "the bright particular star" is not the prerogative of any one class of our citizens or of our fellow-beings. It is a common property, and appertains to every station in life. There is also in this hierarchy of lodges an incentive of the noblest kind to emulation, and many men would fail to rise in life were there not something to which they might aspire.

All honour to those many noble and patriotic men of high rank who have for years upheld the banner of Freemasonry, and preserved its principles pure, and intact, from age to age. The heir-apparent of these realms has now added himself to this great corporation of Charity; and it is to be hoped that on his return to his native land he will diligently pursue studies which cannot fail both to interest and ennoble that imperishable element of his nature in the re-edification of which, in a consistent spirit, alone lie his hopes of an acceptance in the Grand Lodge of the Hereafter. From the humblest Mason to the most illustrious, there runs a chain of union; and in the race of emulative goodness, let us hope that the Prince will not be found lagging behind. There is plenty of work to be done—although much has been already accomplished — ere the charitable purposes for which the Royal Art exists can be fully carried out. A true and cheerful acceptance of social distinctions and grades of society, cannot fail to materially advance the objects of the Order. *Esto Perpetua!* CRYPTONYMUS.

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## PROCEEDINGS OF THE TWO GRAND LODGES OF ENGLAND IN RATIFICATION OF THE UNION, 1813.

*At an Especial Grand Lodge of the Most Ancient and Honourable Fraternity of Free and Accepted Masons, according to the Old Institutions, held at the Crown and Anchor Tavern, Strand, on Wednesday, the 1st December*, 1813.

PRESENT.

The M.W., H.R.H. the DUKE OF KENT, G.M., on the throne; &c., &c.

*(Continued.)*

8. That the Grand Treasurer be directed to issue a sufficient sum out of the fund, to defray the expenses of the said Union upon the drafts of the Deputy Grand Master, who shall submit vouchers of the appropriation thereof to the Stewards' Lodge.

9. That a number of copies of the above Articles of Union be printed, for the use of the Lodges at home and broad.

10. That a copy of these Resolutions be transmitted to the Grand Secretary of the society of Freemasons, of which His Royal Highness the Duke of Sussex is Grand Master, for the information of their Grand Lodge.

In conformity with the above Resolutions, a dispensation passed the great seal for the constitution of the Lodge of Reconciliation; and His Royal Highness the Grand Master nominated the following Brothers to form the same :—

Bros. R. F. Mestayer, No. (1), T Harper, jun. (1), H. J. Goldsworthy (2), W. Fox (4), J. Ronalds (16), W. Oliver (77), M. Corcoran (194), R. Bayley (240), J. M'Cann (244), and Brother E. Harper, Secretary thereof.

His Highness the Grand Master then signed the said Articles, affixed the great seal thereto in Grand Lodge; and the same was countersigned by the Grand Secretary.

The Grand Lodge was then closed with solemn prayer, and adjourned to Thursday, the 23rd instant, at seven o'clock in the evening.

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*At an Especial Grand Lodge of the Most Ancient and Honourable Fraternity of Free and Accepted Masons, according to the Old Institutions, held at the Crown and Anchor Tavern, in the Strand, on Thursday, 23rd December*, 1813.

The R.W. Brother Thomas Harper, D.G.M. in the Chair, together with the Present and Past Grand Officers, and the Masters, Wardens, and Past Masters, of the fifty-eight Lodges in and adjacent to London.

The Meeting was also honoured by the presence of His Royal Highness the Duke of Sussex, G.M. of the other Fraternity.

The Minutes of the Especial Grand Lodge, on the 1st December, instant, for the Installation of His Royal Highness the Duke of Kent, as Grand Master of Masons according to the Old Institutions, were read and confirmed.

The minutes of the Quarterly Communication, on the evening of the same day, were also read and confirmed.

The Minutes of the Stewards' Lodge, of 15th December, were likewise read and confirmed.

Upon motion of the R.W. Past Deputy Grand Master Perry, it was resolved unanimously—

That the most grateful thanks of this Grand Lodge be given to the Most Worshipful His Royal Highness the Duke of Kent and Strathearn, Grand Master of Masons of England according to the Old Institutions, for the gracious condescension with which he came foward in the most interesting moment, and yielded to our earnest and unanimous desire to take upon himself the truly important task of negociating an Union with the Fraternity of Masons of which His Royal Highness the Duke of Sussex is Grand Master;—for the zeal, ability and conciliation which he displayed in all the conferences that took place in the progress of the same; for the firm and brotherly determination with which he asserted, maintained, and secured the ancient landmarks of the Craft, as well as the rights and privileges of this Grand Lodge, and of all constituents;—for the earnest and strict attention which he paid to the principles of perfect equality upon which the Union was to be founded, and of the pure unity of obligation, discipline and working to be established, by which alone the Union which was affected could be rendered truly cordial, and one unsullied System of Masonry be consolidated in the Metropolis of the British Empire. And they beg leave to express the lively and warm sense which they entertain of the noble generosity which His Royal Highness has manifested in the intimation that he has made to us of his design to move in the General Assembly of the two Fraternities, to be held on the day of St John the Evangelist, that his illustrious brother the Duke of Sussex should be elected Grand Master of the United Grand Lodge of Ancient Freemasons of

*(To be continued.)*

*At an Especial Grand Lodge of the Most Ancient and Honourable Society of Free and Accepted Masons, under the Constitution of England, holden at Freemasons' Hall, London, on Wednesday, the 1st December*, 1813.

PRESENT.

The M.W., H.R.H. the DUKE OF SUSSEX, G.M., on the throne; &c., &c.

*(Continued.)*

the books of the two Grand Lodges, and be thereby entitled to tickets of admission to the said Assembly of Union; and that a correct return of the whole be made to the Grand Secretary on or before the 23rd December instant.

8. That the Grand Treasurer be directed to pay such sums out of the funds of the Grand Lodge, as may be necessary to defray the expenses of the said Union.

9. That a number of copies of the above Articles of Union be printed, for the use of the Lodges at home and abroad.

10. That a copy of these Resolutions be transmitted to the Grand Secretary of the society of Freemasons, of which His Royal Highness the Duke of Kent is Grand Master, for the information of their Grand Lodge.

In conformity with the above Resolutions, a dispensation passed the great seal for the constitution of the Lodge of Reconciliation; and His Royal Highness the Grand Master nominated the following Brothers to form the same :—

| | |
|---|---|
| Bro. Rev. S. Hemming, D.D. No. 384 | R.W.M. |
| W. Meyrick, ..... | I.S.W. |
| W. Shadbolt, G Stewards' ..... | L., J.W. |
| S. Jones, ..... | 1 |
| L. Thompson, ..... | 54 |
| J Jones, ..... | 66 |
| J. H. Suarratt, ..... | 118 |
| T. Bell, ..... | 180 |
| J. Joyce, ..... | 435 |

And Brother W. H. White, Secretary thereof.

His Royal Highness the Grand Master then signed the said Articles, and affixed the great seal thereto in Grand Lodge; and the same was countersigned by the Grand Secretary.

On a motion made and seconded, it was resolved unanimously—

That the most sincere and grateful thanks of this Grand Lodge are due, and be humbly presented to His Royal Highness the Duke of Sussex, the Most Worshipful Grand Master, for the unremitted attention which he has graciously condescended to bestow to the general interest and welfare of the Craft;—for the great portion of time he has devoted in transacting and regulating the concerns of the Society, and particularly for the anxious solicitude evinced by His Royal Highness for the honour of the Fraternity in renewing the negociation for an union of the two Grand Lodges in England;—for the zeal, ability, and conciliation, which he displayed in the progress of the negociation, firmly and with brotherly affection upholding and maintaining the ancient land-marks, and the rights privileges, and purity and unity of obligation, discipline, and dignity of this Grand Lodge, and the several Lodges under the Constitution of England, founding the negociation upon principles of perfect equality, and working, to be established—thereby erecting the edifice of the Masonic Union on a basis constituted of such materials as must be rendered more firm and compact by revolving years, and on which the hand of time can work only to prove that Masons possess the art of raising a structure which storms cannot destroy.

Resolved unanimously—

That the thanks of this Grand Lodge be given to the Right Worshipful Brothers Waller Rodwell Wright, Arthur Tegart, and James Deans, for the zeal, ability, and attention with which they have assisted His Royal Highness the Grand Master in the said negociation; and for their long continued and successful exertions to promote the interests and respectability of the Craft.

All the business be ended, the Grand Lodge was closed in solemn and ample form, and adjourned to Monday, the 27th instant, at eleven o'clock in the forenoon.

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At the Quarterly Communication, on the 24th November, it was

Resolved unanimously.

That His Royal Highness the Duke of Sussex, the Most Worshipful Grand Master, be respectfully solicited to sit for his Portrait to some Artist of Celebrity, to be placed in their Hall as a further token of the affection of the Craft for the Illustrious Prince who does them the honour to preside over the Order.

[The proceedings of this Grand Lodge were then closed.]


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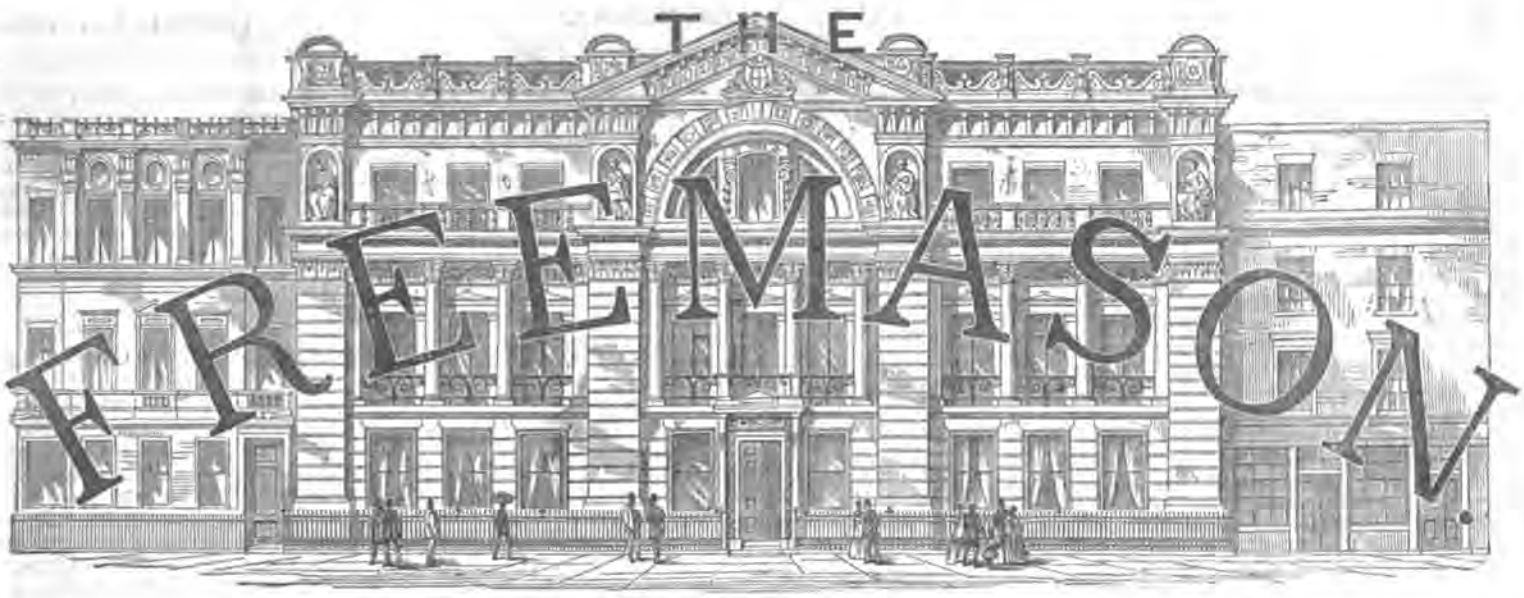
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No. 6.] SATURDAY, APRIL 17, 1869. [PRICE (WITH SUPPLEMENT) 2D.

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## THE EXPLORATIONS IN PALESTINE.

TO a member of the Masonic Brotherhood, there is no land more interesting than Palestine; no city more associated with the glories of the past than Jerusalem. Our ceremonies and our traditions alike proceed from the wondrous people who once ruled the destinies of the East, and without referring to special Christian sympathies, the land of Solomon and Zerrubabel must ever be regarded with peculiar reverence by every thoughtful Freemason.

The great work undertaken by the Palestine Exploration Committee is, therefore, one which commends itself to our earnest support; every fragment of information that can be gained respecting the sacred places of Judea being most valuable, inasmuch as, so far as we can already judge, the revelations obtained confirm in the strongest possible manner the probability—nay, the truth—of our most cherished traditions. It was for many years doubted whether the construction of the arch was known at the time of the building of King Solomon's temple, but this scepticism has been effectually dispelled by men of antiquarian research.

In like manner, Bro. Warren is unveiling at Jerusalem a series of arched passages and secret vaults which will for ever determine the contested points as to the real site of the Temple and other venerated spots. His explorations demonstrate in a remarkable degree how masterly was the skill of the great Tyrian Architect; how admirable his designs, how grand and solid his workmanship. Bro. Warren stands truly "within a city disinterred," whose former grandeur is recorded by the hands of intellectual giants on the massive walls which survive its desolation and decay. He is bringing to light ruins which possess a spirit-stirring yet melancholy interest for all, but especially to the Masonic Fraternity. In reading the account of his labours, we are insensibly wafted into the mighty regions of the Past, and seem to view the gradual and silent uprise of that stupendous structure whose history is the keystone of the Masonic edifice. We seem to see the vast array of craftsmen under their chosen leaders, the masters of the work—Hiram the Phœnician, and Adoniram the son of Abda. We seem to witness the solemn dedication by the wise King, and the various phases in the history of that unrivalled temple until the overthrow alike of priest and king—of throne and altar. We follow the afflicted Israelites to their captivity by the waters of Babylon, where they long wept tears of lamentation and dismay. We trace the "glory of the latter house" erected by Zerubbabel, a prince of the line of Judah; we contemplate the impious temple of Herod, and the vain attempt of the apostate Julian to rebuild it.

Yes; all these musings are prompted by the results of our Brother Warren's untiring perseverance, and we appeal to English Freemasons to give substantial effect to their sympathy by liberal contributions to the great work which is now being accomplished by the Palestine Exploration Committee.

The Domatic Chapter of Instruction will be re-opened at the Horns Tavern, Kennington, on Monday, the 19th inst. All Royal Arch Masons are invited to attend.

## OPENING OF THE NEW MASONIC HALL, RICHMOND, SURREY.

The inauguration of the new hall at the Greyhound Hotel, by the Lodge of Harmony, No. 255, took place on the 28th ult., Bros. Rivers Wilson, M.W.; E. Hills, S.W.; and Col. Francis Burdett, J.W. After the business of the lodge was concluded, about forty of the brethren adjourned to the new banqueting room which is connected with the hall by a spacious corridor, where they sat down to a dinner, supplied by Bro. Noyce in his usual excellent style. The hall is a noble room, nearly 60 feet long, 27 feet wide, and 30 feet high, with an open timbered roof, and has a good orchestra at one end. It will accommodate about 500 persons, the banqueting room will dine about 200. Reception and dressing rooms are attached.

The buildings have been designed principally with a view to the requirements of Freemasonry, and to accommodate, in large numbers, the various London lodges when holding their summer meetings. It is almost unnecessary to say that their wants will be well cared for by Bro. Noyce, as his excellent cuisine and wines are not unknown. The buildings were erected by Bro. Carless, of Richmond, and W.M. 820, from the designs and under the superintendence of the architects, Messrs. Brewer and Son, of Richmond.

## DEATH OF BRO. WM. KERSHAW FARRAR, W.M. LODGE No. 448, &c.

Bro. Wm. Kershaw Farrar, son of Mr. Farrar, formerly of the Mitre Tavern, Halifax, first went to California in 1857, returned with his family to his native town in 1861, and subsequently returned to California in Nov., 1865. He had for a year past used an old shed (which had formerly covered the Sebastopol hoisting machinery) as a stable, and was milking his cow at the time, when the weight of snow crushed the building, and the heavy timbers composing the roof bore down the animal upon him in such a manner as to dislocate his neck and crush the bones of his right shoulder and side of chest, causing instantaneous death. Robbie, his oldest child, about seven years of age, was in the building at the time, but miraculously escaped uninjured. Owing to the limited assistance at hand, it occupied nearly an hour to extricate the body, but the surgeon pronounced that death had probably been painless. Deceased leaves a widow and three children to mourn their loss.

Bro. Farrar was initiated in the Maison Lodge, No. 23, Grass Valley (California), and joined the St. James's Lodge, No. 448, Halifax, on his return to England. He was a very zealous and persevering Mason, and was elected W.M. of No. 448 in Dec., 1864, and subsequently installed as J. in the Chapter of Regularity, No. 448. He was also J.W. of the Fearnley Lodge of Mark Masters, No. 56; and shortly before his departure for California was elected E.C. of the Prince Edward Encampment at Eastwood, Stansfield, but as he knew he would not stay in this country for a twelvemonth to discharge the duties of that dignified office, he generously gave way for another before he was installed. To mark the esteem of his brethren, before his departure for California, he was presented with a P.M.'s apron and jewel, a Principal's apron and sash, and a purse of money. At the time of his death his subscriptions were paid to the different degrees in England, and he was also a subscribing member to his mother lodge, who accorded him a Masonic funeral on Feb. 14th. The members of St. James are raising a subscription to send to his bereaved widow and family.

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# Reports of Masonic Meetings.

## THE CRAFT.

### METROPOLITAN.

*Stability Lodge, No.* 217.—This lodge met at the George Hotel, Aldermanbury, on Wednesday, the 7th inst., at 5.30 p.m., Bro. Edward Hughes in the chair. The lodge was opened in the first degree, and the minutes of the previous meeting were read and confirmed. Mr. Edward Lawrence and Mr. Walter Foley were initiated into the mysteries and privileges of ancient Freemasonry. The lodge was opened in the second degree, and Bro. Thorpe was passed to the degree of Fellow Craft.—Pursuant to notice of motion, Bro. Brodie, P.M., proposed "That the night of meeting be altered from first Wednesday to the first Tuesday in the month." Bro. James, S.W., seconded the motion. After some discussion, the W.M. appointed a committee of principal officers and Past Masters to inquire into and report upon a suitable evening, the present one preventing members of Grand Lodge attending it if they adhered to their duties in this. Bro. G. A. Taylor, P.M. and hon. sec., announced his intention of serving as steward at the Festival of the Royal Masonic Benevolent Institution for aged and distressed Freemasons and their widows. Nothing further being offered for the good of Freemasonry in general, or "Stability, 217," in particular, the lodge was closed in due form with solemn prayer, and the brethren proceeded to supper accompanied by the following visitors:—Bro. Rev. H. Bartlett, Grand Orator of Canada; Bro. Heath, P.P.G.S.D., Herts; Bro. Lawrence, J.D., "Neptune," No. 22; Bro. Cunningham, "Neptune," No. 22; Bro. Kenning, "Lion and Lamb," No. 192; Br. Inglis, "Caveac," No. 76; Bro. Newman, "Freedom," No. 91; Bro. Hawker, P.M., "Royal Oak," No. 871. After the usual patriotic and Masonic toasts, Bro. Taylor proposed the health of the W.M., speaking in complimentary terms of the working he had displayed. In acknowledging the toast the W.M. expressed great pride that they had thought him worthy of the honour, and assured the lodge that he would always endeavour to do his duty; but he begged them to remember that it was mainly owing to the high state of efficiency of his officers, and the persevering kindness of the P.M.'s in giving them instruction that the working was so harmonious. Bro. Coley returned thanks for the newly-initiated brethren; Bro. Taylor, I.P.M., for the Past Masters; and Bro. James, S.W., for the officers. The health of the visitors was responded to by Rev. Bro. Bartlett in an eloquent address, in which he expressed the great gratification it afforded him to witness a confirmation of the good working which he felt bound to praise on his first visit. He congratulated the lodge on this, as it proved to the world that they were something above the mere knife-and-fork-Masons, and held a high and glorious faith. He also congratulated them on what he had heard of their prospects, and advised them—as he had always urged in his orations and lectures in Canada, the United States, and the old country—by strict investigation before initiation, and constant advice and precept afterwards, to admit only such as might be received into their drawing-room, or saluted as real friends when met with anywhere. On his return to Canada he would be delighted to see any brother of "Stability," who, he assured them, should meet with a hearty reception.—The Rev. gentleman's address was listened to with great interest by the brethren, who frequently applauded him.

### PROVINCIAL.

Halifax. — *Fearnley Lodge, No.* 58. — The members of this lodge held their quarterly meeting on Monday, April 12th, when there was not a very good attendance, only fifteen being present. Bro. John Stott, W.M. The principal business was balloting for Bro. William James Laidlaw and Bro. Samuel Firth, of the St. James Lodge, No. 448, who were both accepted, and subsequently advanced to the degree of Mark Master by Bro. Normanton, P.M. Two other brethren were proposed for next meeting. Bro. Charles Woollons gave in his name to be placed on Bro. Thomas Meggy's list as a Steward to represent the Fearnley Lodge at the approaching festival of the Girls' School. Deep regret was then expressed at the death of Bro. W. K. Farrar, who had been accidentally killed near Grass Valley, California, and a small sum voted from the lodge funds towards the subscription being raised by the members of No. 448 for his widow and three young children; after which the lodge was closed in the usual manner.

Leicester. — *St. John's Lodge, No.* 279. — A monthly meeting of this lodge was held at the Freemasons' Hall, Halford-street, Leicester, on Wednesday, the 7th instant, the W.M., Bro. Kelly, D.P.G.M., in the chair. Among the other members present were Bros. Clarke, Kinder, Morris, and Weare, P.M.'s; Stretton, J.W. Crow (Sec. and Org.), Thorpe, S.D., Burton, J.D., Adlard, Ride, Smith, Rowbotham, Pegg, Widdowson, Tarratt, Astell, Skevington, and Porter. Visitors:—Rev. N. Haycroft (Pastor of the Victoria Road Baptist Church), of the Universal Lodge, No. 181; and Bros. Toller, S.W.; Buzzard, J.W.; Partridge, J.D.; Sargeant, S.D.; and W. Moir, of No. 523. The lodge having been opened, and the minutes of last regular lodge, and also of a lodge of emergency, having been read and confirmed, a letter was read from Bro. Stanley, S.W., apologising for his absence on account of an accident, he having been thrown from his horse. A ballot was taken for Mr. James Stannard, architect, who was duly elected; a ballot was also taken for Bro. John Frederick Klein, P.M., No. 21, London, and P.G.S. (for upwards of thirty years a frequent visitor to the lodge), who was unanimously elected an honorary member. Bros. Astell and Skevington being candidates for the second degree, passed an examination as E.A.'s, and they having retired as F.C.'s, lodge was opened and they were duly passed, after which the W.M. gave the lecture on the tracing board of the degree. The lodge having been closed in the second degree, Mr. James Stannard was introduced and was initiated into the first degree of the order. On the conclusion of the ceremony, the W.M. gave the lecture on the tracing-board and the charge. A letter was read from the widow of the late Bro. Holland, P.M. and P.P.S.G.W., in reply to the address of condolence on his decease passed at a former meeting, and which was ordered to be entered on the minutes. — On the following evening, at a meeting of the Lodge of Instruction attached to Lodges No. 279 and 523, the seven sections of the first lecture were worked by Bros. Kelly, D.P.G.M., Buzzard, Crow, Partridge, and Scalthorpe, greatly to the advantage and information of the numerous recently-initiated brethren who were present. The Rev. N. Haycroft was a visitor on the occasion.

Carnarvon. — *Segontium Lodge, No.* 606.—A lodge of emergency was held at the Sportsman's Hotel, Carnarvon, on Wednesday, April 7th, Present: Bros. J. C. Fourdrinier (P.M. No. 2) in the chair; W. Maugham, S.W.; Owen Thomas, J.W.; R. Humphreys, Sec.; E. H. Williams, S.D.; R. A. Jones, Steward; G. C. Bradbury, J.G.; R. W. Roberts, R. J. Davids, Llewellyn, Turner, P. Hennett, J. Hawkridge, Tyler. Visitors: J. Owen (Sec. 384), and Thomas Richards. The lodge was opened in due form with solemn prayer. A ballot was taken for Messrs. R. Griffiths, wine merchant, Carnarvon, and Richard R. Williams, architect, Carnarvon, which proving unanimous, those gentlemen were duly initiated into Freemasonry. Bros. Llewellyn Turner and Percy Hennett, were raised to the sublime degree of M.M. It was resolved that a letter of condolence be sent to the friends of the late Bro. R. M. Williams, Victoria Hotel, deceased. The brethren afterwards sat down to a banquet provided by Bro. Moreton.

Cockermouth.—*Skiddaw Lodge, No.* 1002.—The usual monthly meeting of this lodge was held in the Lodge-rooms, Market-place, on Tuesday evening, the 6th inst., the W.M., Bro. Skilton, Past Prov. G.S.B., in the chair. The minutes of the former meeting being read and confirmed, the lodge was opened in the second degree, and Bro. Williams duly passed, Bro. Banning giving the lecture with marked effect. There were present Bros. Dodgson, P.M., P.P.G.S.D., R. Robinson, S.W., J. Evening, I.G., E. Thwaites, P.J.W., J. Potts, Tyler; R. Bailey, T. F. Taylor, Sec.; H. Hammill, and J. Bolton. Visitor, Bro. Jesse Banning (J.W. 343, Preston.

### IRELAND.

*Trales Lodge, No.* 379.—The usual monthly communication of this flourishing lodge was held in the new Masonic Hall, Edward-street, on the evening of Monday, the 5th inst. The W.M., Bro. R. H. Walpole, *R.A.*, presided, the other officers present being—Bros. Morris, *H.K.T.*, S.W.; John McGillycuddy, as J.W.; R. A. Benner, *R.A.*, S.D.; F. McCarthy, J.D.; Weekes, I.G.; J. B. Smith, *R.A.*, Sec.; D. De C. McGillycuddy, jun., *H.K.T.*, Treas.; and Wm. Hill, *R.A.*, I.P.M. The visiting brethren were — Adams, *R.A.* (P.M. Lodge 73, Limerick, and P.G.J.W. North Munster); — Sloane, *H.K.T.* (153, Dublin, and Willingale Lodge, St. John's, N.B). Bro. R. Browne, late of Lodge 500, Dublin, was admitted an affiliated member; Mr. Joseph Newball, 81st Regt., was elected; and Bro. B. O'Conner was duly initiated as an E.A. by the Treasurer, whose abilities in conferring degrees are "household words" with the whole Masonic world in Ireland. A vacancy having occurred by the death of Brother Raymond, late J.W., there were five candidates for the office of I.G., but Bro. Arthur Rowan was elected by a large majority. The other business concluded, the lodge was closed and the brethren adjourned to refreshment, separating at an early hour after a very pleasant evening.

## THE ROYAL ARCH.

Ipswich.—*Royal Alexandra Chapter*, 959.—At the regular meeting held last Monday, after the preliminary business had been done, Bro. C. H. Woods, of the Phœnix and Prince of Wales Lodges was admitted and exalted to the sublime degree of a R.A.M. The ceremony having been beautifully rendered by the M. Excellent P. Principal, the Rev. R. N. Sanderson. This was the first Chapter held since the hall has been decorated, and the beautiful appearance of the hall elicited the admiration of all the Companions present.

## ORDERS OF CHIVALRY.

### RED CROSS OF ROME & CONSTANTINE.

#### METROPOLITAN.

*Plantagenet Conclave, No.* 2. — The fourth anniversary assembly of this conclave was held at the City Terminus Hotel, Cannon-street, on Monday the 12th inst., when a large number of Knight Companions attended to do honour to the incoming Sovereign, John Boyd, 30°, P.M., P.Z., P.E.C., amongst whom were Sir Knights T. Wescombe, M.P.S.; D. G. Berri, V.E.; R. W. Little, G.R.; W. H. Hubbard, G.T.; J. J. Marsh, G.A.; D. R. Still, S.B.; J. Mayo, H.; H. Parker, G.O.; T. J. Murray; C. Hosgood; J. Brett, P S.; T. Cubitt, Treas.; B. Cook; W. Y. Laing; and several visitors, including Col. F. Burdett, 32°, G.H.C., Ins. Gen. for Surrey; J. A. Horner, 30°, Ins. Gen. for Suffolk; G. Kenning, P.S., "Premier"; C. Haigh, No. 6, &c. After the usual ballot, the following brethren were installed as Knights of the Order, viz.:—Bros. G. S. States, P.G. Steward, P.M. and P.Z.; W. Carter, P.M. and P.Z. 145; F. H. Gilbart, W.M. 534; J. Last, 145; and G. Payne, 862. The Sovereign elect was then enthroned, and appointed the officers for the ensuing year. A letter from the R.W. Bro. Sir Edward R. Borough, Bart., 33°, Deputy Grand Master of Ireland, addressed to Sir Kt. Little, was then read, in which the worthy and distinguished brother expressed great regret that he was unable to attend the meeting, a communication which was received with equal regret on the part of the Companions. Notices of motion to increase the installation fee and annual subscription were received, and the conclave was then closed. A splendid banquet was then served under the direction of Bro. Spencer, the efficient manager, and all the toasts were duly honoured. The "Red Cross Song" was sung during the evening by Sir Kt. Marsh, accompanied by Sir Kt. Parker, the music of which will shortly be published, and the Knights separated in the utmost harmony after a very pleasant evening.

#### SCOTLAND.

*St. Andrew Conclave, No.* 15.—On Thursday evening, April 8th, a new Conclave, designated the St. Andrew Conclave, was inaugurated at Freemasons' Hall, Edinburgh. Among the Sir Knights present were Capt. J. J. Lundy, Capt. Ramsay, Dr. Cairns, Dr. McCown, John Laurie, Wm. M. Bryce, Chas. Fitzgerald Matier, Francis L. Law, T. H. Douglass, *F.S.A.*, Dr. G. Dixon, Jas. Macduff, &c. The Sir Knights elected Capt. J. J. Lundy, the first M.P.S.; Dr. Cairns, F.E.; Capt. Ramsay, S.G.; Dr. Dixon, J.G.; W. M. Bryce, Herald; and F. L. Law, Recorder. The Order is likely to become very popular in Scotland.

## THE GRAND MASONIC BALL, DUBLIN.

The grand ball which took place on Friday evenmg last week, in the Exhibition Palace, in connection with the Masonic body, under singularly auspicuous circumstances, was certainly one of the most brilliant and imposing events of the kind that ever took place in a city remarkable for the magnificence of its entertainments and the splendour of its fashionable life. Promoted by an organization which numbers in its various grades the most distinguished representatives of intellect, culture, wealth, and influence in the empire, honoured by the presence of Royalty and the highest ranks of society, it was conceived and carried out on a scale of magnitude almost unparalleled, and was crowned with a success which must have exceeded the most sanguine anticipations. The appearance of the grand transept was magnificent in the extreme, and the decorations certainly surpassed anything of the kind ever before attempted in the building. At the southern end some exceedingly large standards were placed, and over these a great star of gas jets bore the inscription "Quis separabit?" which, in common with the Knights of the Order of St. Patrick, the Masonic body has adopted. At the opposite end of the grand transept was the dais, from its magnitude and beauty perhaps the principal object of interest in the Palace. It was more than 32 feet in length, and elevated about the usual height from the floor, and covered with deep crimson cloth. At the back of the dais two handsome retiring rooms were specially devoted to the use of the Prince, the Lord Lieutenant and Viceregal party, and the Duke of Leinster, as President of the Masonic body in Ireland. But few things attracted more admiration, or evinced more ingenuity of design, than a number of grand military devices which were placed on both sides of the dais. These were formed of antique and modern weapons brought from the Pigeon House Fort, and with wonderful skill made to represent a variety of

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things. The signs by which the objects and character of Freemasonry are all symbolized and expressed; the rising sun and many other devices, were executed with a taste and skill that could not easily be surpassed. The Leinster Hall was fitted up as a ball-room, and in some respects was decorated similarly to the grand transept. At the end, a handsome and spacious orchestra had been erected, and over it were suspended the flags of Great Britain. High up above the gallery was the principal device, in gas, consisting of an immense representation of the three national symbols—the Rose, the Shamrock, and the Thistle. In front of the orchestra was a trophy of French arms of the 14th and 15th centuries, very effectively arranged, and on either side was a large figure in bronze. Between the pillars were suspended flags of different countries and the symbols of the Order, to illustrate the extent and power of the fraternity, which, in spite of insolent ecclesiastical fulminations, comprises some of the best and wisest of the earth, and exercises a benignant influence upon all who acknowledge its obligations. To exhaust the points of interest which met every glance would be simply impossible. Everything which could fascinate the sight or ravish the mind, in the resources of ornamentation, that wealth could procure or luxury desire—in short, everything which could realize Oriental loveliness in the scene was introduced, and yet with a judgment, a cultivated sense of harmony, that never offended the most exacting taste. Wherever the visitor turned he was dazzled with brilliant constellations of lights, with glittering arms, bright colours, and the choicest treasures of Flora, while groups of "fair women and brave men," in the graceful mazes of the waltz, or standing in easy conversation, completed a picture whose every attribute was felicity, every feature splendour, and "when music arose, with her voluptuous swell," half drowning the harmonious hum of human voices and the soft murmur of waters playing gently in the fountains, the occasion was indeed one to enchant the worshipper of sensuous beauty, and transport his thoughts "where flowers, and founts, and nymphs, and semi-gods, and all the Graces find their old abode." The Grand Concert Hall was fitted up as as a supper-room, and nothing which art could do to refine the vulgar but indispensable operations which remind us of our mortality, to tempt the epicure, or delight the gourmand, was omitted. The balconies were hung with emblems of the Order, and at each end was constructed a trophy of old arms formerly used by the Knights Templars. The tables were covered with viands of the most expensive and récherché description, many of which were sent from famous establishments in London and Paris, and comprising rare delicacies, and altogether the supper was worthy of Gunter's most gifted cuisinier. The hall on the opposite side was also fitted up as a supper-room, while refreshments for the Royal party were provided in an apartment upstairs, which was sumptuously furnished, and laid out with exquisite taste. The visitors began to arrive about nine o'clock, the members and officers of the Masonic body wearing the insignia of their order and rank, and the uniforms of naval and military men adding considerably to the splendour of the spectacle. The Grand Master and Deputy Grand Master were received and installed with the usual formalities, About 11 o'clock His Royal Highness Prince Arthur arrived, accompanied by the Lord Lieutenant and the Countess Spencer, Lieutenant-Colonel Elphinstone, C.B., and Lieutenant Pickard, V.C., Aides-de-Camp in attendance; Lord and Lady De Vesci and the Honourable Misses Vesey, Lord Suffield, Lord and Lady Charles Bruce, Lady Sarah Spencer, Hon. H. Bourke, Mr. John Leslie, Captain Wellesley, Major Whyte Melville, Mr. H. Seymour, Mr. E. Ross, and the following members of the Household:—Captain and Mrs. Brydges, Mr. H. A. Lascelles, Captain and Mrs. F. Campbell, Mr. A. Seymour, Captain Donaldson, and Colonel M'Donnell. The Royal party having been conducted to the dais, the National Anthem was performed, after which dancing commenced. The ball was opened by Prince Arthur and the Countess Spencer, having as there *vis-a-vis* the Lord Lieutenant and the Marchioness of Drogheda. Supper was served between twelve and one o'clock, after which dancing was renewed with spirit, and kept up for some time. The Royal party did not leave till a late hour, and were escorted to the Viceregal Lodge by a detachment of Dragoons. Altogether there must have been upwards of 2,500 persons present.

The following was the dancing programme:—

Quadrille, "New Irish," Mooney; valse, "Soldaten Leider," Gung'l; galop, "Eclipse," Coote; lancers, "Original," Hart; valse, "Venus Reigen," Gung'l; galop, "Fox Hunters," Tinney; mazurka, "Rivulet," D'Albert; quadrille, "St. Patrick's," Laurent; valse, "Morgenblatter," Strauss; galop, "Flick Flock," Marriott; lancers, "Echoes of London," Coote; valse, "Claribel," Coote; quadrille, "Cameronian," D'Albert; valse, "Fruhlings Lieder," Gung'l; galop, "Burlesque," Cassidy; lancers, "Somebody's Luggage," Coote; valse, "Voices of the Night," F. Quin, Grand Organist; galop, "Midnight," Harris; mazurka, "Violetta," Kuhner; quadrille, "Colleen Aroon," F. Godfrey; valse; "Kate Kearney," Coote; galop, "Marion," Gung'l; lancers, "English," Coote; galop, "Iris," Faust. God save the Queen.

# Masonic Antiquities, Records, and Bibliography.

## SPECIMENS FROM A MASONIC QUARRY.

By Wm. James Hughan, P.M., No. 131 Truro,

### Specimen No. 1.—Operative Masonic Lodges.

### ST. JOHN'S, BANFF, SCOTLAND.

*(Continued from last week.)*

We shall now offer to our readers for perusal, a series of interesting and important minutes relating to the Royal Arch, Knight Templar, and other degrees; after which, we intend giving a *resumé* of the whole, and then institute another search among the materials in our Masonic Quarry for a suitable specimen for the next article.

It will be seen that, assuming the labours of this lodge to be a fair representative of how the "higher degrees" were worked in Scotland, the institution of the Grand Conclave of the Religious and Military Order of the Temple, A.D. 1811, and of the Supreme Grand Chapter of Royal Arch Masonry, August 28th, 1817, were necessary, expedient, and beneficial, when viewed either as respects the ceremonies, or laws of the degrees in question.

But we will present the records without further delay:—

"1779. Att the Anuall meeting of the Operative Lodge of Banff, Proceeded to call over the List and Collect the Quarter pence.

"It was unanimously agreed to by All the Royal Arch and Super-Excellent masons of the Lodge, for the love and favour they bear to George Smith, present Treasurer of the Lodge, and for the Services he has done to Give him these two Branches of Masonry Gratis.

"Resolved that George Ogston shall be allowed for Entring six Members and Passing six Fellow Crafts as the expences he has been at upon that Account, the Sum of Ten Shillings Str., and also to Give him these two Branches of Royal Arch and Super Excellent Gratis, and Likewise to James Smith, Dt. Mr. in Turreff for his good offices to the Lodge."

"Resolutions of the Evening Meeting of St. John's day, 1780:—

"It is Resolved that the Master do collect all the Members Names belonging to this Lodge, whose names are not inserted in the Books of the Grand Lodge, and that he transmitt the same to Edenburgh acordingly, and get the same recorded properly, and get a Certificate of the same. And what money can be spared out of the Box the Recomend to the office bearers to pay off the Debts of the Lodge, as far as the same will go.

"The Lodge has allowed George Ogston Five Shillings Ster., which he lost by making a Fellow Craft who died soon after he was Passed"

"Att the Annual Meeting of the Operative Lodge of Banff, One Thousand Seven Hundred and Eighty one Years, Proceeded to call over the Members names, and to Collect the Quarter pence.

[Here follows a list of the names of 35 Royal Arch Masons, 7 Mark Masters, 9 Masters, 27 Mark Masons, 26 Fellow Crafts, 41 Apprentices.]

"After Colecting the Quarter pence, the Meeting Proceeded to elect the Office Bearers, when John Rhind was Elected Master, James Robertson, Senecr Warden, Geo. Naughtie, Juneor Warden, George Smith, Treasurer.

"Att the Evening Meeting, 1st, Resolved that the Petition from some Members in Doun (the present town of McDuff) be Refered to the Comitee Chosen at this Evening Meeting, and a Minute made in the Books for the Members that has joined the St. Andrew's Lodge of Banff.

"2nd Resolution. It was ordered by the Meeting that an Advertisement should be put into the *Aberdeen Journal* warning all Absent Brethren to come and pay up their Quarter pennice once in the three years, or they would be scored off the Books and have no more title to the fund.

(Signed) "John Rhynd, Master."

"Operative Lodge, Banff, 31st January, 1781. The Comitee having met and taken under their consideration the Memorial read upon St. John's Day, and referred to them by the Annual Meeting then held, which Memorial humbly proposes that the following Grievances be taken into Consideration.

"In the first place whither it is proper, or not, that any Member belonging to this Lodge should, without any recomendation from us, join the St. Andrew's Lodge of this Toun, which some of them has done and Advised others to follow their Example, and to consider whither or not they shall be allowed to Continue members of our Lodge and members of the St. Andrew's Lodge at the same time *Considering the terms upon which the St. Andrew's Lodge and us parted.*

"The Comitee apprehending that such conduct is contrary to the Spirit and Meaning of our Charter, have come to the following Resolutions:—That after this date they unanimouely agree that if any Members belonging to this Lodge join the St. Andrew's Lodge of this Toun, they will be expounged from our Society and to have no more benefite from it afterwards, nor will they be allowed to sit and vote with us; and with respect to those who have already gone off, they request the Master to write to the Grand Lodge and get their opinion how we are to proceed with them, and delays giving any Sentence against them untill we have a return from the Grand Lodge.

"And orders this Minute to be intimated to the Brethren in and about the Toun. wethin the space of twenty-four hours. (Signed) "John Rhind, Mr."

"Resolution of the Operative Lodge of Banff, 7th January, 1782."

"Resolved, that Robert Smith is to make a Seal for the Diplomas, of any Device that the Master gives him; In lue for which he is to be made an Entred Apprentice, he paying Two and Sixpence to the Grand Lodge, and Three Shillings for Entertainment, at the Discration of the Meeting.

(Signed) "John Rhind, Mr."

"At Banff, 6th May, 1794, at a monthly meeting, *inter alia*, Compeared James Lawrence Portsoy, agreeable to his request, was passed Fellow Craft and Mark Mason, and afterwards raised to the sublime degree of Master and Mark Mr, and paid into the funds the sum of 17s. 7½d. sterling, being the ordinary dues.

"At same time, Compeard Wm. Mortimer and John Robb, both in Banff, agreeable to their request, received the high degree of Knight Templar, and paid into the fund One Shilling each, with the ordinary *Trate* to the meeting.

(Signed) "J. Sellar, Dept. Mr."

"At Banff, 5 Decr., 1794, in the lodge, at a meeting specially called, Mr. Nicol in the chair, Compeared Adam Elder Alex Jaffry and John M'Cown and recd. the high degrees of Royal Arch Knight Templer and Malta; sametime Compeared Donald M'Kenzie, and recd. Knights of Templer and Malta, and Bra. John Watson, James Reid, and Wm. Ewing recd. Knights of Malta, each having paid the stated dues.

"At Banff, 27 January, 1795, in the Lodge, at a meeting specialy called, Mr. John Nicol in the chair, Compeared Daneel Ross, in Banff, Alex Moir, these and John Sherras, servt. at Mr. Ross, ventner there and agreeable to their Requests, was duly recd. and admitted to the high degrees of Royal Arch, Knight Templar, and Knight of Malta, and paid into the Fund each the sum of Sixteen Shill. Ster., and are hereby admitted and Initiated to the above grand secrets day and date as above; likewise Chas. Simpson admitted to the high degree of Knight Malta, and paid into the fund the sum of Two Shills. Ster., and is hereby admitted as such to that high degree, and submit to same accordingly."

"At Banff, 1 Decr., 1795, in the Lodge, at a Monthly Meeting, Mr. John Nicol in the chair.—Compeared the following Brethren, viz., Neal Farquharson, Malta; Geo. Jamison, Templer & Malta; Jas. Robertson, Jr, Royal Arch, Templer and Malta; and Geo. Ogg, Royal Arch, Templer & Malta, and agreeable to their request was raised to the above High degrees, and paid into the Fund accordingly the full dues of said Stapes, as p Cash Book, page 55th. Sametime Compeared Candidates for Admission, viz., George Strachan, Banff, John Jamison, Gelly Mill, & Geo. Taylor, and agreeable to their fomer Petitions and Recomedations, was Recd. and duly Entred Members of this Lodge, and paid into the fund Each the sum of, viz., G. S., G.T., £1 4s., and T.T., £0 19s. Ster., and 2s. 6d. to the Grand Lodge each, with Clerk and Officer dues, and submitt to all the Laws of the Lodge, made and to be made."

"At Banff, 29 Decr, 1795, in the Lodge, at a Meeting specialy called, Mr. John Nicol in the chair.—Compeared the folling members, viz., Geo. Taylor, Forgland, John Allan, Ship Mr., Banff, and Thos. Seal, Sailor there, and agreeable to their request, was admitted to the high Degrees of Royal Arch, Superextent, Knight Templer & Malta, and paid into the fund Each their respective moneys According to the Degrees as above. Compeared Geo. Strachan Brewry, agreeable to his request was mad Mark Mason & raised to the sublime Degree of Master & Mark, and paid into the fund accordingly."

"At Banff, 17 Decr., 1796, In the Lodge, At a Royal Arch Meeting specialy called, Mr. John Nicol in the chair.—Compeared Brothers Thos. Russell, John Ironside, Walter Allan, Peter Joass, Geo. Gordon, and Alex. Stevenson, and agreeable to their particular request and desire, they were admitted, after going through the regular forms, To the High Degrees of Royal Arch, Knights Templar & Malta, Each having paid into the Fund the sum of Sixteen Shillings Ster., and they are hereby initiated as such to the said degrees. (Signed) "John Nicol, Mr."

"At Banff, 20 Dec. 1796, Mr. John Nicol in the chair.

"*Inter alia.* Compeared Brothers William Frazer and John Morison, and agreeable to their particular request was advanced to the high degrees of Royal Arch, Knights Templr and Malta, and initiated as such, and brot. forward on the books accordingly, they having each paid the full dues to the lodge."

"At Banff, 28rd February, 1799, in a lodge at a meeting of the Committee, Mr. A. Grant in the chair.

"*Inter alia.* Re.d. an application from the Fraserburgh Lodge requesting the high degrees of Royal Arch, Superexcellent, Knights Templar and Malta.

"Agreed to give them their request, them paying into the fund Three Pounds ster. Alexr. Grant, Mr."

"At Banff, 4th February, 1800, Committee Meeting, Mr. Alex. in the chair.

"*Inter alia.* That the Keith Lodge receive the degrees of Knights of Temple and Malta, for the sum of Two Guineas to the fund and the same petty dues as our owu members."

"At Banff, 18th Feb, 1800, in the Lodge.

"At the General Annuall Meeting of Royal Arch and Templars and Malta, Mr. Alex. Mitchell in the chair—Compaeired, agreeable to their former request granted, the following members of the St. James's Lodge of Keith, viz., David Sutherland, James Roy, Geo. Russall, Geo. Brander, and Alex. Shaw, and agreeable to their former request received the high degrees of Knights Templar and Malta, and paid from their lodge therefor to our fund the sum agreed on, being Two Guineas, with all the other petty dues.

"Same time, John Milne, Mason, Banff, and Alex. Reid, Mason, and agreeable to their former request received the high degrees of Royal Arch and Knights Templ. and Malta, their money being paid full dues, in the year $\frac{1798}{1799}$, for the said degrees, as per cash book.

"Likewise, Alex. Leveny, Wm. Smith, Andw. Wall, Geo. Brody, Wm. Reid, and James Sim recd. the high degrees of Royal Arch Knight Temr. and Malta, and John Morison the degree of Knight of Malta, all the above having paid the full dues. As also Br. William Mackie received the high degree of Knight of Malta. Alxer. Mitchel, Mr."

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## Births, Marriages, and Deaths.

[Announcements of Births, Marriages, and Deaths relating to the Craft, or their families, will be inserted, free of charge, if properly authenticated.]

DEATH.

FARRAR.—Feb. 11, near Grass Valley, Nevada County, California, aged 44, Bro Wm. Kershaw Farrar, son of Mr. Farrar, formerly of the Mitre Tavern, Halifax.

## Answers to Correspondents.

We are unavoidably compelled to postpone the report of the Denison Lodge, No. 1248, and several other meetings.

L.F.—You had better call at 3, Little Britain, not later than half-past six next Tuesday evening, and we will give you a full explanation.


# The Freemason,

SATURDAY, APRIL 17, 1869.

THE FREEMASON is published on Saturday Mornings in time for the early trains.

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The Editor will pay careful attention to all MSS. entrusted to him, but cannot undertake to return them unless accompanied by postage stamps.


## "PLACE AUX DAMES."

"A secret society of ladies, glorying in the name of the Order of the Sacred Temple, has been inaugurated in Missouri."—*American Papers.*

OUR contemporary the *Daily Telegraph* recently favored its readers with a quaint and picturesque description of the meeting of a New York sisterhood which has doubtless been formed upon similar principles to other associations of ladies from which the sterner sex are excluded. But as our contemporary, if we recollect aright, did not allude to the mystic element which lends so great a charm to these sisterhoods, or to the origin of similar societies as the avowed rivals of masculine mysteries, the subject, we conceive, possesses some additional interest from a Masonic point of view.

The laws of Freemasonry, which exclude females from the Order, are of course founded upon the ancient operative character of the institution, but however necessary and proper, these regulations are not appreciated by the ladies. In France, during the reign of the encyclopedists and philosophers, women played no unimportant part in the social and intellectual movement which culminated in the Revolution. Their exclusion from Freemasonry, when the *salons* of science and the halls of art were freely opened to their demands for admission, naturally intensified the dislike which those literary ladies felt towards the Masonic Order, and gave birth to several ephemeral associations of a mystic character into which both sexes were admitted. Among these were the "Order of Felicity," the "Order of the Anchor," and the "Knights and Nymphs of the Rose;" when, to counteract the superior popularity of these androgynous clubs, the Grand Orient of France made an attempt to supersede them by introducing a pseudo-Masonic Order for ladies, called the "Rite of Adoption." This Order flourished for some time in France, and was followed by Cagliostro's mystery of mysteries, "Egyptian Masonry," into which astounding system of imposture the fair sex were also welcomed. Another development of adoptive Masonry was called the "*Ordre des Dames écossaises de 'l Hospice du Mont Thabor*," the objects of which were undoubtedly praiseworthy and useful, inasmuch as they inculcated the practice of benevolence and the love of social and domestic duties. In Germany, as early as 1737, the society of the Mopses received females, and other minor parodies of Freemasonry were enacted in Italy and other countries.

But the most impressive and beautiful system of the kind is the "Eastern Star" degree, now practised in America, and which is confined to the wives, widows, sisters and daughters of Master Masons. The lodges, or classes, of this degree are termed "families," and are composed of not less than five ladies; indeed, strictly speaking, the degree itself may be subdivided into five parts, under the names of "Jephtha's Daughter," "Ruth, or the Widow," "Esther, or the Wife," "Martha, or the Sister," and "Electa, or the Christian."

There is another degree conferred in the United States, called the "Heroine of Jericho," in which the story of Rahab and the spies is commemorated. But we have said enough to show that the feminine society in New York, whose doings have been so eloquently depicted in the *Daily Telegraph*, is but a reproduction, in another shape, of an old idea founded mainly upon the exclusively masculine character of Freemasonry, and a fanciful resistance on the part of the ladies to the gregarious tendencies of man.

## The Editor's Portfolio.

SEVEN LIBERAL ARTS AND SCIENCES.

1. Grammar's rules instruct the tongue and pen;
2. Rhetoric, teaches eloquence to men.
3. By Logic, we are taught to reason well;
4. Music, has charms beyond the power to tell.
5. The use of numbers numberless we find,
6. Geometry gave measure to mankind;
7. The Heavenly system elevates the mind.

All these, and many secrets more,
The Masons taught in days of yore.

MASONIC WORKING TOOLS.

Let every Mason knock off evil dispositions by the *Gavel* of righteousness and mercy; measure out his actions by the *Rule* of duty, fit them by the *Square* of prudence and virtue, bring them up by the just *Level* of perfection, adjust them by the *Plumb-rule* of brotherly love, and spread them abroad with the *Trowel* of peace.

## Masonic Jurisprudence.

PROVINCIAL.—No. The brother cannot be raised within the prescribed period of four weeks.

## Multum in Parvo, or Masonic Notes and Queries.

*Rite of Misraim.*—Will some of my brethren kindly furnish me with information respecting the Rite of Misraim? Is it worked by the Grand Lodge of Ireland? (it is acknowledged by their Council of Rites.) What lodges in France work it? Who are its chiefs? What works are published on the subject? I am aware that Marc Bedaride has published a history of the Order, and that Ragon gives a short sketch of each degree.—F. KADOSH.

*The Mark Degree.*—Perhaps Bro. Hughan could favour me by stating whether there is any difference between the recorded marks, if such exist, of the "Mark Masons" (who must previously have been passed F.C.), and the "Mark Master Masons" (who must previously have been raised M.M.) of the Lodge of Banff, as practised about a hundred years ago, many new notions, ideas, or "degrees," being introduced during last century?—LEO.

*The Ancient and Accepted Rite.*—I am indebted to Bro. Yarker for his kindly-written letter relative to the Templars, and the Ancient and Accepted Rite. His conclusions are certainly legitimate, if the *premises* are admitted. I beg, however, to object to the latter most strenuously. "Written proof must be sought at York, London, and Bristol for our *Templar traditions*." I ask what traditions? If the connection of the Order of the Temple *with Masonry before* 1770 *is meant*, then it is quite useless to go to either of those cities for records or other information in proof thereof, for none such *exist*. No records of any Masonic Templar meetings in London, Bristol, or York exist of an earlier date than 1779, and then, after all, it is but a certificate dated in that year at York. Neither at Bristol nor at London, are any known so early even as 1779. The next decade, though, witnessed the degree being worked in the two other cities. Stirling contains no records on Templars of any use whatever in this discussion, and therefore I cannot see why Bro. Yarker mentions that town. Dr. Leeson must be in error when referring to a Belgian Craft Constitution of 1722, which he said contained allusions to the *Knights Kadosh*. I have made every possible enquiry in Germany about the matter, of the very best authorities, and the answer is —No such work ever had an existence *at the date named*. Bro. J. Howe, in his work on Freemasonry, mentions Dr. Leeson's remarks, I know, but that does not prove their truth. Let the work be submitted to some competent and neutral brother to decide, and I am content to abide the test. The first copy of Constitutions in England was not published until A.D. 1723; and therefore to suppose that a country like Belgium, that actually obtained its knowledge of Masonry from England, printed a book of Constitutions one year earlier than the mother Grand Lodge of the world did, is to me simply preposterous. Ramsay was an imposter, undoubtedly. I do not mean the term offensively, but he certainly foisted on Freemasonry (pure and simple), degrees foreign to the Order, and nothing but the creations of his wild brain. The "Ancient Masons" did not avoid "*extravagant statements.*" I am quite surprised to hear Bro. Yarker say they did, when all historians of importance unite in condemning Bro. Dermott and his party for the manner in which they exalted their Grand Lodge over the only legitimate Grand Lodge in England, with its seat at London. Let anyone read "Ahiman Rezon" of 1756, 1764, and other editions issued by the "ancients" (so called, but really the moderns and innovators), and I am persuaded but one opinion will be expressed. The "ancients" pretended to have authority as "York Masons," whereas the Grand Lodge of York never recognised them! If no written or printed proofs of an Order of which the exiled Stuarts were the chiefs, can be found, I would like to know what superior power Bro. Yarker has to what I have, to enable him to know what was done in their day, and yet for him to escape being deceived, as we all know how their adherents told all sorts of tales to advance their cause. The allusions to the "Red Cross of Rome and Constantine" I trust the Editor of THE FREEMASON will deal with, as that Order can, at least, boast of records as early as any chivalric degree.—ROSE CROIX.

I would modify my late remarks (written in haste to "Rose Croix") by saying that there is another view of the Rose Croix degree, which makes it to represent, ceremonially, the present Templar of St. John; thus explaining the anomalous position of the Royal Order of Scotland, and their claim to represent Bruce's Templars, with the Scottish kings as Grand Masters. The Royal Order of Scotland was revived at Edinburgh in 1738, and made to consist of two degrees—H.R.M. and Rosy Cross; whilst the degrees conferred at the same date at Stirling were Red Cross, or Oak, and Templar of St. John. This, apparently, points to Arras as the source of *revival*.—JOHN YARKER, Manchester.

*Operative Lodges.*—After careful consideration of Bro. Hughan's letter, in No. 5, I must say that I see no reason to alter the opinions I have expressed. The only proof of the Master Mason degree yet adduced in Scotland, is the allegorical representation at Roslyn Chapel. I made no assertion of difference in working between England and Scotland, beyond that of the hereditary Grand Mastership of Scotland, which is the gist of the whole matter. The MSS. Constitutions of about 1400 (Halliwell's) and 1500 (Cooke's), both contain references to the Master Mason and to the General Assemblies, but they would fail to convince, being merely confirmatory of oral tradition, and evidently do not come up to Bro. Hughan's standard. The following seems to me to be the principal evidence in the case of Stirling-rock Chapter, and it is desirable that it should be sifted, and endeavours made to ascertain what further there may be:—1. The lodge minutes, showing the performance of its initiatory ceremonies in the old abbey, and patronage of King James. 2. Three brass plates reaching to Malta Order, and thought to be of the early part of the seventeenth century. 3. A forged lodge-charter mentioning the Cross-legged Knights; thought to be as old as 1736—proving old tradition at that date. 4. The chapter minutes from 1743, the previous ones being lost.—JOHN YARKER.

MASONIC LITERATURE.—An American gentleman, Mr. Morris, of Kentucky, who has recently been travelling in Syria and Palestine, is now preparing for publication in the United States his observations on the Holy Land from a Masonic point of view. The book will be called "Handmarks of Solomon's Builders." Mr. Morris wishes to dedicate it to Râschid Pasha, the present Governor of Syria, who is a Turk and a Moslem, but, nevertheless,—like the chivalrous Abd-el-Kader, too, the ex-Emir of Algeria,—a Freemason and an enlightened man. The book will be illustrated with portraits of these and other Oriental Freemasons. It is to be hoped that Mr. Morris, during his travels, had his eyes open for Masons' Marks.—*Builder.*

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# INAUGURATION FESTIVAL
AT
# FREEMASONS' HALL,
## GREAT QUEEN STREET, LONDON.

From 1776 to 1869 — ninety-three years have passed away since our predecessors in Freemasonry solemnly dedicated Freemasons' Hall, Great Queen-street to "Universal Charity and Benevolence," and before we attempt to relate the proceedings at the second dedication or "Inauguration," in 1869, a brief *resumé* of the ceremonies observed in 1776 will not, we hope, prove uninteresting :—

On Thursday, the 23rd of May, 1776, the Right Hon. Lord Petre, the Grand Master, and his officers, with a numerous and brilliant company of Past Grand Officers and brethren of eminence and distinction, and the members of the Hall Committee and their assistants, assembled in the Committee-room adjacent to the Hall, where the Grand Lodge was opened in ample form about 12 o'clock. Upwards of 160 ladies, who were complimented with tickets to see the ceremonies and hear the musical performances, attended, and were introduced by the assistants to the Hall Committee into the galleries of the hall. In the upper part of the hall the orchestra was built, where above 60 instrumental and 30 vocal performers were placed. The Masters and Wardens of lodges, and private brethren, were arranged in particular seats set apart for them in the hall. The procession was formed in the Committee-room, and consisted only of Present and Past Grand Officers, Grand Stewards, members of the Hall Committee and their assistants, and the Masters of the seven oldest lodges present. About half-past 12 o'clock the procession entered the hall, and on reaching the Grand Master's chair the brethren in the procession were proclaimed, and from thence walked round the hall three times. At the end of the third circuit, the Present and Past Grand Officers repaired to their seats on a platform at the upper part of the hall, and the other Grand Officers to the upper part of the front seats on each side of the Lodge; and the Grand Stewards and members of the Hall Committee to the lower part of the same seats. Immediately on the Grand Master being proclaimed the music began, and continued to perform a grand piece till all the members of the procession were seated. The Lodge was then placed in the centre of the hall, and the three lights, and one gold and two silver pitchers, containing corn, wine and oil, were placed thereon; the Bible, compasses, square, and Book of Constitutions, on a velvet cushion, being placed on the pedestal. The "Foundation-Stone Anthem" was then sung; and an exordium on Masonry given by the Grand Secretary, which concluded with an intimation of the Architect's desire to return the implements entrusted to his care at the ceremony of laying the foundation-stone; on which the Architect addressing the Grand Master, his Lordship expressed his approbation of the Architect's conduct, and commanded the Grand Officers to receive back the implements which had been delivered to the Architect on that occasion. A solemn piece of music was next performed, during which the ladies withdrew to tea and coffee, and such of the musicians as were not Masons retired to entertain them. The Grand Master then ordered the Hall to be tiled. On which the Lodge was uncovered, and the Grand Secretary informed the Grand Master that it was the desire of the Society to have the Hall dedicated to Masonry. The Grand Master commanded the Grand Officers to assist in that ceremony, during which the organ kept playing solemn music. The Grand Officers then walked round the Lodge in procession three times, stopping each time for the ceremony of dedication. At the end of the first circuit, the organ was silent, and the Grand Master in solemn form declared the Hall dedicated to Masonry; which being proclaimed by the Grand Secretary, the grand honours were given. At the end of the second circuit, the organ was silent, and the Grand Master in solemn form declared the Hall dedicated to Virtue, which being proclaimed, the grand honours were given as before. At the end of the third circuit, the organ was silent, and the Grand Master in solemn form declared the Hall dedicated to Universal Charity and Benevolence, which being proclaimed, the grand honours were given as before. The Lodge was then covered, and the ladies introduced. A grand anthem, composed for the occasion, was sung by Mr. Hudson, of St. Paul's, and others. An oration on Masonry was then delivered by the Grand Chaplain, and the Coronation Anthem performed; after which donations from several brethren were proclaimed. A new ode was performed; after which the procession was resumed, and marched round the hall three times, preceded by Tylers carrying the Lodge, during which the music continued playing a grand piece. The procession having returned to the Committee-room, the Grand Lodge was closed in ample form.

In further reference to the above-described auspicious event, the following extract from "The Revelations of a Square," by the regretted Bro. the Rev. Dr. Oliver, may not be found inopportune :—

"'In the year 1776,' continued my amusing companion, 'I had the gratification, under a new Master, of witnessing the most magnificent spectacle it is possible to conceive; for it realised the gorgeous description of the Arabian tales. I refer to the solemn dedication of Freemasons' Hall. The numerous band of Grand and Past Grand officers, in full Masonic costume; the galleries crowded with ladies of rank and fashion, presenting the appearance of a magnificent parterre decorated with a galaxy of exotic flowers, dazzling to the eye; a hundred musicians, vocal and instrumental, placed in the orchestra; the Masters and Wardens of private lodges arranged, like a holy Sanhedrim, in order of precedency upon the benches on the floor; added to the splendid and tasteful decorations in the Hall itself, produced a *coup d'œil* which exceeds my powers of rhetoric to describe. It was a superb sight to behold the brethren, invested with the badges and appendages suitable to their rank, entering the hall from the Committee-room, and proceeding to the Throne of Solomon, compass the room three several times to sweet music, amidst the waving of handerchiefs and scarfs from the ladies in the galleries. The Grand Tyler led the way, then followed the Lodge, covered with white satin, borne by four serving brethren; after which, the corn, wine, and oil, in covered vessels of gold and silver, carried by Master Masons of good standing in the Order, followed by the members of the Hall Committee, and the brethren of the Alfred Lodge, Oxford, two and two, in their academical dress, surmounted by the insignia of their several offices. But it would be an unnecessary waste of time,' the Square interjected parenthetically, 'to describe the order of a procession which must be perfectly familiar to you. When the preliminary ceremonies were completed, and the Lodge placed in the centre of the hall; when the three lesser lights, with the gold and silver pitchers, containing the elements of consecration, were placed thereon; when the three great lights, on a velvet cushion, were deposited upon the pedestal in solemn silence; then did the heart of every brother present rebound, like the war horse at the thrilling blast of the trumpet, on hearing the simultaneous burst of harmony from the orchestra which introduced the opening symphonies of the foundation-stone anthem—

'To heaven's High Architect all praise,' &c.,

which was sung by Mr. Hudson, of St. Paul's Cathedral, the chorus being filled up by the whole band. The ceremony, I assure you, sir, was very imposing; and although the eye was satiated with the gorgeous display, and the ear delighted with the sweet influence of music, yet the heart of every person in the vast assembly was carried away by the oration of the Grand Chaplain, whose matchless eloquence of language and grace of delivery riveted the attention of his audience. And when he pronounced any particularly fine passage, with all the energy of enthusiasm, the acclamations were unbounded; and the conclusion of the address, after a deep silence of a few seconds, was hailed with such peals of enthusiastic cheering as have scarcely ever since been heard within the walls of Freemasons' Hall. The triumph of the orator was complete.'"

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The inauguration of the new Masonic Hall and buildings, at the Freemasons' Hall, on Wednesday, the 14th inst., was an imposing ceremony, and one that will never be forgotten by those who witnessed it. The magnificent hall was crowded by what may be called the *elite* of the Craft, from all parts of England, Scotland and Ireland, and the greatest interest was manifested in the proceedings. From the appearance of the building itself, the Building Committee have every reason to congratulate themselves that their labours have been crowned with so much success.

The chairs recently discovered, and which were for some years laid aside, have been re-decorated and were used on this occasion. Amongst the Brethren present (a complete list it would be impossible to give) were the Most Worshipful Grand Master, the Right Hon. the Earl of Zetland; T. W. Hall, Prov. G. Master for Cambridgeshire; the Right Hon. the Earl of Limerick, Prov. Grand Master for Bristol; the Rev. Joseph Huyshe, Prov. G. Master for Devon; Lord Kenlis, Prov. Grand Master, for Cumberland and Westmorland; Stephen Blair, Prov. G. Master for East Lancashire; R. J. Bagshaw, Prov. G. Master for Essex; Sir E. R. Borough, Dep. G. Master for Ireland; F. Roxburgh, P.G. Reg. as Dep. Grand Master; Bentley Shaw, S.G.D. and D.P.M. for West Yorkshire; Dr. Jabez Hogg, P.G.D.; J. Savage, P.G.D.; G. Cox, P.G.D.; J. Hervey, Grand Secretary; Rev. R. J. Simpson, G. Chaplain; Rev. T. F. T. Ravenshaw, G. Chaplain; John Emmens, P.G. Purst.; J. Smith, P.G. Purst. (177, &c.); Thomas A. Adams, P.G. Purst.; T. Lewis, G. Purst.; W. Ough, Asst., G. Purst.; J. Llewellyn Evans, President of the Board of General Purposes; A. J. McIntyre, G. Reg.; Samuel Tomkins, G. Treasurer; Clabon, P.G.D.; V. Williamson, P.G.W.; W. Farnfield, P.A.G., Sec.; E. Busher, P.G. S.B.; F. Binckes, P.G. Steward; A. Brown, Prov. S.G.W., Worcestershire; Raynham Stewart, P.M. 12; Dr. Moore, P. Prov. G.S.W., East Lancashire; J. Boyd, P.M. 534; R. Roberts, G.S.B.; H. G. Buss, P.M., Asst. Sec. Board of Stewards; R. W. Little, P.M. 975; F. H. Gilbart, W.M. 534; Capt. J. W. C. Whitbread, S.W. 81; G. M. E. Snow, P.P.G.W. Kent; J. G. Chancellor, P.P.G.D. Surrey; J. Brett, P.M. 177; A. A. Pendlebury, P.M.; H. Massey, W.M. 619; F. Walters, P.M.; J. Terry, P.M. 228; J. A. Farnfield, P.M.; C. Chard, W.M. 907; Capt. Aveling, 809; W. Barlow, P.M.; R. Ord, P.M.; J. Lacey; W. Watson, P.M.; J. Mason, P.G.S.B.; Albert Woods, G. Dir. of Cers.; T. Fenn, Asst. Grand G.D. of Cers.; Frederick Dundas, J.G.W., Representative of the Grand Lodge of Prussia; Col. Burdett, Representative of the Grand Lodge of Ireland; Col. Lowry Cole, P.G.W.; J. Havers, P.G.W.; Patten, P.G.S.B.; R. J. Spiers, P.G.S.B. and D.P.G. Master for Oxfordshire; Major Creaton, P.G.D.; W. Smith, *C.E.*; P. G. Steward; J. R. Stebbing, P.G.D.; Main, P.M., (813); Maples, P.M., St. Lukes; Halsey, P.M., Caledonian; Winn, P.M., Eastern Star, &c.; States, P.M. and Sec.; H. Wellington Vallance, Tuscan Lodge; Bolton, P.M., Justice; Tanner, (177); Foulger, (177); H. Potter, P.M. of several Lodges; Spencer, P.M. and Thompson, P.M., (177), and Southern Star Lodge, (158); G. Kenning; C. G. Thompson, S.D. and Sec. (1158 and 177), &c., &c., &c.

Shortly after four o'clock a procession was formed in the Corridor on the ground floor, and proceed in the following order up to the grand staircase and along the corridor to the Great Hall, viz:—

Stewards of the Inauguration Festival.
Grand Stewards.
Past Grand Pursuivants.
Grand Pursuivant.
Grand Organist.
Past Assistant Grand Secretary.
Past Grand Sword Bearers.
Past Assistant Grand Directors of Ceremonies.
Past Grand Superintendent of Works.
Past Grand Deacons.

Grand Steward. — The Cornucopia, with Corn, borne by the Master of a Lodge. Two Ewers, with Wine and Oil, borne by Masters of Lodges. — Grand Steward.

Grand Superintendent of Works (with the Plans).
Members of the Building Committee.

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Past Grand Registrar.
Grand Registrar (carrying the Seal).
Grand Treasurer.
Past Grand Chaplains.
Past Grand Wardens.
Past Provincial Grand Masters.
Provincial Grand Masters.
Visitors of Distinction.
The Column of the J.G.W. borne by the Master of a Lodge.
The Junior Grand Warden (with Plumb Rule).
The Column of S.G.W., borne by the Master of a Lodge.
The Senior Grand Warden (with Level).
Junior Grand Deacons.
Grand Steward. { The Grand Chaplain, bearing the Sacred Law on a Cushion. } Grand Steward.
The Deputy Grand Master with the Square.
The Grand Sword Bearer.
Grand Steward. The Grand Master. Grand Steward.
Senior Grand Deacons.
Two Grand Stewards.
Grand Tyler.

The M.W. Grand Master having taken his place on the throne, Grand Lodge was opened with solemn prayer.

The Grand Superintendent of Works then approached the throne, and handed to the Grand Master the plans of the new and now completed buildings.

The Grand Master then addressed the brethren in the following terms: Brethren, we are on this day honoured by the attendance of the Right Hon. the Earl of Dalhousie, Grand Master of Scotland; and therefore I shall ask that two Past Wardens, two Deacons, and two Stewards shall retire and conduct him into Grand Lodge.

The Wardens, Deacons, and Stewards then retired for the purpose, and on their return escorted his lordship in a formal manner to the dais, where he took his seat on the left of the M.W. Grand Master. His lordship was received with loud and enthusiastic applause, and was saluted with the grand honours by the brethren under the direction of the Grand Director of Ceremonies, at the conclusion of which

His Lordship rose and said: Brethren, I will not detain you or cause any interruption of the proceedings by making a speech at this time, but I cannot help thanking you most cordially, in the name of my Scottish brethren, for the reception you have given me as their Grand Master, and I say that I accept it as a proof of the brotherly love and affection which, I trust, will always subsist between the two countries. (Loud and prolonged cheering.)

Bro. Hervey, the Grand Secretary, read the summons convening the Special Grand Lodge for that day.

The Grand Secretary then read a letter from the Earl de Grey and Ripon, stating that he was unable to attend, having only recently received the commands of Her Majesty to attend a Council at Windsor. Therefore, he could not refrain from obeying Her Majesty to attend the Council, but still he would have been amongst them at a later period of the day had Her Majesty not also invited him to dinner with her at Windsor Castle. Such being the case his lordship would be quite unable to be present.

Bro. J. Havers, P.G.W., and Chairman of the Building Committee, then addressed Grand Lodge. He said, on the present occassion it was his duty to address a few observations in reference to the building they were about to inaugurate, but as he should be followed by the Grand Chaplain, who would deliver an oration in which the subject would be fully treated, he should only give a short statement as to the origin and completion of the building. For a long period there had existed an earnest desire amongst many members of Grand Lodge that they should have a fitting home for English Freemasons, and when a committee was formed to consider that subject they approached the task with great difficulty, for as all large bodies were difficult to move, they found that the Masonic body did not materially differ from others in that respect. It was about ten years ago when the subject was first mooted, but it was not until 1862 that the Building Committee was formed, and the work was nearly completed in 1867. He understood that the principle of competition was received with disfavour amongst architects, but the execution of this work by the Grand Superintendent of Works, had tended to rescue the system of competition from the disfavour that was previously cast upon it, as it was believed the Committee had accepted the best design. The money for the erection of the building had been borrowed on the credit of Grand Lodge, and, although the Committee had obtained powers to borrow an extra £3,000 for the completion of this temple, he was glad to say that their anticipations of the probable cost were correct, and they were not required to draw the extra £3,000. The Committee felt that there was considerable elasticity in the Craft; they possessed their confidence, and they believed that they could build the building for the sum named, and that they would never miss the money. When they proposed to build this new building, they did not expect to get a return for the erection of their house, but at present they received a rental of £1,200 in addition to a premium of £5,000, and in a few years the rental will be £3,140. It must, however, be borne in mind that this amount was not all clear profit, for there were increased taxes and other charges. There was one matter that he referred to with regret, for there was a coffee-room and library for the use of the brethren, comfortable in all respects, and yet not more than thirty members availed themselves of it, although there was no entrance-fee to be paid, and the whole subscription was one guinea per annum. He was happy to say that with the exception of some small articles of furniture still required, all bills were discharged and all debts were paid. It was a subject of great congratulation to the Building Committee, and to himself in particular, that they were approaching the termination of their seven years' labour, and they felt that under very trying circumstances, to the best of their ability, they had performed their duty, but at the same time he asked the indulgence of the brethren for any shortcomings they might perceive, and he begged to tender to his Lordship his very best thanks for the undeviating confidence which he had from the first reposed in the Building Committee. There was another source of congratulation to them, and one of which they were justly highly proud, viz., that the good work had been begun, carried on, and completed during his Lordship's term of office as Grand Master of England, and although the waves of Masonry at one time ran high, all was now calm, and there was not a portion of the building but would be identified with the name of Zetland, and it would also be cherished in the hearts of Freemasons. (Cheers.) He should be lacking in gratitude if he did not also express it to every one of his colleagues for the kindness and kind support they had at all times given him, and particularly to his esteemed Brother G. Plucknett, to whom he was greatly indebted for the assistance he had given him. In conclusion, he said he had seen carried out the dearest wish of his heart, in the separation of tavern accommodation from Masonry, for they now fortunately possessed a fitting temple for the practice of their art, and he hoped that it would long flourish. (Hear, hear.)

Under the direction of Bro. James Coward, Grand Organist, assisted by Bros. R. Barnby, Fielding, Walker, Wilbye Cooper, Montem Smith, Theodore Distin, and Winn, the following anthem was sung:—

"I Have Surely Built Thee an House."

I have surely built thee an house to dwell in: a settled place for thee to abide in for ever.

But will God indeed dwell on earth? behold the heaven, and heaven of heavens, cannot contain thee: how much less this house that I have builded.

Yet have thou respect unto the prayer of thy servant, O Lord my God.

That thine eyes may be opened towards this house night and day, even toward the place of which thou hast said, My Name shall be there.

And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray towards this place: and hear thou in heaven thy dwelling place; and when thou hearest, forgive.

If there be in the land famine, if there be pestilence whatsoever plague, whatsoever sickness there be:

What prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands towards this house:

Then hear thou in heaven thy dwelling place, and forgive.

And the Lord said to Solomon, I have heard thy prayer: I have hallowed this house which thou hast built, to put my name there for ever: and mine eyes and my heart shall be there perpetually.

Amen. Hallelujah.

The M.W. Grand Master then descended from the Throne, and a procession was formed in the following order:—

The Grand Chaplain (carrying on a Cushion the Volume of Sacred Law), with the Square and Compasses.
The Junior Grand Warden,
carrying the Cornucopia, with Corn.
The Senior Grand Warden (carrying the Ewer, with Wine).
The Deputy Grand Master (carrying the Ewer, with Oil).
The Grand Sword Bearer.
The Grand Master.

The procession moved three times round the Grand Lodge, and the Wine, Corn and Oil were then sprinkled by the Grand Master, and the usual dedication to the great principles of which they are symbolic was then made.

The Rev. Robert J. Simpson, Grand Chaplain, then delivered an Oration which was listened to with marked attention, and at the end much applauded.

The following Anthem was then sung:—

Hail! Immortal Lord!
By heaven and earth adored,
All hail! great God!
Before Thy name we bend,
To us thy grace extend,
And to our prayer attend.
All hail! great God!

With solemn prayer the Grand Lodge was closed, and the brethren retired to an excellent

BANQUET,

which was served in the large Dining Hall, where a procession was formed of the Provincial Grand Masters and Grand Officers, who preceded the Most Worshipful Grand Master and his lordship took his seat at the head of the table. Grace having been sung by the professional brethren, the creature comforts were partaken of, and for the pains and attention bestowed the brethren have to thank Bro. Charles Gosden, the Manager. The arrangements were complete and gave general satisfaction.

The cloth having been drawn, the National Anthem was sung, the solo parts being given by Mdlle. Carola, Madame Bodda-Pyne, and Bros. Wilbye Cooper and Winn.

The Grand Master in proposing the health of Her Majesty the Queen, said he was glad to see she was coming more often among her subjects, none of whom were more loyal than the Freemasons. He was also very glad to find how much she had lately improved in her health and spirits to enable her to transact the important duties of her high station.

The toast was drunk with applause.

The Grand Master said the next toast he had to propose, was that of the "Health of the Prince of Wales, the Princess of Wales, and the other members of the Royal Family." The Grand Master said he was sure that all those Brethren who heard him, would cordially endorse his sincere wishes for their welfare, and would join with him in expressing delight in seeing the Royal Family growing up and being educated under Her Majesty's careful guidance. (Loud cheers.)

The toast was well received, and it was remarked that, contrary to the anticipation of several Brethren no allusion was made to His Royal Highness the Prince of Wales in connection with Freemasonry.

Song, by Madame Bodda-Pyne.

In allusion to a desire for an encore the M.W. Grand Master rose and said:—There are twenty-eight different songs to be sung this evening. It is impossible to allow encores.

Bro. Hall, Provincial Grand Master for Cambridgeshire, proposed the "Health of the Most Worshipful Grand Master of Ancient, Free and Accepted Masons of England, the Right Honourable

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the Earl of Zetland." He said it was a toast which had been given a great many times, but he was sure had never been given with more satisfaction than it would be upon that occasion. (Cheers.) The Grand Master was really their friend. (Hear, hear.) He (Bro. Hall), was old enough to remember what took place twenty-five years ago, when he was elected to the high and important office of Grand Master, and what hopes were expressed then, and which hopes had been fully realised by his consistent perseverance, culminating in the glorious ceremony they had that evening witnessed. The Grand Master had gained the affection of the Brethren, not only in this country but all over the world, and he was quite satisfied that had it not been for his excellent conduct, the Craft would not be in such a flourishing state as it now is. He need not refer to the building, which had been re-organised and valuable a principle adopted, for they now had a separation of their lodges from the tavern. It had for some time been a reproach to them that their mysteries were performed in rooms which were almost immediately afterwards used for conviviality, and it had been well said by the Grand Chaplain that the name of Zetland was not only engraved on the building, but on the breast of every Freemason, for he had found Masonry in a tavern, and he would leave it in a palace.

The toast was drunk with loud and continued cheering.

The Grand Master, who upon rising to respond to the toast was greeted with acclamation, said: Brethren, I will request you to give me, by your silence for a little while, an opportunity of expressing my feelings on this occasion. I can assure you that I find it very difficult to do so, for the kindness with which I have been received this day not only compensates me for all the trouble and anxiety I have had during the five and twenty years I have been Grand Master, but it renders it most difficult to express my gratitude for the kind support you have given during that long period. I may say in reference to the excellent speech delivered by Bro. Havers in the temple, when he complimented me that an honour had been conferred upon Freemasonry by my having served so long as Grand Master, that, but I consider Freemasonry has conferred a greater honour on me in electing me for twenty-five times as Grand Master. I can assure you, brethren, that I never conceived that I conferred an honour upon Freemasonry, but I do conceive that Freemasonry has done me a high and unmerited honour in electing me so often as Grand Master, and I can assure you I feel it in the inmost recesses of my heart. I can never do sufficient to repay the good opinion you have formed of me. I wish I could have done ten times as much as I have done. I wish I could have done my duty in a more able and efficient manner; but as far as my talents and time have enabled me, I have done what I believe to be the best. I can assure you that I feel proud of this day; I feel proud of the compliment you have paid me in inviting me to preside at the inauguration of this building at the end of twenty-five years' service. After what has been accomplished for Freemasonry I am fully aware that very little merit or credit is due to me for what has taken place, except that I have done all in my power to build a temple adequate to the wants of Freemasonry, and separate the Craft from the influence of the tavern. By the indefatigable exertions of the brethren who formed the Building Committee, and the good sense of Grand Lodge, this great act has been accomplished, and I trust for the benefit of Freemasons in ages to come. (Hear, hear, and cheers.) And although, I shall not live to see it, I shall bear to the grave a remembrance of the honour conferred upon me in presiding over the great Craft of English Freemasons. I assure you, I most heartily drink success to this building and all concerned in it. (Loud cheers.)

The Grand Master said:—Brethren, it is now my pleasing duty to propose a toast which I am sure needs no recommendation from me to invite your attention. The toast is "The Grand Lodges of Scotland and Ireland." (Loud cheers). That is a toast that is given on every occasion of our great meetings, but it is not given then as now, when we are not only honoured by the presence of the Grand Master of Scotland in person, but we are also honoured by the presence of the Deputy Grand Master of Ireland. If it had been possible, we should have been honoured by the presence of the Grand Master of Ireland, but I have received a communication from him stating that, in consequence of his masonic duties in Ireland it would prevent him from coming over, as he did us the honour of attending on the occasion of laying the foundation stone. With regard to the Grand Master of Scotland, I need not say one word, as he is well-known to the greater part of those present, as one who for so long occupied the post of Deputy Grand Master of England, and I am sure he is worthy of the great acclamations you will cordially bestow upon him. As to Sir Edward Borough, the Deputy Grand Master of Ireland, he has done us the honour to come from Ireland to attend on this occasion in the name of the Grand Master of Ireland, I feel myself gratified by his presence here this day, and I am sure you will drink with all possible honours the toast, which is "The health of the Grand Masters of Scotland and Ireland." (The toast was drunk with loud cheering).

The Earl of Dalhousie, Grand Master for Scotland, said:—Brethren, as your M.W. Grand Master has said, the toast he has just given on ordinary occasions is somewhat of a formal character. I rejoice to find that on this important occasion that we are united together, and I thank you for the way in which the Grand Master of Scotland has been received in the Grand Lodge of England; and brethren I shall make my constituents in Scotland aware of the high honour you have conferred on their Grand Master upon the present occasion. I hope, however, that I do not sever myself when I say that, although sailing under my national colours, you all recognise the old flag under which I formerly fought. Although I have been called upon to fill the masonic throne of Scotland for a season, my masonry dates from England, and England is the standard under which I was made and under which I served. I am old enough to remember the introduction of our Most Worshipful Grand Master to the throne of England, and since he has occupied that post he had been of great benefit to the masons of England in the accomplishment of that great work of which he has this day as it were laid the "keystone." Brethren, let me congratulate you that you have now a temple for freemasonry, not where we celebrate festivities but in a place where we carry on the secret mysteries of the craft, and where only those sacred mysteries will be practised, within the walls. You have not only done that, but you have added a group of buildings, and the magnificent hall in which I am now addressing you. Nothing is more required to make freemasonry in England perfect than that every man should put his shoulder to the wheel and assist in doing what he can. I thank you sincerely for the very cordial reception you have given me this day as the Grand Master of Scotland, and I trust I shall long live in your hearts as Past Deputy Grand Master of England. (Cheers).

Sir E. R. Boroughs, Deputy Grand Master for Ireland, said:—After the eloquent speech of the Right Worshipful the Grand Master of Scotland, I must leave my case in your hands, but I cannot refrain from saying that I never had a greater Masonic treat than being present on this occasion. I think it was about 1830 when I first entered the Apollo Lodge, at Oxford, and although I have risen to high rank in Ireland, yet I can never forget that I first began my career in England. I have to thank you for your hospitality, and when I return to Ireland I shall certainly tell the Irish Masons all I have seen, and the kind reception I have met with. We have a hall which will soon be open in that unfortunate country (Cries of Oh! Oh!), and if any one of you will do us the honour of coming, and seeing us, we will give you a hospitable welcome. The Grand Master of Ireland was obliged to go away, but on Wednesday next, he will distribute the prizes to the children in the Masonic schools, and although Masonry has been denounced in certain quarters, yet the Grand Master of Ireland has written a letter to me, saying that the masonic ball in Dublin was a great success. I thank you most heartily, and when I go back to Ireland, I shall not forget to tell them what excellent fellows the English Masons are. (Applause.)

The M.W. Grand Master:—I now beg to propose to you the health of the Right Worshipful Earl de Grey and Ripon, Deputy Grand Master and the rest of the Grand Officers for the year. In proposing the toast, I regret that the Deputy Grand Master is unable to be present. I received a letter from him yesterday evening, which will account satisfactorily for his absence, which is to the effect that "the Queen will hold a Council this evening, and as Lord President I am bound to attend, therefore it will be impossible for me to be present at the Freemasons Hall." I regret that he is absent, but he could not prevent it. I hope you will join with me in drinking to the Earl de Grey and Ripon, and the rest of the Grand Officers of the year, believing as I do they are all most anxious to serve the Grand Lodge and the Craft to the best of their ability. He coupled with the toast the name of Bro. Frederick Dundas, P.G.W.

The toast was well received.

Bro. Frederick Dundas, P.G. Warden, and a representative of the Prussian Gran Lodge, returned thanks. He said the Craft was greatly indebted to the Grand Master for the manner in which he had for twenty-five years presided over them, sparing no time of his own, and no opportunity to further the interests of the Craft to the best of his ability and the utmost of his power and; he believed if it was known how many times he was absent it would not approach the number of times he was at his post. They could never be too grateful to him for twenty-five years was a large piece in a man's life and there were brethren present, who would remember it for years to come. The Craft was in a languid state when he came in it, compared to what it is now. What was it they. Why not only England alone, but the colonies themselves were alive to the spirit of Masonry. That was the result of the arduous duty undertaken by the M.W. Grand Master which would speak for itself. Every Mason here present was, he felt sure, ready to speak a good word for their M.W. Grand Master. He had asked that his name might be remembered in the breast, but he (Bro. Dundas) believed his name would be remembered for ever. (Hear, hear.) I beg in the name of the Grand Officers to thank you, and assure you it will always be our endeavour to support you.

The Most Worshipful Grand Master:—I now beg to call your attention to the toast of the Provincial Grand Masters who have honoured us with their presence this day. I am glad to see so many around me to day; Bro. Hall has returned thanks already, and therefore I will select another in rotation, which is Bro. Bagshaw. P.G. Master for Essex, but he was anxious that he (Grand Master) should couple another name with the toast, which was that of Bro. Stephen Blair, Provincial Grand Master for East Lancashire, who had lately shown himself to be a true Mason by giving a large sum to one of their Charities. He was sure the brethren would be gratified to see so many Provincial Grand Masters, and amongst them the Earl of Limerick, who was ably carrying out Masonry in a different province. He gave them "The health of the Grand Masters of England," coupling with the toast the name of Bro. Stephen Blair, Provincial Grand Master for East Lancashire.

Bro. Blair said when he came into the room he had little expectation of being singled out to propose a toast, or to return thanks for the Prov. Grand Masters of England, which had been proposed. He believed that the Grand Master appointed him (Bro. Blair) as one of his Provincial Grand Officers soon after he was appointed himself as Grand Master.

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As the great leader, he had been anxious to follow the rules and dictates he had laid down. The M.W. Grand Master had said that he had subscribed handsomely to the Boys' School. He had done so, and he had done it with much pleasure, and he hoped what he had done would be carried on by others in the same way. He knew that they could not have a better institution than the Boys' School, and, if properly carried on, it was in a wrong position in having a debt of £10,000 upon it. Therefore, he endeavoured to put it right, for instead of paying £500 a year in the shape of interest on that debt, they could do far better with the money in assisting the children of their poorer brethren. The brethren had come forward well. He knew that they must have a leader, and he knew that unless he came forward himself he could not expect others to do so. He took the lead, and they followed him. The Boys' School and the Institution for Aged Freemasons, were good charities, and their poorer brethren were relieve in a way that was not done before. Although he did not often see him, yet he followed the Grand Master and endeavoured to carry out what he knew to be the wish of brethren, not only of England but everywhere else, and to assist them by all the means in his power. He had only spoken of East Lancashire, but he would now come to West Yorkshire (hear, hear) and he could bear his testimony to the liberal way in which they supported the Masonic institutions. Should he be required, he should be happy to do more: he hoped that their institutions might flourish as long as he was spared upon this sublunary abode, and for many years after he was gone.

The M.W. GRAND MASTER proposed "The Building Committee," coupling with the toast, the name of Bro. Stebbing.

Bro. STEBBING, Past Grand Deacon, said he regretted that the illness and failing health of Bro. Havers had placed on his shoulders the duty of returning thanks for himself and the Building Committee. At the same time it was some satisfaction to return thanks for him, for the ability and intelligence with which he had carried out his duties as chairman of the Building Committee. It was no slight task to enter upon the building of such an Institution for there were many difficulties to be surmounted, many differences to be smoothed over, and in thus dedicating a temple to Freemasonry they were all deeply indebted to Bro. Havers, and for the success that had been achieved on that occasion, which had been so eloquently alluded to by Bro. Simpson, in the Oration he had delivered that day. On the part of the Building Committee, he said that they were guided by the leading spirit of Bro. Havers, to whom the whole credit was due. He expressed his satisfaction that the building had been begun and completed under the Presidency of their Grand Master, and he took that opportunity of assuring him, after his twenty-five years' service in freemasonry that their hearts were always loyal and true to their chief, that they never wavered towards their M.W. Grand Master, and that those feelings culminated with joy and satisfaction in the completion of this temple. Having paid a passing compliment to Br. Plucknett, he said there was something in freemasonry superior to buildings, superior to palaces, superior to all human institutions; for although they might all pass away, yet Freemasonry, being founded on truth, would endure and never decay.

Some other toasts were given, and the brethren and ladies retired to the Grand Hall, where a selection of music was gone through, and at which the Grand Master, the Earl Dalhousie, and several of the Grand Officers attended.

Bro. F. Spencer acted as Toast-master, and acquitted himself with credit.

The professional singers were:—Madame Bodda Pyne, Miss Agnes, Miss. E. Flower; Bros. Winn, Cooper, Theodore Distin, F. Walker, and Coward.

Taken altogether, the whole affair was a genuine success.

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The following selection of music was performed during the evening:—

DURING THE BANQUET.

1. Grace—"Honos, Laus, et Gloria" . *J. Coward.*
2. National Anthem .. .. .. *Dr. John Bull.*
3. Song—"The harp that once" .. *Moore's Melodies*
   MADAME BODDA-PYNE.
4. Song—"Hungarian Mountain Song" *Haas.*
   MDLLE. CAROLA.
5. Song—"The Mountain Maid" .. *Sinclair.*
   BRO. WILBYE COOPER.
6. Part Song—"I love my Love" .. *Allen.*
7. New Song—"The Sailor's Story".. *H. Smart.*
   MISS PALMER.
8. Song—"Thady O'Flinn" .. .. *Molloy.*
   MISS ANNIE EDMONDS.
9. Song—"Philip the Falconer" .. *Loder.*
   BRO. WINN.
10. Song—"Katey's Letter" .. ..
    MISS SUSAN PYNE.
11. Serenade—"O, by rivers" .. *Ford and Savill.*

IN GRAND HALL.

12. Song—"Should he upbraid" .. *Bishop.*
    MISS AGNES FLOWERS.
13. English Ballad—"I waited till the twilight" ..
    MDLLE. CAROLA.
14. Song—"M'appari" (Marta) .. *Flotow.*
    BRO. WILBYE COOPER.
15. New Ballad—"The old Church" . *Vivien.*
    MADAME BODDA-PYNE.
16. Round—"Hark, 'tis the Indian Drum" .. .. .. *Bishop.*
17. Canzone—"Tic a Tic" .. .. *Haas.*
    MDLLE. CAROLA.
18. Duet—I know a Bank" .. .. *Horn.*
    MADAME BODDA-PYNE AND MISS SUSAN PYNE.
19. Song—"Sing me that Song" .. *Guglielmo.*
    BRO. FIELDING.
20. Song—"When I was young" .. *Chorley.*
    MISS PALMER.
21. Glee—"There is a Beauty" .. *Goss.*
22. Scotch Song—"John Anderson my Jo" ..
    MADAME BODDA-PYNE
23. Song—"O Ruddier than the the Cherry" .. .. *Handel.*
    BRO. THEODORE DISTIN.
24. Old Ballad—"Come, dwell with Me" *A. Lee.*
    MISS ANNIE EDMONDS.
25. Song—"Maid of Athens" .. *Allen*
    BRO. FRED. WALKER.
26. Song—"Where the Bee Sucks" .. *Sullivan.*
    MISS AGNES FLOWERS.
27. Song—"The Village Blacksmith".. *Weiss.*
    BRO. WINN.
28. Part Song—"The Tar's Song" .. *Hatton.*

## ROYAL FREEMASONS' SCHOOL FOR FEMALE CHILDREN.

At a Quarterly General Court, held on Thursday, the 8th instant, the following children were elected:—

| No. on List. | Name. | Votes polled. |
|---|---|---|
| 14 ..... | Aggleton, Sophia ..... | 995 |
| 33 ..... | Clemence, Lucy Kate ..... | 984 |
| 5 ..... | Upton, Jane Robson ..... | 746 |
| 1 ..... | Barrett, Kate Isabella ..... | 698 |
| 4 ..... | Bindon, Clari Rosina A. ..... | 690 |
| 3 ..... | Storry, Elizabeth ..... | 598 |
| 20 ..... | Thorp, Maria Louisa ..... | 588 |
| 7 ..... | Molineux, Alice Ritson ..... .. | 566 |
| 25 ..... | Earle, Mary Eliza ..... | 564 |
| 6 ..... | Wicks, Clara Mercedes ..... | 559 |
| 29 ..... | Barnes, Mary Emma ..... | 559 |
| 13 ..... | Baker, Edith Sarah..... | 551 |
| 9 ..... | Holland, Eliza Allen ..... | 516 |
| 28 ..... | Clark, Frances Clara ..... | 509 |
| 2 ..... | Roberts, Frances Jane..... | 504 |
| 21 ..... | Sherry, Matilda Maria ..... .. | 480 |
| 15 ..... | Claisen, Mary Theresa ..... | 437 |

The following is the list of the unsuccessful candidates, with the number of votes polled by each, which will be carried forward to the next election:—

| No. on List. | Name. | Votes polled. |
|---|---|---|
| 27 ..... | Harvey, Emma Louisa ..... | 418 |
| 17 ..... | Lawrence, Fanny Jane ..... | 402 |
| 23 ..... | Gilchrist, Kate..... | 250 |
| 8 ..... | Palmer, Mary Cornwall ..... | 196 |
| 24 ..... | Bush, Florence Jane .. ..... | 192 |
| 11 ..... | Stone, Martha ..... | 176 |
| 12 ..... | Kelly, Ada Kate ..... | 102 |
| 16 ..... | Belcher, Florence Kate ..... | 94 |
| 10 ..... | Chapman, Ada Gertrude..... .. | 77 |
| 31 ..... | Williams, Mary Elizabeth ..... | 73 |
| 26 ..... | Davidson, Janet Sarah ..... | 27 |
| 30 ..... | Tyler, Maria..... | 13 |
| 32 ..... | Jelley, Mary Jane ..... | 6 |
| 19 ..... | Dawson, Ann Sarah ..... | 3 |
| 28 ..... | Titus, Amelia Charlotte ..... | — |
| 22 ..... | Martin, Henrietta Allithea ..... | — |

# Poetry.

## ON MASONRY.

BY ✠ B.C., 1222.

The spirit prompts, the mind is blank,
Hail Holy Son, by gifts explain
Mysteries now unfathomable.
O thou in whom a glimm'ring light
For love fraternal faintly glows,
Who yearns for knowledge pure and true
Substantially to be expressed,
Come masked unsought, but welcome.
And drink from Wisdom's fount,
Prepared with care, bereft of means direct;
Thy rash advance opposed by peril,
Thy fond retreat still stayed,
By that which bides it work to do,
Midst dangers great, o'er perils path
Still walk secure, through trust in GOD,
Nor fear thy steps to take,
Though darkness cloud thy sight.

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## MEMORIAL HYMN.

*To Craftsmen in the Celestial Lodge above.*

BY BRO. ROB. MORRIS, LL.D., KENTUCKY.

We sing of those who 've gone,
The friends to memory nearest,
Who left our Lodge forlorn
When youthful hopes were dearest;
We drop our voices low,
And tears in silence flow—
They're gone, they're gone, we know,
To the quiet place of death;
To the Silent Lodge beneath,
Where the green sprigs ever bloom,
In the low, low tomb...
Rest sweetly there!
*So mote it be!*

Each mystic grace they had
Our faithful souls have yielded;
The types that made them glad,
Our hearts on them are builded:
The Level, Plumb, and Square—
The Acacia, green and fair,
We dropped it gently there,
In the quiet place of death,
In the silent lodge beneath,
Where the green sprigs ever bloom,
In the low, low tomb...
Rest sweetly there!
*So mote it be!*

We deem not they are lost,
To Faith and Hope no craven,
But, with the white-robed host
Who look in Love to heaven,
We raise our voices high,
And call them to the sky
Who here in darkness lie:—
"From the quiet place of death,
From the Silent Lodge beneath,
Where the green sprigs ever bloom—
From the low, low tomb,
Rise, Brother, rise!"
*So mote it be!*

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ROYAL MASONIC INSTITUTION FOR BOYS. — A quarterly general court of the governors of this institution was held on Tuesday, April 13th, at the Freemasons' Hall, Bro. John Symonds, P.A.G.D.C., occupied the chair. Bro. John Udall moved, "That notice on behalf of the trustees be forthwith given to the mortgagees of the intention to pay off the mortgage of £10,000 on the freehold property at Woodgreen, at the expiration of six months from the date of such notice." This £10,000 was principally collected at the last anniversary dinner, held on March 10th, in answer to Bro. Binckes's (secretary) energetic appeal. The motion having been seconded, was agreed to. The election of fifteen boys from a list of fifty-four candidates was then proceeded with.—*Standard.*

ERRATA.—In our report last week of the Provincial Grand Chapter of West Lancashire, the name "Forster" was incorrectly given as that of the Companion invested Sword Bearer; it should have been *Fowler.*

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## Original Correspondence.

[The Editor is not responsible for the opinions expressed by Correspondents.]

### CHAIR DEGREE.

*(To the Editor of The Freemason.)*

Dear Sir and Brother,—Your correspondent "Leo," in your impression of 3rd inst., seems to be misinformed as regards the Past Master's degree, in stating that it is a side degree in Scotland. *It is not*, being held by the Supreme Grand Royal Arch Chapter of Scotland as the second degree. (Vide S.B.R.A., Chap., Laws, cap. ii., sec. 1.) Brethren receiving the chair degree (on the blue) are not recognised by any lodge of Past Masters in Scotland; moreover, the Grand Lodge does not authorise it. If a brother has received the degree in a lodge of P.M.'s, I hold that he is admissable to any lodge of "regularly-installed Masters." In Scotland, brethren have a right to the (courtesy) title of P.M. through virtue of being ex-R.W.M.'s; but, knowing nothing of the secrets of the degree, would not be allowed to enter a lodge of "regularly-installed Masters."

"Leo" remarks that some lodges in Scotland (old ones) grant the degree of Chair, i.e., P. Master. They have no right to do so, as Grand Lodge does not recognise such a degree, it not being within the pale of "St. John's Masonry." However, he is quite right in his statement, as a good many lodges take upon themselves to give the Chair degree, but also the Royal Arch, under the charter granted by Grand Lodge. It seems to me great laxity on the part of Grand Lodge to allow such spurious working under their Charter. Let Grand Lodge make an example of a few lodges by suspending or recalling charters from lodges working those degrees, then farewell to Chair and Royal Arch (on the blue). AMMI.

### PAST MASTERS AS PRECEPTORS.

*(To the Editor of The Freemason.)*

Dear Sir and Brother,—I have been much struck with the letter of "P.M. and P.Z." in your issue of the 27th ult., and also most cordially agree with your editorial remarks on the same question. As your correspondent invites discussion on the subject, I am tempted to ask you to insert another letter in reference thereto. That it is most desirable to institute one uniform system of working, none I think can doubt; but then comes the question—How is that uniformity to be attained? I have heard many suggestions, and have several times seen the matter mentioned in the *Masonic Mirror*, but I never saw or heard anything which bore on the face of it such a stamp of feasibility as the idea propounded by "P.M. and P.Z.;" and I cannot forbear expressing the opinion that every true Mason should put his shoulder to the wheel and assist to the utmost of his power in the formation of a "Lodge of Installed Preceptors," as I feel persuaded that once let it become an established fact, the great majority of Past Masters will, if I may use the expression of the Pharmaceutists, become "members by examination."

If not presuming too much on your patience, I would throw out a few suggestions, in the sincere hope that they will be taken up and improved upon by those who are much more able to deal with these matters than myself. I would propose, then, that a memorial be got up to Grand Lodge praying our M.W. G.M. to appoint a committee, that they in their turn may be empowered to commission, say, twelve Past Masters to constitute a nucleus for the Board of Preceptors; that this nucleus shall have the power to approve or reject all candidates who present themselves for examination, and shall continue so to act, until by the admission of members its numbers so increase that it can then appoint officers, committees, delegates, &c., as occasion may require. It is true that by this means we are placing men in the position of examiners who have not themselves passed the ordeal, but surely we have sufficient confidence in our Grand Master to know that he would only sanction the appointment of such brethren as he knew to be competent to perform their duties properly. And here let me say that, if this matter is to be carried out well and efficiently, we must let no jealousy or non-Masonic spirit creep in. I know that some may say I am setting up a Board of London Past Masters, when there are many in the provinces equally competent; that it is encouraging a spirit of centralization which ought to be avoided; but my reply is—The movement must be commenced by some one, and in some place, and where so proper as in the precincts of Grand Lodge itself? Besides, we must remember that in a short time the board would contain many provincial P.Ms.'s, who, if not absolutely in the majority, would certainly prove so respectable a minority that their views and opinions would exercise great influence in all deliberations.

After the establishment of the board, comes the question—On what system of working is the candidate for admission to be examined? That this question should have to be asked, shows how great the necessity of an uniform system has become, for I venture to say at the present moment two brethren, who may each be thoroughly good workers, might be found to declare that each knew very little of the proper way to work a lodge; consequently, the only method I can see at present is, that each candidate must most undeniably prove to the board of examiners that he is thoroughly versed in working the degrees, lectures, sections, &c., as usually practised in his province. The consequence would be, we should then get a thorough knowledge of the working of each district, and by taking what is good in some, and refusing what is undesirable in others, we get a system of working at once uniform and good; then, after such ritual had received the sanction of Grand Lodge, it would, of course, become the standard of all future examinations.

Another serious consideration would be the expense and loss of time entailed upon brethren at a distance from London by having to attend personally that they might be enrolled as members of the board; but this difficulty might in a great measure be met by deputing some brother, "well skilled in the ancient charges," to act as a travelling examiner, to meet the expense of which, doubtless, Grand Lodge would contribute an annual sum, while the fees payable by each brother on becoming a member would be sufficient to meet all emergencies.

Independently of the great advantage to the craft generally in having one recognised system of working, the great benefit to ourselves as Past Masters ought to induce all who have attained that high honour to bestir themselves in this matter, and rest not until the desired end is accomplished. The remark made by "P.M." and "P.Z.," that Masters who have, perhaps, most efficiently fulfilled the duties of the chair, are, after their term of office has expired, very apt to grow rusty, is but too true, more especially in those lodges to which no chapter is attached, as, should there be one, they would in all probability be struggling to fit themselves for the honourable discharge of those higher duties to which they are eligible. Let us then lose no time, but each all unite heart and hand to bring to bear all legitimate pressure in high quarters, and our request will quickly meet the response for which we hope.

Apologising for the length of this communication, but trusting that others may take up your space more worthily in ventilation of this important topic,

I am, dear Sir and Brother,

Yours fraternally,

P.M. 200.

*(To the Editor of The Freemason.)*

Dear Sir and Brother,—If by means of the movement originated by Br. Stevens in your columns, uniformity of ritual be obtained, The Freemason will have the honour of having effected the reform which, above all others, is most urgently needed by the Craft.

In a ritual preserved, as that of Masonry is, by tradition only, a gradual deterioration and divergence from the true standard is inevitable. Human memory is fallible, and the mistakes of one generation of officers are adopted as the true and correct version by the next. There are at present no means whatever of regaining the lost standard of correctness, and thus there is a constant tendency to the multiplication of false versions.

The difficulty presented from this cause to an earnest Mason conscientiously desirous of learning thoroughly his duties in the lodge, has been already commented upon in your columns, and would of itself amply justify the demand for a reform in this particular. But the divergence of ritual involves a far graver evil, which has not as yet been put forward. The members of each lodge naturally think their own ritual correct, and any other incorrect. At present the discrepancies are comparatively inconsiderable, but they are daily growing more marked. So long as such discrepancies are allowed to remain, we nourish within the bosom of our Order the seeds of future dissension, which, if suffered to germinate, may in a few years lead to a repetition of the schism, which in the last century split the Order into two contending factions.

In addition to the establishment of the proposed Lodge of Preceptors (which would go far to remedy the evil), I would suggest that the ritual, as settled by such lodge, should be committed to writing and preserved with the archives of the Grand Lodge; and further, that those portions of the ritual as to which secrecy is not only unimportant but absurd (as, for instance, the prayers used in the three degrees), should be publicly printed by authority (as the E.A. charge is at present), for the use of the Craft, thus lightening the task, already sufficiently difficult, of committing the ritual to memory.

Yonrs fraternally,

DELTA.

### OPERATIVE LODGES.

*(To the Editor of The Freemason.)*

Dear Sir and Brother,—I have perused with much interest the recent communications of Bro. Hughan, and also the correspondence of Bro. Yarker. The subject of which they treat is in itself so interesting, that I have ventured to forward the subjoined remarks. The evidence supplied by the Operative Lodges is very valuable, and Bro. Hughan is doing well to disentomb those long-buried minutes and forgotten documents. The more evidence we can collect, the better, as everything tends to throw light on the neglected history and archæology of Freemasonry.

I am, however, inclined to think that Bro. Hughan and other writers of to-day, rate somewhat too highly the value of such evidence in settling the very difficult question of the true antiquity of the various parts of our system. There seems, for some time past, a growing tendency among a class of writers to exalt the evidence afforded by modern minute books, and equally modern rituals, and to set more store by them than they fairly warrant us in doing. Bro. Hughan will not find any written evidence of the second and third degree, most probably, in the Exertica epoch of the revival, and the evidence we shall have only against, must be, I think, indirect, and to a great extent only inferential.

And the reason of this is plain. In the first place, the minutes only refer to the business of the lodge, then, as now, transacted in the first degree, and do not concern themselves, until a much later period, with the ceremonies. Bro. Hughan's suggestion that the terms Master and Fellow were only distinctions in rank, not in degree or secrets, is, however ingenious, inadmissable, because equally repugnant to the most ancient constitutions and to the most modern minutes, even of the operative lodges. In the next place, I cannot help thinking that much may be said about restricting the "raising of masters" to the Annual Assembly. There is undoubted evidence that, in 1742, the custom of the York Grand Lodge was (following, as they averred, ancient usage) to give the third degree in the Grand Lodge Meeting.

I am not aware whether there is any evidence in Scotland of a "Grand Assembly," or whether the history of Operative Masonry there is simply a history of individual lodges. But as there seem traces of a Grand Master, there may also have been a Grand Convention of the Operative Lodges. Whether there be so or not, all that the evidence of the Scottish Operative Lodges proves, so far, is this: not that the second and third degrees did not exist, but that they are not mentioned in minutes referring to business transacted in the first degree.

Bro. Hughan is perfectly correct in the wording of the Regulation 30, in *Harleian M.SS.*, vol. 1942 (by a misprint Bro. Hughan says 1242), but I am of opinion that Bro. Yarker is right, in understanding "Master" there to mean "Grand Master," as a private lodge is never called an assembly, and the rule refers evidently to the Annual Grand Assembly.

Believing then, as I do, that such discussions as these are very helpful to the furtherance of a right appreciation of our true history, and admiring, as I do, the perseverance of Bro. Hughan in this interesting study, and the zeal and abilities of Bro. Yarker, I beg to conclude my humble contribution to-day by subscribing myself,

Very fraternally yours,

LATHOMUS.

P.S.—Equally with Bro. Hughan, I should be deeply interested in receiving any evidence which carries the Masonic Templars back to 1686.

### VERBOSITY IN REPORTS OF LODGE MEETINGS.

*(To the Editor of The Freemason.)*

Dear Sir and Brother,—I was much pleased on reading the remarks in your columns of Saturday, the 27th inst., respecting "Hints to Reporters." As a constant reader of your paper since its publication, and likewise that of your contemporary, "The Freemason's Magazine," I can only confirm the statement of your correspondent by saying that I have repeatedly heard complaints made by the brethren of this locality as to the dry, tedious, and uninteresting reports from the generality of the lodges.

I would respectfully suggest, Bro. Editor, that the object of such reports would be sufficiently attained by inserting a list of the names of the brethren, with that of their lodge, as they take their respective degrees.

To the report of one of our Stockton lodges which appeared in your edition of the 20th inst. I think the remarks above-mentioned are particularly applicable, as I noticed the same tedious details of the working of the lodge, with only the following additional, but invidious remark:—"Which is composed of members with whom it is at once a pleasure and a privilege to meet, *we wish as much could be said of every lodge in the province.*"

This evidently has been written by a visiting brother to the Stockton lodge, who, no doubt, wished to pay its brethren a very flattering compliment; at the same time, he should be reminded that he ought not to do so at the expense of the good name of the other lodges in the district.

I am, dear Sir and Brother,

Yours fraternally,

March 31st, 1869. P.M.

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## PAPERS ON MASONRY.

By a Lewis.

### IV.—MASONRY AND CIVIL OBLIGATIONS.

"For he embarketh himself to set sail with a west-north-west wind, every one in heaps did cast into the ship gold, silver, rings, jewels, spices, clouzs, and aromatical perfumes, parrots, pelicans, monkeys, civet cats, black-spotted weazels, porcupines, &c. He was accounted no good mother's son who did not cast in all the rare and precious things he had."—RABELAIS, Gargantua Book, i. 50.

It might seem strange to the reader to see at the head of this paper a quotation from an author who shares with Lucian, Aristophanes, and a few others a rare reputation for whimsicality joined with wisdom. But to the Mason, the writer is disposed to think, the words will be found applicable. Indeed it is more than likely that Rabelais, who wrote his inimitable budget of fun and satire at a very solemn crisis of the world's history, was himself a Mason. Perhaps, among his wide experience, this honourable body had claimed him; for there are other important allusions in his works to the necessity of charity and prudence. In a very cautious way he, in the directions given for the erection of the Abbey of Theleme, symbolizes many important truths of the Order. Monks are stigmatised as being *mal-nez* (of ill-bred disposition, or with bad noses), whereas those admitted to the androgyne establishment of Theleme were to be *bien naturez, bene nati*, well-born, the reverse of *malnez*, ill-born or disfigured in person. See the fifty-third chapter of the first book of Gargantua.

At the time when Rabelais wrote, the whole of society was in the throes of emergence from the thraldom of the letter arriving at the better condition of the spirit. It was his object, therefore, as it should be that of every good citizen, to promote throughout the world what is to be found in a lodge "just, perfect, and regular."

It is well known in the annals of Masonry that the wandering guilds who travelled from country to country, and built the sacred structures in which the exoteric communities adored the G.A.O.T.U., in defiance and grim mockery of priestly rule, mingled sarcastic emblems indicative of their solemn protests against priestly arrogance and evil-doing with those symbols enjoined by tradition and consecrated by Faith. From this time forward a deadly animosity has reigned in the hearts of Roman Catholic authorities against the Order. Hence the various fulminations of the Vatican directly against Freemasons.

The superstitious priests who held up the sacred branch, unintelligible to them from their crass ignorance, did not dare to remove these evidences of Masonic playfulness from the edifices raised for them by their opponents; therefore they remained in grim parabolic manner on the walls of the cathedrals, abbeys, and churches. Let those who can read, read, and be certified of this important truth.

But henceforward there arose a cry that Freemasons desired to subvert that society which in truth, by precept and example, they only sought to remodel. A charge, therefore, was easily instituted by the possessors of temporalities, that the Masons were foes to civil as well as religious liberty. This, however, is answered by the fact that of all things you may speak in a lodge—except religion and politics. Masons are more peculiarly bound to respect civil and political institutions than other men, but they cannot avoid sharing special political sympathies with the mass of mankind. Hence their ordinances enjoin the most scrupulous respect for that which exists, with the most heartfelt hope of gradual and orderly improvement in every direction.

In the family, Masons are taught to restrain their passions, to respect the ties of blood, and to enforce by precept and example the rules of temperance and good report. In the State, Masons are enjoined to have confidence in the appointed rulers and princes under whose guidance and government they find themselves; and to be a Mason, in the true sense, is to be a patriot of the purest character.

Thus it happens that a Mason entering the military state is ready, independent of other considerations, to encounter everything for the honour of his country. As a sailor, he shrinks from no danger that may be necessary to increase the security of his native land. As a minister of religion, he seeks to enlarge the boundaries of morality and true humanity; as a merchant, to increase the wealth of his country without offence or rapacity. As a husband and father, a son or brother, his duty is plain and straightforward; and while he more peculiarly respects and cherishes those to whom he is allied by the tie of Light, he is led to extend the hand of humanity to those beyond. "Many are called, but few are chosen."

Those who say that Masons have no such duties as these, or that they seek mere self advancement, are far from the truth of the matter, and can only be pitied.

What has been written above may appear eulogistic, and indeed it is so, but it is no more than the fact, nor while the sacred landmarks remain can Masons act otherwise than thus. Of course there are individual exceptions, alas! to this rule, and some of the legends of the Order point to sad instances of this, but as evil has a mysterious though necessary existence, so occasional instances of erring brethren are to be found. But, as in the world, these do not pass without censure or punishment. If, however, a man on becoming a Mason is not ready to do as Alpharbel, King of Canarre, is represented as doing in the merry romance of Rabelais, he can never be a Mason "in spirit and in truth." CRYPTONYMUS.

## DIVULGING THE MASONS' WORD.

The following amusing anecdote is taken from the Weston-super-Mare *Gazette*:—

Curiosity and timidity are two important traits in the character of Ralph Sloogey. The former quality some years ago made him desirous of learning the secrets of the Masonic fraternity: but as he had heard that hot gridirons and pugnacious goats with sharp horns are made use of during the ceremony of initiation, to satisfy himself on this point he endeavoured to "pump" an intimate personal friend, Jacob Sleeton, whom he knew to be a Mason. For a long time Ralph tried to worm out something concerning the fraternity; on every possible opportunity he would renew the attempt, until at last Jacob became offended with Ralph's persistency, and determined to punish him. Early one morning, as Ralph and Jacob were hurrying to their respective places of business, the former renewed his inquiries. "I'd give fifty dollars if I knew the signs and password. If you tell me about the password and grip, I'll promise never to ask you another word about Masonry. Come now, Jacob—you've known me since I was a boy, and you ought to be aware that if I am a little curious, I never blab. Will you tell me? Surely you don't doubt your old school-fellow? Out with the password, and I promise you that I'll be mum as a mouse."

When Ralph had completed his request, which was spoken in a loud tone, Jacob turned his head, thinking that the words might have been overheard by a gentleman who happened to be walking behind them.

This gentleman proved to be a Mr. Hinslow, who, a few weeks before, had been dismissed from his position as keeper in the Bellevue Hospital, charged with stealing spoons. The charges against Mr. Hinslow had not yet been formally proved; but a committee of the Common Council were to inquire into the facts of the case at an early day, and Jacob had been appointed a member of that committee.

The last question propounded by Ralph angered Jacob, and as he turned his eyes and beheld the man who had the stolen spoons, an idea instantly entered his mind. He conceived an admirable plan for punishing Ralph, and resolved to immediately put it in execution.

"If I tell you the password," said Jacob purposely slackening his pace to allow Mr. Hinslow to pass before them; "if I tell you the Masonic password, you promise never to divulge it—not even to a brother."

"Never!" exclaimed Ralph exultingly, thinking that at last his curiosity was to be satisfied.

"Upon your soul you swear it?"

"Upon my soul I swear it!" responded Ralph.

By this time Mr. Hinslow had passed on before them, leaving Ralph and Jacob about three yards behind.

"You'll never utter it in the hearing of man, woman, or beast?" asked Jacob.

"I solemnly swear."

"I think that I can trust you. Well, Ralph, I am about to make known to you one of the great secrets of Masonry. When you wish to form the acquaintance of a Mason, all you have to do is to whisper in his ear the mysterious password. That password is—SPOONS!"

"*Spoons!* O that be——!" ejaculated Ralph.

"I tell you truly—the Masonic password is spoons."

"Spoons! Ha! ha! ha!" and Ralph made a feeble attempt to laugh. "Spoons!—that's a strange password! You must think that I am a confounded fool."

"I am in earnest Ralph. When Masons get into difficulty, and need assistance, they roar out the word 'spoons' three times. Were you to say 'spoons' three times, even here in the public street, and a Mason should hear you, he would immediately rush to your assistance, thinking that you needed it."

Ralph did not believe him; and to show that he could not be so easily gulled, he roared out, at the top of his voice, "Spoons! spoons! spoons!"

Ere the second syllable had passed his mouth, Mr. Hinslow turned round and faced Ralph.

"You said 'Spoons,' did you? Take that—and that!" As he spoke, Hinslow struck Ralph between the eyes, and then under the ear, the second blow lifting the inquisitive man off his feet, so that he staggered and fell to the pavement, completely stunned.

"I'll give you spoons!" roared the excited Hinslow, as he advanced and repeatedly kicked the prostrate man. As Ralph made no effort to rise, the enraged Hinslow soon tired of kicking him, and slowly passed on, occasionally looking behind to see if Ralph were following to obtain satisfaction.

Ralph did not require satisfaction, thinking he might get too much of it; so he prudently postponed returning to consciousness until his enemy had disappeared.

As he rose to his feet, he said to Jacob in a subdued tone, "Why did that man strike me?"

"Because you uttered the Masonic password, but could not respond to the countersign. He is a Mason; and, as he was solemnly bound to do, immediately answered the password by making the countersign with his hand. You were unable to answer his countersign, and for that reason he knew you to be a clandestine Mason—a man who has learned the secrets in an improper way. Therefore it was his duty to chastise you. Your life may yet be forfeited for that indiscretion."

"My life! By all that is good, I thought you were only humbugging me when you said that 'spoons' was the password."

"Sh-h-h! Beware!" said Jacob, putting his hand on Ralph's mouth. "Never utter that word again. Masons are ubiquitous, and you might lose your life. As it is, you are in danger: for all the lodges in the city will be immediately convoked to adopt measures that may discover the man who has betrayed them. My life as well as yours, is in jeopardy. Promise me that you will never again utter that password."

"And so 'Spoons' is the password!" Ralph was at last convinced that his old friend had been telling truth. "Well may I be broiled on a Mason gridiron and turned with a red-hot trowel if ever I halloo 'spoons' again!"

Ralph has most religiously kept his word. Should he need a spoon while at table, he now asks his wife for a "sugar-shovel," fearing that if he mentioned the proper name of the required article, some pugnacious member of the mystic brotherhood might respond to the Masonic password.

## METROPOLITAN MASONIC MEETINGS

*For the Week ending April 24, 1869.*

### Monday, April 19.

Lodge No. 1, "Grand Masters," Freemasons' Hall.
" 8, "British," Freemasons' Hall.
" 21, "Emulation," Albion Tavern, Aldersgate-st.
" 58, "Felicity," London Tavern, Bishopsgate-st
" 185, "Tranquillity," Radley's Hotel, Blackfriars.
" 720, "Panmure," Balham Hotel, Balham.
" 907, "Royal Albert," Freemasons' Hall.
" 1201, "Eclectic," Freemasons' Hall.

### Tuesday, April 20.

Board of General Purposes, Freemasons' Hall, at 3.
Lodge No. 73, "Mount Lebanon," Bridge House Hotel, Southwark.
" 95, "Eastern Star," Ship & Turtle Tavern, Leadenhall-street.
" 162, "Cadogan," Freemasons' Hall.
" 194, "St. Paul's," Terminus Hotel, Cannon-st.
" 435, "Salisbury," 71, Dean-street, Soho.
" 857, "St. Mark's," Horns Tavern, Kennington.
R.A. Chapter, 119, "Mount Sinai," Anderton's Hotel, Fleet-street.
" 186, "Industry," Freemasons' Hall.
Metropolitan Chapter of Instruction, George Hotel, Aldermanbury; Comp. Brett, Preceptor.

### Wednesday, April 21.

General Committee of Grand Chapter, Freemasons' Hall, at 3.
Lodge of Benevolence, Freemasons' Hall, at 7.
Grand Steward's Lodge, " "
Lodge No. 30, "United Mariners," George Hotel, Aldermanbury.
" 140, "St. George's," Trafalgar Hotel, Greenwich.
" 174, "Sincerity," Cheshire Cheese Tav., Crutched Friars.
" 190, "Oak," Radley's Hotel, Blackfriars.
" 700, "Nelson," Masonic Hall, William-street, Woolwich.
" 969, "Maybury," Freemasons' Hall.
" 1150, "Buckingham & Chandos," ditto.
" 1159, "Marquis of Dalhousie," ditto.
Mark Lodge, "Bon Accord," Freemasons' Tavern.

### Thursday, April 22.

House Committee, Girls' School, at 4.
Lodge No. 66, "Grenadiers," Freemasons' Hall.
" 99, "Shakespeare," Albion Tav., Aldersgate-st.
" 766, "William Preston," Anerley.
" 858, "South Middlesex," Beaufort House, Fulham.
" 1056, "Victoria," George Hotel, Aldermanbury.
R.A. Chapter, No. 534, "Polish National," Freemasons' Hall.

### Friday, April 23.

House Committee, Boys' School.
Lodge No. 181, "Universal," Freemasons' Hall.
" 197, "Jerusalem," ditto.
" 569, "Fitz Roy," Hon. Artillery Company, City-road.
" 861, "Finsbury," Jolly Anglers, Bath-street, St. Luke's.
Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
Stability Lodge of Instruction, Guildhall Coffee House Gresham-street, at 7.
Metropolitan Lodge of Instruction, George Hotel, Aldermanbury, at 7.

### Saturday, April 24.

[Nil.]

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## CELESTIAL MYSTERIES.

By Bro. Henry Melville.

We have received a note from Bro. Henry Melville, enclosing a copy of an Astrolabe discovered at Nineveh by A. H. Layard, Esq., M.P., from which Bro. Melville deduces certain facts of an interesting character to the Masonic fraternity, and he desires us to make known the result of his investigations in the columns of The Freemason. This we are quite willing to do, but we cannot help remarking that a little reflection would have convinced Bro. Melville of the inutility of publishing the letters of the Deputy Grand Master, Earl De Grey, and the Grand Registrar, Bro. McIntyre, coupled with the commentaries which Bro. Melville has made upon them. There is not a member of the English Craft who is not proud of Lord De Grey's connection with the Order, but it is manifestly unfair to expect that a Cabinet Minister, like his Lordship, occupied with the cares of State, can devote the time required to master the details of abstruse symbolism, which Bro. Melville acknowledges entailed upon himself nearly forty years' of labour to unravel. The following is an extract from Bro. Melville's explanation of the celestial mysteries :

The undersigned, for many years, has been residing in Australasia, where his attention was first directed to the research after the "long-lost mysteries" of masonry. During a period of nearly forty years he has been so engaged, under difficulties that few, he believes, would have had the perseverance to surmount: but the subject itself he found to be so alluring, so full of startling facts, and those, too, subversive of all preconceived ideas entertained by the modern world of intelligence, that the pursuit became a pleasure he could not resist; and now, after almost a life-time of labour, he can confidently say that he has succeeded in unravelling the deep mysteries of the ancient sages, both oriental and occidental!

The undersigned traced this celestial figure in Melbourne, from a drawing in Mr. Layard's work on Nineveh. He, at first, considered it an ancient Astrolabe, but finding that *the points on the circle* did not correspond to the requirements of an Astrolabe, he laid the tracing aside, thinking that probably light would be thrown upon it at some future period. The expectation has been realised, for, on his arrival in England, he found in the Assyrian Gallery of the British Museum, in *basso relievo*, the figure from which Mr. Layard obtained his drawing; but, on comparing the drawing with the slab, he found Mr. Layard's copy incorrect, and was pleased to find that the Assyrian monument was in reality, as he had first supposed, a perfect Astrolabe.

Every reasoning mind will admit, there must be some occult or hidden meaning in these symbolic representations, but the means by which such mysteries were formerly read are totally unknown to the present learned. As before observed, the undersigned has recovered the knowledge, and by the scientific use of masonic keys on Jamieson's celestial planespheres, the whole of the Egyptian and Assyrian monuments can be easily interpreted. The figures are all either simple or compound astronomical symbols, and being pictorial cannot be misinterpreted. Very different it is with the Cuniform writings engraved upon them, the characters of which are anything but pictures, and hence the difficulty of interpretation.

Mr. Layard, in his work, speaking of the Assyrian marble, says it is "*The interior of a castle* (a ground plan) and pavilion or tent." What resemblance there is to the ground plan of a castle it is very difficult to determine, nor does the space occupied by the horses look much like a pavilion or tent. Mr. Bonomi gives a wood-cut of the Astrolabe, but it is most incorrectly drawn.

The cross-bars within the circle are the equinoxial and solsticial colures. The circular belt is the ecliptic, and on it are 52 points on the slab, but in Mr. Layard's drawing there are only 50 points. The 52 represent the weeks of the solar year. On the outer rim of the ecliptic circle are thirteen houses, apparently with chimnies; on each of these projections are four points, denoting the 52 weeks of the lunar year of thirteen months. The figures interior to the ecliptic are symbolical of the seasons, and when the allegorical reading of the Assyrian mysteries is understood they will be found to be very energetic. The pavilion, as Mr. Layard calls it, has four horses, the animals have on their head-stalls or bridles, and are typical of *solis-statio* at the winter solstice in Capricornus. Mythology gives four horses to the sun; they are named Aeous, Aethon, Phlegon and Eolus or Lucifer. Phlegon means "burning," and Lucifer "that brings fire or light." There were horses of fire and a chariot of fire when Elijah, meaning "the strong Lord," went up to heaven in the whirlwind. On the Assyrian slab in question there is not any chariot, but there are many chariots whirling with great speed on the slabs adjoining. Solomon had horses out of Egypt, "they fetched up a chariot and a horse out of Egypt for the kings of Syria," but Josiah, which means "fire of the Lord," took away the horses that the kings of Judah had given to the sun, and burned the chariots with fire." In the sacred writings, Astro-mythological horses are not unfrequently mentioned. In Zechariah there are four chariots with horses referred to—in the first chariot, the horses are red; in the second, black horses; in the third, white; and in the fourth, grisled or spotted black and white. In Revelations there are likewise four horses; white, red, black, and pale.—"He that sat on the white horse had a bow, and a crown was given unto him." Death sat upon the fourth and last—the pale horse. These four horses are registered in the heavens, and can be seen in any celestial atlas or on any celestial globe. The first, Sagittarius, the man invariably has a bow in his hand, and in Jamieson's coloured atlas the horse is represented white,—a worthless crown of victory is given to the constellation, it is Corona australis, and the Budhists place this crown upon the head of the horseman; the second horse is Pegasus, pictured red; the third horse is now called Monoceros, and is pictured black; and the fourth and last, Centaurus, is pale or grisled. Centaurus was formerly known as Jacchus, or Bacchus, or Dionysius; and the common Christian era, as settled by Dionysius, began on the first of January,—the Savour's birth-time exceeding that of the Dionysian era by four years. This is astronomically recorded, and can be mathematically demonstrated.

The masonic astronomical keys are still religiously preserved by the Royal Arch Companions, they are now know as the triple tau and double triangle. . . . The double triangle "scratched, stained or engraved" on a tracing board and placed upon a southern celestial planesphere, when moved in accordance with the laws governed by the Assyrian Astrolabe, will prove the demise of Dionysius to be on the last day of the year, the 31st of the tenth month, or December. As the white horse is symbolical of the opening of the year on the 1st January, so is Centaurus, or Dionysius, the emblem of the death of the year—or rather the alpha and omega, a point between the 31 December and the 1st of January. Then, in Egyptian theology Osiris is entombed, and the infant Horus arises, four years older than the common Dionysian era.

*(To be continued.)*

## PROCEEDINGS OF THE TWO GRAND LODGES OF ENGLAND IN RATIFICATION OF THE UNION, 1813.

*(Continued from last week.)*

England—a proof of the disinterested spirit by which His Royal Highness has been actuated through the whole of this concern, so important to the cause and interests of Masonry throughout the world. And further to beseech His Royal Highness to be graciously pleased to sit for his picture in quality of their Grand Master, that the same may be placed in the Hall of the United Fraternity."

Upon motion made and seconded, it was also resolved unanimously—

"That the cordial thanks of this Grand Lodge be given to the Right Worshipful Brother Thomas Harper, Deputy Grand Master, for his indefatigable, zealous and honourable conduct during a period of more than twenty-eight years that he has been an Officer in this Grand Lodge; but more especially for his constant and unwearied attention for the last thirteen years, in the discharge of the arduous and important duties of Deputy Grand Master."

"That the especial thanks of this Grand Lodge be given to our Right Worshipful Brother, Past Deputy Grand Master Perry, for the very distinguished services which he has at various times and for a series of years rendered to the Craft.

"That the members of this Grand Lodge are led to the performance of this duty, peculiarly gratifying to them, from the high sense they entertain of the purity of the principles from which he has acted, from their unqualified admiration of the talents and eloquence which he has constantly displayed in their behalf, and from the pleasing anticipation of those happy and glorious consequences which his exertions have so eminently contributed to produce."

The Grand Lodge was then closed with holy prayer till St. John's Day next, to meet at Freemasons' Hall, at eleven o'clock in the forenoon.

The Abbot's Way.—Whether the so-called "Abbot's Way," in the turbaries of Somersetshire, belongs to Ancient British times, as some suppose, or was constructed, as its name implies, by some abbot of the neighbouring monastery of Glastonbury, I am in no position to determine. It is now buried about two yards beneath the Turf Moor, and is composed of birchen poles, each a yard long, split, and pegged close together. Pity but some antiquarian society would undertake to once more lay it open to daylight, and use every exertion to ascertain whether it belongs to Celtic or to mediæval times.—*The History of the Stockton and Darlington Railway*, by Bro. George Markham Tweddell, F.R.S.N.A., Copen.


## Agents.

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POPLAR: Bro. Samuel Chivers, 269, High-st.

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CORK: Bro. Samuel Wood, 46, Patrick-street; Agent for the South of Ireland.

DEVONPORT:
Bro. J. R. H. Spry, 100, Fore-street.

DUDLEY: Bro. Jas. Foster, 102, Hall-street.

DUNDEE:
Bro. C. D. Chalmers, 10, Castle-street.

DURHAM: Bro. R. Cooke, 1, Silver-street.

GLASGOW: Bro. John Davidson & Co., 170, Buchanan-street.

GREENWICH: 2, London-street, Opposite Orchard's Dining Rooms; and Bro. J. L. Winn, 8, Greenwich-road.

GUERNSEY:
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IPSWICH:
Bro. C. T. Townsend, Masonic Hall.
" C. Davy, 8, Upper Brook-street.

ISLE OF MAN:
Bro. W. Kneale, 38, Duke-street, Douglas.

KILMARNOCK: Bro. James McKie.

LANARKSHIRE: Bro. W. Cray, Coalbridge.

LEOMINSTER: Bro. S. Partridge.

LIVERPOOL:
Bro. Joseph Wood, 18, Norton-street.
Bro. Edward Howell, 26, Church-street.

LUDLOW: Bro. E. J. Partridge, 58, Broad-st.

MANCHESTER:
Bros. J. & E. W. Jackson, 62, Corporation-st.

MARGATE: Bro. W. C. Brasier, 37, High-st.

NEWCASTLE-ON-TYNE, SHIELDS, and ALNWICK: Bro. W. E. Franklin.

NORWICH:
Bro. R. Jeary, 70, St. Stephen's-street.

PAISLEY: Bro. Reid, High-street.

PEMBROKE DOCK:
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## THE LESSONS OF PROSPERITY.

A Famous general of old having been congratulated upon the splendid appearance of his troops at a review, as they marched past with drums beating and colours flying, coolly rejoined, "Yes, they look well; but I have seen them look better at the mouth of a breach, when their only music was the whiz of cannon-balls." In other words, the warrior chief looked beyond the mere martial display, and thought more of the results to be achieved by the discipline and valour of his soldiers.

The great army of Freemasonry is just now marching through the habitable globe, amid the pæans of applauding multitudes, which drown the feeble voices of its foes. Men from all sides are hastening to join its glorious array, and to enrol themselves under its banners of Freedom and Progress. Nobles and kings, judges and statesmen, merchants and citizens, alike press forward in the race, and, one after another, take their places in the phalanx of good men and true. The officers look on with complacency—elated by such unmistakable signs of prosperity—and all who offer their services are welcomed. But the sagacious leader who has tested the worth of his men by actual deeds, and who desires to maintain the *prestige* of his army, views with dismay the rapid accession to his ranks of recruits unfitted by previous habits or by physical imperfections for the rough duties and toils of a campaign. He appreciates more the men who have accomplished their tasks amidst difficulties and dangers, than those who uplift the flag and draw the sword when earth and heaven rejoice in the sunshine of peace. In like manner we contemplate with distrust and alarm the indiscriminate manner in which thousands have lately been added to the members of the Craft, without that due examination into their moral characters which is as essentially requisite to a high-toned organization as the most rigid scrutiny into physical fitness can possibly be to a corps of picked soldiers. The badge of a Freemason is not to be lightly conferred upon all who seek it—the work is not to be entrusted to unworthy hands. It is not by numbers that we shall augment, or even preserve, the influence which justly attaches to pure motives and noble aims; it is not beneath the smile of prosperity, nor the thunder of men's applause, that we shall best achieve the objects of the Fraternity. Let us remember that the Craft should be composed of a select and disciplined body of far-seeing men, upright in their conduct and patterns of morality to their day and generation.

The Order already links the world in a golden chain of union—its mysteries are celebrated in every land; its children meet on every shore. What we now require most of all, is, to concentrate our strength, and to accomplish the lofty mission of our brotherhood. The day may come when the prosperous rays which now gild the pomp and pageantry of Freemasonry shall be forgotten in the threatening clouds of adversity; the day may come when the vain and fickle multitude will judge us by our professors, and not by our principles. Let us, therefore, be wise in time—let us look beyond the immediate jubilation of success, and choose only those as our brethren and companions upon whose integrity and steadiness we can rely for support, and who will neither join the camp of the enemy nor shrink from their colours in the day of battle.

Sustained by the allegiance of true men, symbolised by deeds of benevolence and affection, and robed in the imperishable vestments of truth, Freemasonry shall thus acquire greater renown, and wider empire over the hearts of men—standing forth, to all ages as a teacher of faith in the great Architect of the Universe, of hope in immortal salvation, and of charity towards all mankind.

## Reviews.

"*The Voice of Masonry;*" Chicago, Illinois.

We are favoured by our friend and brother, W. J. Hughan, who is the corresponding editor for England, with a copy of the above admirably-conducted monthly magazine, but as we have arranged to be supplied with copies of every Masonic journal or periodical published throughout the globe, we will defer presenting our readers with suitable extracts from "The Voice of Masonry" until they can form part of our contemplated series of reports of Masonic doings in "every country and every clime."

"*Freemason's Calendar for the Province of Durham,* 1869." Published by Bro. R. Cooke, 8, Silver-street, Durham; and by Bro. G. Kenning, 3 and 4, Little Britain, London, E.C.

This neat little work is edited by our esteemed brother, W. Brignall, jun., 30°, whose zealous labors in the cause of Freemasonry are well known; and we gladly greet him now as a fellow-worker in the fields of literature. Every information respecting the meetings of lodges, chapters and encampments in the province will be found in this Calendar, which is evidently most carefully compiled; and lists of the officers of the Grand Lodge and Grand Chapter of England, with the dates of their meetings for the year are also furnished. To brethren travelling northwards this Calendar will prove a most useful and interesting companion, and among the members of the Craft in the province of Durham it will doubtless take rank as a safe and inexpensive Masonic guide.

## MASONIC PREFERMENTS.

Her Majesty has been pleased to confer the honour of knighthood on Bro. Michael Costa, 33°, Past Grand Organist of the Grand Lodge of England, who is deservedly esteemed and respected in the musical world.

Bro. Capt. Frederick W. Woodall, of the Royal Sussex Lodge of Hospitality, No. 187, Bristol, and a member of the Concord Red Cross Conclave, No. 8, Jersey, has been promoted to a majority in the Royal Elthorne Light Infantry Militia.

THE RED CROSS OF ROME AND CONSTANTINE.

The Right Hon. the Lord Kenlis, G. Sovereign, has appointed the Illust. Bro. Colonel W. J. B. McLeod Moore, 33° (Grand Prior K.T.), as Chief Inspector General for the Dominion of Canada, with authority to appoint Inspectors General of Division throughout the Dominion. The Illust. Bro. Robert Marshall, 32° (G. Supt. of R.A. Masons), has also been appointed Inspector General for New Brunswick; and the Illust. Bro. Captain J. J. Lundy, 32°, Inspector General for Midlothian, Scotland.

The "Freemason's Calendar" for the province of Durham for 1869, edited by W. Brignall, jun., can now be had of the following agents:—

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| Bishop Auckland . | „ | W. J. Cummings. |

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# Reports of Masonic Meetings.

## THE CRAFT.

### METROPOLITAN.

*Lodge of Justice, No.* 147.—At the White Swan Tavern, High-street, Deptford, on Wednesday, April 14th, the last meeting of this old lodge was held. Bro. R. G. Batt, W.M., presided, and there were present, Bros. J. Percival, S.W.; J. Whiffen, J.W.; J. Lightfoot, P.M., Treas.; H. Bartlett, I.G.; C. G. Dilley, D.C.; J. L. Winn, P.M., Tyler; J. Patti, G. Hall, J. Cavell, and G. Chapman, P.M.'s; G. Gilbert, J. J. Pitt, J. Ponder, B. Coltar, G. Dukes, G. T. Brown, G. Waterman, W. Andrews, P.M.; S. R. Speight, F. Golding, W. Shaw, J. Roper, S. Juppa, J. Miles, W. Scott, W. Ward, and others. Visitors, Bros. G. Brown P.M. (Treas. 169), H. Whittle (S.W. 871), J. Barrett (J.W. 871), J. R. Tustin (869), and others. The only work done was passing Bro. H. Bunning to the second degree, the ceremony being very well rendered. The usual good banquet followed.

*Lodge of Tranquility, No.* 185.—This influential lodge met on Monday last, under the presidency of the highly-esteemed W.M., Bro. Holbrook, when a joining member was elected, and a vote of £30 from the Charity Fund to an unfortunate member was confirmed; after which the Brethren adjourned to one of Bro. Hart's (Radley's) usual excellent banquets, and the evening was enlivened by some choice songs by the S.W., Dr. Biegel, and other brothers.

*Nine Muses' Lodge, No.* 235.—The regular meeting of this old lodge was held on Tuesday, April 13th, at the Clarendon Hotel, Old Bond-street, Bro. J. M. Clabon, W.M., presiding. There was one initiation. A capital banquet followed. Among the visitors were Bros. J. Hervey, G.S.; H. Muggeridge, P.M.; and Bro. the Rev. Henry Bartlett, Grand Orator of Canada, who delivered a splendid speech, which was attentively listened to.

*Panmure Lodge, No.* 720.—This rising suburban Lodge met at the Balham Hotel, Balham, on Monday, the 19th instant, Br. J. H. Gates in the Chair. The Lodge was opened in the first degree, and the minutes of the previous meeting were read and confirmed. Mr. Charles Richard Huntley and Mr. William Withall were initiated into the mysteries and privileges of ancient Freemasonry. The Lodge was opened in the second degree and Br. Ford was passed to the degree of Fellow Craft. The Lodge was then closed in the second degree. The ballot was then taken for W.M., Treasurer, and Tyler for the ensuing session, when Brs. John Baptist Wolpert, John Thomas, P.M., and Bradley, were unanimously elected. A Past Master's jewel was, by the unanimous vote of every brother present, voted for the retiring W.M. The manner in which the proposition was received clearly showed the estimation in which Br. Gates is held in the Lodge. The Lodge was then closed, and the brethren retired to a banquet provided in Br. Lilley's usual style. The W.M. gave the usual toasts, which were severally responded to—that of the "Visitors" by Br. Robert Daly, W.M., 1044. The meeting was enlivened by several songs from Brs. Young, Wolpert, &c.

*Royal Albert Lodge, No.* 907.—The brethren of this lodge met on Monday at Freemasons' Hall, Bro. Charles Chard taking the chair of King Solomon for the last time as W.M., previous to his retirement from office. Bro. Chard was supported by his officers, namely Bros. Henry J. Lewis, S.W. and W.M. elect; J. Vaughan, J.W.; T. Morton, S.D.; A. E. T. Worley, J.D. and Sec.; C. Vidler, I.G.; also by P.M.'s J. Smith, Treas.; T. Lewis, G. Purst.; W. H. Farnfield, J. A. Farnfield, and Watson. The lodge having been duly opened, and Bro. W. J. Mitchell having shown that he had made sufficient progress in the F.C.'s degree, was raised to the sublime degree of a M.M. After resuming to the first degree, Bros. Bryan, T. H. Miller, G. E. Webber, and W. Lutwyche passed their examination as E.A.'s, and were afterwards duly passed to the second degree. Bro. J. Smith then presented the W.M. elect to the W.M., as having been unanimously chosen by the brethren to fill the high position of W.M. of the lodge for the next twelve months. Bro. Lewis having replied to the usual questions, and the brethren below the chair retired, a Board of Installed Masters was formed and Bro. Lewis was regularly installed by Bro. Chard as W.M. of the Royal Albert Lodge, to the satisfaction of all the brethren. The other formalities having been gone through, Bro. Lewis appointed his officers as follows: Bros. J. M. Vaughan, S.W.; T. Morton, J.W.; J. Smith, Treas.; A. E. T. Worley, S.D. and Sec.; C. Vidler, J.D.; J. Dennis, I.G.; and Daly, Tyler; delivering appropriate remarks to each as they received their collars at his hands. The address to the Master was then most satisfactorily delivered by Bro. Chard, I.P.M.; that to the Wardens by Bro. W. H. Farnfield, P.M.; and to the brethren by Bro. P.M. J. A. Farnfield. The labours of the evening being ended the brethren adjourned to the banqueting table, where a larger array of masonic celebrities met than has occurred since the constitution of the lodge. Included among the visitors were, Bros. W. Farnfield, P.Ast.G.Sec.; W. Ough, Asst.G.Pur.; P.M.'s Willey, 9; Marsh, 28; Pryor, 177; Walters, 73; Dones, 108; and Bros. Rawlins and Williams, 34; Turner, 186; Prince, 107; Keep, 118; Motion, 453; King, 948; Duffett, 1139; Dixon (Robert Burns). The brethren were also glad to welcome among them Bro. Savage, hon. member of the lodge, a P.G. Officer. The banquet was all that could be desired, Bro. Gosden having exerted himself to the utmost to secure the comfort of the guests. After the health of the Grand Master had been drunk with all masonic honours, the health of the Deputy Grand Master with the rest of the Grand Officers past and present was given by the W.M. in a few suitable remarks, coupling with it the name of Bro. Savage. This Bro. in replying, paid a tribute of respect to the great services rendered to Freemasonry by the Deputy Grand Master. The W.M. announced as the next toast the health of their I.P.M., Bro. Charles Chard (applause). Bro. Chas. Chard had, during his term of office, given every satisfaction, and had won the respect and esteem of all the brethren. The lodge had therefore at their last meeting unanimously voted him a P.M.'s jewel and collar as a tribute of their regard, and he had now the privilege and pleasure of placing it on his breast, wishing that he might long be spared to wear them in the Royal Albert. (Cheers.) He had not yet, however, done with Bro. Chard, for the brethren were so much indebted to him for so many little kindnesses they had received at his hands, that they made a subscription and purchased a diamond ring, which he had now the honour of presenting to Bro. Chard on behalf of the subscribers, nearly all the brethren. Long might he live to wear it, and remember with it the high regard in which he was held by the brethren of No. 907. (Loud cheers.) The ring, of the value of forty guineas, bears the following inscription:—"Presented to Bro. Charles Chard, by the Brethren of the Royal Albert Lodge, No. 907, as a token of regard on his retirement from the Chair, April 19th, 1869." Bro. Chard, in rising to reply, was received with prolonged applause. Most heartily he thanked his brethren for the princely presents they had made him, but if his year had been a successful one, it was as much due to his officers as himself. The health of the W.M. was proposed by Bro. J. Smith, who referred to the fact of Bro. Lewis having been initiated in the lodge and risen to the present high rank. The W.M. in returning thanks expressed his intention of endeavouring to perform his duties to the best of his ability, and hoped they would think as well of him that day twelvemonths as they did to-night. The toast, the "Masonic Charities," was responded to by Bro. W. Farnfield, Secretary of the Masonic Benevolent Institution, who urged the brethren to give increased support to that Institution. The other Masonic toasts were all drunk with the customary hearty responses, and the Tyler's toast brought a well-spent and happy evening to a termination.

*Ross of Denmark Lodge, No.* 975.—The last meeting of this lodge for the season was held at the White Hart Tavern, Barnes, Surrey, on Friday, the 16th inst. All the officers were in their places, namely, Bros. F. H. Newens, W.M.; G. T. Noyce, S.W.; C. A. Smith, J.W.; H. Potter, Treas.; R. W. Little, P.M., Sec.; G. H. Oliver, P.M., D.C.; C. Page, I.P.M.; W. H. Barnard, S.D.; A. E. Samels, J.D.; W. Hamlyn, I.G., and a large muster of brethren. Bro. Little, P.M., raised Bros. Bradford, Butcher, Curtis, and Kirby, to the third degree during the evening, and a proposition to increase the annual subscription having been negatived, the lodge was closed, and the brethren adjourned to the banquet. During the evening, Bro. Page, I.P.M., was presented with a superb P.M.'s jewel, manufactured by Bro. Kenning, of 3 and 4, Little Britain.

### PROVINCIAL.

LEICESTER.—*John of Gaunt Lodge, No.* 523.—A monthly meeting of this lodge was held at the Freemasons' Hall, Leicester, on Thursday se'nnight, under the presidency of the W.M., Bro. A. M. Duff (P.M. 166). The D.P.G.M., and Brs. Major Brewin, W. B. Smith, and C. Johnson, P.M.'s; Toller, S.W.; and six other members of the lodge were present, together with five visitors—one a German brother, and the others members of St. John's Lodge, 279. After the usual preliminary business, a lodge of F.C.'s was opened, and Bros. Elgood and Bryan passed an examination in that degree, and were afterwards duly raised to the sublime degree of M.M. by the W.M., assisted by Bro. Brewin. A gentleman was proposed as a candidate, the lodge closed, and the brethren adjourned to refreshment.

WHITEHAVEN.—*Lewis Lodge, No.* 872.—This Lodge assembled at the Freemasons' Hall, College Street, Whitehaven, on Monday, the 19th instant, at 7 o'clock. Present: Bros. Spittal, W.M., in the chair; C. Morton, P.P.S.G.W.; J. Slade, P.P.G.S.; Hughes, P.P.G.T.; Cooper, P.P.G.O.; W. Whittle, S.W.; R. Foster, J.W.; Ellis, S.D.; Brindle, J.D.; W. Gill, I.G.; Fitzgerald, T. The minutes of the former meeting having been read by the honorary secretary, Bro. Hughes, P.P.G.T., and confirmed, Mr. George Harker was initiated into the mysteries and privileges of Ancient Freemasonry. The lodge having been opened to the third degree, Bro. Tom Dalzel was raised to the sublime degree of Master Mason, Bro. C. Morton, P.P.S.G.W., going through the ceremony. The labours of the evening drawing to a close, and there being nothing of importance to bring forward, except reminding the brethren of the intended visit of the Provincial Grand Master, Lord Kenlis, on Wednesday, the 20th, at high twelve, and dinner in the refreshment-room at three p.m., requesting as many members as could possibly attend to do so. Nothing further being brought forward for the good and welfare of Freemasonry, or Lewis Lodge, 872, in particular, the lodge was closed in due form with solemn prayer; after which, the brethren proceeded to the refreshment room, and spent the remainder of the evening in a truly Masonic style. The toasts and speeches were very agreeably interspersed with numerous songs and glees, admirably given by Bros. Brunton, Brindle, Hope, Heatley, and Hughes, the accompaniments being ably performed by Bro. Cooper, P.P.G.O. The brethren retired, *seriatim*, after a very agreeable evening.

LIVERPOOL.—*Temple Lodge, No.* 1094.—This lodge held its Installation Meeting at the Masonic Temple on the 14th inst., when the following brethren were present:—Josh. Smith, W.M.; Sheldon, S.W., W.M. elect; Geo. Dyke, J.W.; Jos. Wood, Treas.; Thos. Marsh, P.M., Sec.; Richard Williams, S.D.; Winstanley, J.D.; Danson I.G.; R. H. D. Johnson, P.M.; J. Mercer Johnson, P.M.; Wm. Crane, P.M.; Hamer, P.G.T.; Newman Gilbert, Steward; Richard Tubb, Organist. Visitors, H. S. Alpass, P.G.S.; Thos. Armstrong, P.G.D.; the W.M.'s of Lodges 825 and 823, Turner (823), James McKune (823), Healing (249), Hughes (216), Haswell (216), Jones (P.M. 249), and Wood (W.M. 1182), &c. The lodge having been opened, the S.W., Bro. Sheldon, was presented to the Installing Master, Bro. Smith, by Bros. R. H. D. Johnson and Hamer; after which a board of Installed Masters was opened, and Bro. F. M. Sheldon was duly installed W.M. of Lodge 1094, and it is quite unnecessary to say how the Installing Master did his work; every praise is due to him for the same. After the board had been closed, the investing of officers for the year took place. Bros. J. K. Smith, I.P.M.; George Dyke, S.W.; Richard Williams, J.W.; Josh. Wood, Treas.; D. Winstanley, S.D.; Richard Danson, J.D.; Gilbert, I.G.; Marsh, Sec.; Newman, Speer, Morley, Stewards; Tubb, Organist; James Mercer Johnson, M.C. Mr. Bayley, being in attendance, was duly initiated into F.M. by the newly-installed W.M., which did him great credit. The lodge was called from labour to refreshment. After the usual loyal and Masonic toasts had been given, Bro. Sheldon, W.M., on behalf of the members of lodge presented to Bro. P. M. Smith, a very beautiful P.M.'s jewel as a mark of respect from the members of the lodge. Bro. Smith thanked the W.M. for the manner in which his name had been received, and also for the very handsome present he had that evening received. Other toasts followed, after which the lodge was closed.

WALMER.—*Lord Warden Lodge, No.* 1096.—The installation of Bro. J. Smith as W.M. of the above-named lodge took place in the Lord Warden rooms, Lower Walmer, on Friday evening, the 16th inst. The imposing ceremony was performed by Bro. E. C. Hayward, P.P.G.S.D. of Kent, P.M. of 127 and 784. The following brethren were appointed officers of the lodge:—E. Allen, S.W.; W. Fuller, J.W.; S. Hinds, Treasurer; T. E. Cavell, Sec.; C. Chamberlain, S.D.; B. R. Easter, J.D.; R. T. Woodcock, I.G.; F. Phillips, D.C.; H. Pearson, S.; T. Norris, T. In consequence of the Lord Warden hotel being closed there was no banquet this year, but the brethren retired to the Sun inn, where a very pleasant evening was spent. Among the visiting brethren were T. E. Mason (W.M. 784), W. Harding (P.M. 784), A. Bird (P.M. 784), and several others. After the customary loyal and Masonic toasts had been duly honoured, the W.M. said he had now to propose the health of the Installing Master of the evening, which he did with great pleasure. He was grateful to Bro. Hayward, who had kindly come over to perform that duty every year since the Lord Warden lodge was consecrated. More particularly grateful did he feel at the fact that that esteemed brother initiated him (the W.M.) an E.A., passed him F.C., raised him to the sublime degree of M.M., and had now installed him W.M.—Bro. Hayward responded to the toast in a few well-timed remarks. Several other complimentary toasts were given and responded to, interspersed with some excellent singing.

SCARBOROUGH.—*Denison Lodge, No.* 1248.—This new and select lodge met at their lodge-room, Grand Hotel, Scarborough, on Thursday, April the 8th, at seven p.m. There were present—Bros. J. W. Woodall, P.M., P.P.G.S.W., as W.M.; W. F. Rooke, P.M., P.P.G.J.W.; H. A. Williamson, P.M. 200; W. Peacock, W.M. 200; S. H. Armitage, S.W.; J. Groves, J.W.; J. Dormer, Sec.; J. E. Green, S.D.; H. W. Garnett, J.D.; H. C. Martin, P.M., I.G.;

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J. Verity, Tyler; Bros. Walshaw, Brearey, Jarvis, Fricour, Knight, Kitchen, Delamere, and Thorp, of 1248; and Bros. Fletcher (J.W.), Parker (J.D.), Hardgrave, and Chapman, of 200. The lodge was opened in the first degree, and the minutes read and confirmed. Bros. Fisher, P.M., and J. M. Crosby were balloted for and elected joining members. Mr. V. Stewart was balloted for and elected, and initiated into Freemasonry by the presiding W.M., Bro. Woodall, in a very able and impressive manner. Bro. Thorp passed an examination in the first degree and retired, and was readmitted and passed to the second degree. Bros. Jarvis, Fricour, and Knight passed an examination in the second degree and retired, and were separately admitted and raised to the sublime degree of Master Mason, the ceremony being performed by Bros. Williamson and Rooke, P.M.'s in a very impressive manner. The Lodge was now worked down to the first degree. Two gentlemen were proposed for initiation at the next meeting. Brs. J. O. Surtees, W.M., who had been absent from Scarborough, joined the Lodge during the evening, and requested the presiding W.M. to remain in the Chair, as he, the W.M., had travelled a very long distance during the day and felt very tired. After a few preliminary arrangements had been made the Lodge was closed with solemn prayer.

## *THE ROYAL ARCH.*

### METROPOLITAN.

*Jerusalem Chapter*, 185.—Installation Meeting.—At Freemasons' Tavern, on Tuesday, April 13th, this chapter met. Companion A. D. Loewenstark, M.E.Z., presided, and exalted two brethren. He then installed Companion J. Harris M.E.Z. Comp. J. R. Sheen, P.Z., S.E., installed Companions J. Stevens, H., and Davidge, J. The officers appointed were Comps. E. H. Patten, P.Z., Treas. (reinvested); J. R. Sheen, P.Z., S.E. (reinvested); Harfield, S.N.; J. Holbrook, P.S.; A. Oberdoerffer, 1st A.S.; Pollaky, 2nd A.S.; and Hoare, Janitor (reinvested). There were also present R. Watts, P.Z.; J. Dyer, P.Z.; Robinson, P.Z.; and A. Levy, Baylis, Peartree, &c., &c. Visitors, F. Walters, P.Z.; Spooner, P.Z. After business the Companions sat down to a good banquet, served up under the personal superintendence of Bro. C. Gosden, who used his best exertions to make all happy and comfortable. A few hours were spent in a pleasant manner, and the Companions separated for the six months' vacation.

### PROVINCIAL.

Scarborough.—*The Old Globe Chapter, No.* 200, met in their Lodge-room on Wednesday, 7th inst., at seven o'clock p.m. The following officers and Companions were present;—Companions John W. Woodall (Mayor of Scarborough), P.Z.; J. F. Spurr, P.Z.; W. F. Rooke, *M.D., J.P.*, Z.; W. T. Farthing, H.; H. A. Williamson, J.; R. H. Peacock, E.; H. C. Martin, N.; S. H. Armitage, P.S.; W. H. Garnett, 1st A.S.; J. E. Green, 2nd A.S.; J. Verity, Janitor; Pattison, Walshaw, Parker, R. D. Woodall, Inskip, Groves, Merrin, and W. Peacock. Comp. J. Fisher, P.Z., was elected a joining member, and Bro. H. Grover exalted to the degree of a Royal Arch Mason. This was the first meeting since the installation of principals, and the manner in which they performed the duties of their several offices exceeded the expectations of all present.—The Provincial Grand Chapter will meet in this Chapter-room next month.

## *ORDERS OF CHIVALRY.*

### KNIGHTS TEMPLAR.

Devonport.—The regular Conclave of the Royal Sussex Encampment, assembled at their head-quarters, Morice Town, on Thursday, 15th April, for the purpose of Installing their Eminent Commander. The choice of the Encampment fell on Sir Knight William J. J. Spry (P.P.G. Supt. Works, Devon), who was thereupon installed in the chair by Em. Sir Knight Samuel Chapple, P.E.C., assisted by Em. Sir Knight Vincent Bird, E.C. (Loyal Veteran Encampment). The E.C. then appointed the following officers to assist him in governing the Encampment:—Eminent Sir Knight Lord Eliot, (Past Grand Prior of England, and Provincial Grand Commander of Cornwall), P.E.C.; Sir Kts. James Hawton, 1st Capt. of Columns; Col. John Elliott, 2nd Capt. of Columns; Philip B. Clemens, Prelate; Vincent Bird, Treasurer; William Foxwell, Registrar; John Brown, Expert; William H. Roberts, Capt. of Lines; Arthur B. Niner, Standard Bearer; Edwin Knight, George Walker, Heralds; James Rashbrook, Equerry. Companion A. B. Niner of the Pleiades Chapter, Totnes, was installed a member of this ancient chivalric degree, which concluded the business of the Conclave, and after partaking of refreshment, &c., the Sir Knights separated.

### KNIGHTS OF MALTA.

*Royal Sussex Priory of Knights of Malta.*—The Eminent Prior, Sir Knight W. J. J. Spry intimated that it was his will and pleasure that the following Sir Knights assist him during the year: Sir Knights Jas. W. Hawton, Capt.-General; Col. John Elliott, 1st Lieut.-General; Philip B. Clemens, 2nd Lieut.-General; Richard Lose, 3rd Lieut.-General; Vincent Bird, Treasurer; William Foxwell, Chancellor; John Brown, Conductor; Josiah Austin, Guard of B.; Thomas Harvey, Guard of L.; Thomas Heath, Guard of D.; George G. Nicholls, Guard of R.; James Rashbrook, Guard.

## OPENING OF THE "GILBERT GREENALL" LODGE (No. 1250), WARRINGTON.

April the 12th will long be remembered as a "red-letter day" by the Free and Accepted Masons of Warrington. Some two years ago there was a very general opinion prevalent among the Brethren of the "Lodge of Lights," that the time had arrived when a new lodge might with propriety be formed in Warrington. At the same time there was no wish on the part of its promoters to injure, deteriorate, or in any way detract from the dignity and character of the Mother Lodge. And as time advanced this feeling gradually extended itself, and Freemasonry had made such progress, and become so popular in the district, that it was at length determined to put this oft-expressed wish of the Brethren into a practical form. A petition was drawn up and presented to the M.W. the G.M. of England, Earl Zetland, praying for a Warrant of Constitution to open a New Lodge, under the style and title of the "Gilbert Greenall" Lodge, to make Masons, and to do all such other things as appertain to Ancient Freemasonry. And when it shall be asked by the children of future generations, why it was so called, these records shall be referred to, to give them the required information. Bro. Greenall is and has long been a distinguished Mason. The promoters of the New Lodge, in their first letter to him, say:—

"Your courtesy as a Brother, and your distinguished position as a Mason, eminently entitle you to our most fraternal esteem, and, therefore, it is our great wish, having the prosperity of the Craft at heart, to offer to you, and to ask your acceptance of the highest compliment it is in our power as Masons to bestow, in affectionate admiration of your many virtues as a just and upright man and a Mason."

In thus honouring Bro. Greenall these gentlemen, the promoters of the "Gilbert Greenall" Lodge, have done infinite honour to themselves. They have selected a name borne by a Brother whose life, is said, never to have been tarnished by an unworthy act. A name, the mere sound of which is as music to thousands of Masons, not only in the northern provinces of England, but throughout the kingdom. As one Brother said at the banquet, his name is a "household word" in the province to which he belongs. Bro. Greenall is no "Atheist" or irreligious man, but a believer and a lover of the G.A.O.T.U., and thus believing and loving he has ever been ready to practise the sacred duties of morality, and to unite with his brethren of every persuasion in the firm and pleasing bond of Masonic brotherhood. His large-hearted benevolence, his courteous manner, and his willingness at all times to serve a "friend or brother," have endeared him to all whose privilege it is to know him. Masonry with him takes nothing from, but rather adds dignity to honour. Bro. Greenall has showed himself disposed to compassionate the weaknesses of others, and to demonstrate by the purity of his own life, and the superior excellence of his own faith, the existence of the Great "I AM." Ever ready, cheerfully to extend the right hand of fraternal affection to a brother in distress, zealously to promote the prosperity of the Craft in general, he is of singular merit in the eyes of his brethren, and has thus deserved well the compliment they have paid him by calling a lodge after his name.

At three o'clock the following brethren assembled in the Masonic rooms to witness the

### CONSECRATION,

viz., Bros. Gilbert Greenall, P.M., P. Prov. J.G.W., W.L., P.S.G.W. Eng.; A. C. Mott, P.M., P.Z., &c., &c., Prov. S.G.D.; Alpass, Prov. G.S., W.L.; H. B. White, P.M., P.Z., &c.; John Bowes, P.M., P.Z., P. Prov. G.R., Cumb. & West.; the Rev. A. C. Steadman; Stringer, P.M.; Maxfield, P.M.; Peter Robinson, P.M.; D. W. Finney, W.M. and J. No 148; Wilson, Bancroft, W. Woods, W. Mossop, W. Richardson, W. S. Hawkins, T. M. Pattison, Orton, Domville, A. F. Pennington, C. Woods, Gibbons, Hill, J. Hannan, &c., &c.

Bro. Capt Mott, by appointment of the R.W. the Prov. G.M., Sir T. G. Hesketh, took the chair, and appointed Bro. Maxfield P.M., and Bro. Finney (W.M. No. 148), as his Wardens *pro tem.* The brethren of the new lodge being present, were arranged in order, and the lodge was opened in the third degree, and a piece of solemn music was played by Bro. Pattison (Org. No. 148).

The P.O. next addressed the brethren on Masonry, and called upon the Acting Secretary to state the wishes of the brethren, and the proceedings they had taken with respect to the lodge.

Bro. Alpass said: A number of the brethren instructed in the mysteries of the Craft, who are now assembled here, have requested me to inform you that the M.W. G.M. has been pleased to grant them a Warrant or Charter of Constitution, authorizing them to form and open a Lodge of Free and Accepted Masons at Warrington, in the County of Lancaster, and are desirous that their lodge should be consecrated and their officers installed, according to the ancient usages and established customs of the Order, for which purpose they are now met, and await your pleasure.

The P.O. again called upon Bro. Alpass, to read the petition and warrant, which he did; and the brethren having signified their approval of the officers named in the warrant in Masonic form,

The Rev. Chap., Bro. Steadman, delivered an oration on the nature of Masonry with great judgment, feeling, and ability.

The musical brethren, Bros. Pattison, Bancroft, Savage, Bowes, Woods, and Finney, then sang the Anthem—"Behold how good and joyful," with the greatest precision and effect.

The Chaplain next read the first part of the Consecration Prayer in a very solemn and impressive manner.

Other preliminaries being over, three Prov. Grand Officers, acting as P.M.'s (viz., Bros. Alpass, Bowes, and H. B. White), carried the cornucopia, wine, and oil, in ancient form, solemn music being performed during the ceremony. The final Anthem was then given by the musical brethren, and Bro. Capt. Mott constituted the lodge in proper form.

The "Hallelujah" chorus, having brought this part of the crremony to a close, the P.O. proceeded with the

### INSTALLATION.

Bro. Greenall, the first W.M. elect, was presented by Bros. Bowes and White, and received the benefit of installation at the hands of the D.P.G M., in the presence of a board of installed Masters. This being done, the other brethren were admitted by seniority of rank, and Bro. Greenall, the W.M., received the salutations, as in all past time Masons in his position have done.

At the proper position of the lodge, the W.M. made the following appointments, and invested the holder of each office with the distinguishing badge, viz.:—W. Mossop, S.W.; W. Woods, J.W.; W Richardson, J.D. and Treas., (elected), D. W Finney, Hon. Sec.; W. S. Hawkins, S.D.; T. Domville, I.G.; L Hannah, Tyler (elected.)

After this, and before the lodge was finally closed, the W.M. made the usual appeal to the brethren for the good of Masonry in general, and No. 1250 in particular.

Several propositions were received, and the thanks of the brethren were accorded to Brs. Mott, Alpass, Stedman, Pattison, and the musical brethren, for their kind assistance and support. Nothing further being proposed the lodge was closed in due form, and the brethren adjourned to discuss the

### INAUGURAL BANQUET.

This was served up at the Lion Hotel, and reflected the highest credit on the catering abilities of Miss Travis, the new landlady. Most of the brethren who had witnessed the ceremony of consecration and installation sat down to the banquet, under the presidency of Br. Greenall, who was supported immediately on his right and left by Brs. Alpass, Stedman, Mott, White, Bowes, Maxfield, Stringer, P. Robinson, and Finney.

We regret that we are unable to give more than a mere bare outline of the list of toasts:—

"The Queen — the Daughter and Niece of Masons," proposed by the W.M. "The Prince and Princess of Wales, and the rest of the Royal Family, by the W.M. "The Army, Navy, Militia, Volunteers, and Royal Naval Reserve," by the W.M.; responded to by Bro. Capt. Mott. "The M.W.G.M., the R.W.D.G.M., and the Grand Lodge of England," by the W.M. "The R.W. Prov. G.M., the R.W.D. Prov. G.M., and Prov. Grand Lodge of West Lancashire," by the W.M.; responded to by Bros. Alpass and H. B. White. "The Prov. G.M.'s of East Lancashire, Cheshire, and the neighbouring Provinces," by the W.M.; responded to by Bro. Bowes. "Bro. Gilbert Greenall, first W.M. of No. 1,250," by Bro. Alpass, in a most elaborate speech; and responded to by Bro. Greenall, who expressed his gratitude to the brethren for the honour they had done him. "The Wardens and the Officers of the Gilbert Greenall Lodge," by Bro. Bowes; responded to by Bros. Mossop and Woods. "The Lodge of Lights," by the W.M.; responded to by Bros. D. W. Finney and Stringer. "The Visiting Brethren," by the W.M.; responded to by Bro. Maxfield. "The Masonic Charities," by Bro. White; responded to by Bro. Mott. "The Ladies," by the W.M.; responded to by Bro. D. W. Finney. "To all poor and distressed Freemasons throughout the Globe, and speedy relief to them."

The following brethren expressed their inability to take part in the ceremony:—Bros. J. Hamer P.M., P.Z., &c.; R. Stevenson; J. F. Greenall, S. A. Olives, W.M., No. 178; J. Laithwaite; W. F. Wood; J. Pilling, jun.; W. Cooper; W. Bryce; T. Jones; and T. Morris.

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## Births, Marriages, and Deaths.

[Announcements of Births, Marriages, and Deaths relating to the Craft, or their families, will be inserted, free of charge, if properly authenticated.]

DEATH.

HAMILTON.—Drowned through falling over-board, while the vessel was passing up the Hudson to New York, Brother William Hamilton, boatswain, S.S. *India*, M.M. of Lodge "Clyde," No. 408.

## Answers to Correspondents.

We cannot insert the list of lodges that sent Stewards to the Inauguration Festival, which has been forwarded to us, unless authenticated by the name and address of the sender.

E.H.—We shall have great pleasure in reproducing your tale at the earliest opportunity, and shall always be glad to hear from you.

QUIDNUNC.—We will insert your letter relative to the Masonic Charities, in general and Boys' School in particular, as soon as our space will permit.

A DISGUSTED STEWARD, A TAVERN VICTIM, &c.—We have received several letters complaining of the Festival arrangements after the Inauguration ceremony on the 14th inst., and we are certainly of opinion that they were not commensurate with the importance of the occasion. "A Tavern Victim" condemns the wines and calls the attendance "a perfect delusion." A "Steward" writes that he and his friends got no dinner, as their waiter quietly eloped after the soup had been served Let us hope that a word in season will cause better supervision for the future.


# The Freemason,

SATURDAY, APRIL 24, 1869.

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## THE ZETLAND COMMEMORATION FUND.

WE don't believe that English Freemasons are an ungrateful body of men, and can therefore come to no other conclusion respecting the "Zetland Commemoration Fund" than the belief that the real objects of the committee entrusted with an affair of such importance, must either be thoroughly misunderstood or imperfectly comprehended. A nobleman has presided over the Grand Lodge of England for five and twenty years; he has been elected annually during that period by the free suffrages of the representatives of the Order in the supreme legislature of Freemasonry; he has fulfilled the duties of his high office (and they are greater and more onerous than many imagine) not only with firmness but with kindness—not only with assiduous attention but with untiring zeal; and he has now crowned the labours of a long and honourable Masonic career by inaugurating, as Most Worshipful Grand Master, a palatial hall for the assemblies of the English Craft. It is proposed to mark this era in the history of the Earl of Zetland by a suitable testimonial, and at the same time to evince to the world in general that Freemasons appreciate the services of the Grand Master of England. We are aware, from the tone of several letters received upon the subject, that great anxiety exists in the minds of many brethren that the Commemoration Fund should reach such proportions as would worthily effect its object, but we are also painfully aware of the fact that a vast number of Masons will never hear of the proposed testimonial unless more effective means are adopted to enlist their sympathies and support. It is not, we hope, too late to suggest that the machinery which has proved so eminently useful in collecting funds for our Masonic charities, should be at once set in motion to secure the triumphant success of the "Zetland Commemoration." It is proverbial that "what is anybody's business is nobody's business," and we are afraid that the committee have trusted too much to the intrinsic merits of the object, instead of appealing in the proper manner for help.

A long list of Grand Officers, named originally by one or two promoters of the scheme, cannot be called a fair representation of the 1,800 lodges and chapters under the English constitution. If the work is to be done, and the honour of our great Craft is at stake in having it done well and speedily, and if the committee are really in earnest, let them discard their preconceived ideas, and entrust the subscription lists to stewards delegated by every lodge and chapter in the Craft. Let us have a general subscription—10,000 brethren at five shillings each will testify more our gratitude to our Grand Master, than 1,000 at a guinea; and we are satisfied that Lord Zetland would feel more pleased by the universality of the compliment than by the mere amount. Let a small and inexpensive decoration, such as a five-pointed star with the word "Zetland" in the centre, be awarded from the funds of Grand Lodge to each steward who shall send in a subscription list of ten guineas, and we will answer for it that the paltry sum of £1,000 which at present, we believe, is the sum total of the Zetland Fund, would expand to ten times the amount, and become a fitting tribute of respect to the Most Worshipful Grand Master, and a credit to the influential body of English Freemasons.

## Multum in Parvo, or Masonic Notes and Queries.

*The Mark Degree.*—In reply to "Leo," as to whether there was any difference between the recorded marks of Mark Masons and Mark Master Masons, I beg to say that I am not aware of there being any, but, on the contrary, believe that the mark chosen by the Mark Mason was unalterable. The distinction of the two classes of Mark Masons is a production of the eighteenth century. In the former centuries no such difference occurred, as the Craftsmen simply chose their marks, and there *it ended*. Whilst on the subject of marks, permit me to advise all Mark Masons to procure the *Builder* for March 27th; there are a lot of valuable marks in it, from different parts of the world, by Mr. Godwin.—W. J. HUGHAN.

*The Ancient and Accepted Rite.*—Perhaps Bro. Yarker has been more fortunate than I have as to Stirling lodge and chapter. Although I have tried for a long time to obtain authoritative information respecting the minutes mentioning the Royal Arch of 1743, none of the brethren in that town appear to know aught of them, and tell me they are as ignorant as I am as to what and where they are! Bro. Yarker says truly, "It is desirable that the matter should be sifted." So says W. J. HUGHAN.

## NOTES BY A NOVICE.

### GUARDIAN ANGELS.

*(Continued from No. 5.)*

"ON MY RIGHT HAND MICHAEL," signifying—Who is like unto Thee, O God? Thou art on my right to protect me, to guide me in the way of righteousness; Thou hast graciously taught me never to deviate from the paths of rectitude which will surely lead me to eternal bliss. Thus it was that the Royal Psalmist ejaculated, "If I forget thee, O Jerusalem, mayest thou, my *Right*, forget me."

"ON MY LEFT HAND GABRIEL,' which is the strength or power of God. The left side being the seat of the heart, which is the centre of man—and as the heart is the centre of man, so the Almighty, our Creator, is the centre to whom we must look up with awe and veneration; for it is He who instils into our minds that the tongue should utter nothing but what the heart truly dictates. Thus, as the Wise King of Israel declares, "Various thoughts are in the heart of man, but the counsel of the Deity is steadfast." (Prov. xix. 21.) Man is also designated by the Hebrew word signifying "Power," he being the lord of the creation on earth. This attribute, however, is not applied to his bodily strength, but to his fortitude of mind. It teaches the important lesson that when bowed down by distress or affliction we are not to murmur against the will of the Most High, nor must we, on the other hand, when basking in the smiles of fortune lift up our heads in pride and pomp; but in all things as humble beings bow down in gratitude to our gracious Father, by whose aid alone we are enabled to govern our passions in every stage of existence, and thus prove man's pre-eminence over the rest of creation. In the fourth chapter of the Ethics we find the following aphorism of one of the fathers which bears upon this point: "Who can properly be called the man of strength? He who subdues his mortal passions." This is evident to every thinker, because such a man imitates the source of all strength, and, like Him, exercises that power to the benefit of his fellow-creatures. Strength, or Gabriel, is symbolised by a stone, a rock, or a pillar. The bow of Joseph "abode in strength, and the arms of his hands were made strong by the mighty God of Jacob; from thence is the shepherd, the *stone* of Israel." In strength was the knowledge of the Lord established as a pillar in the Temple, or the heart of man, to remain in mystic perfection for ever.

"BEFORE ME ARIEL," or, as we may beautifully define it, *The Light of God!* Before us is the light of Heaven, to illumine us in the paths of virtue and science. The faithful precept is as the lamb, and the law of truth is the divine light which shines from on high. Thus Light typically points to truth as the fountain of all human happiness—truth being an attribute of God, and the very foundation of every social virture as finely expressed in Holy Writ. "Truth is firmly fixed." The abbreviations of which in the original Hebrew are rendered as follow:—Perpetually, King, God. Judged numerically the Hebrew word which signifies "Truth" is equal to 441—the word "Kindness" to 72, and when conjoined 513, all multiplies of 9—thus truth and kindness are sisters, or as the royal bard describes it, "Truth and Kindness are in friendly alliance with each other."

"AND BEHIND ME RAPHAEL." This will admit of the following interpretation:—God is my Physician, and alludes to the transitory stay of man in his earthly abode; it reminds us of the closing hour of existence when our mortal career shall have ceased, and we shall be called upon to appear before the great tribunal to answer for all our deeds; it impresses upon our minds a conviction of the mercy and justice of the benign Creator, and embues us with a fervent but humble hope that He will purify our souls from sin, and infuse into our wounded spirits the balsam of everlasting health and peace, so that we may ascend the hills of heaven in purity and love. It denotes that there is but one Physician, whose mercies are unbounded, and who will heal the infirmities of all who have recourse to His almighty aid. Yet, admirable as this may appear, and consolatory as it doubtless is to erring mortals, grander, sublimer, by far, is the reflection that

"ABOVE MY HEAD HOVERS THE PROTECTING GLORY OF ALMIGHTY GOD;" the divine glory being far superior to any intermediate or guardian angel, however great. Let the light of the Lord be with us and our rest shall be in safety.

It will thus be evident that, according to the most eminent commentators on the Jewish law, the doctrine of guardian angels was inseparably interwoven with their ideas of the attributes of God; and the final results of their numerical calculations prove that God, Light, and Truth, are synonymes.

They insist strongly upon the necessity of adhering strictly to truth as the standard of all moral good—as the "light" of glory which shines down upon men in the sacred writings, guiding our steps into those paths of pleasantness which lead to unutterable happiness hereafter. Members of the Craft will notice Masonic coincidences in the illustrations of the Rabbins, and it may with some propriety be said that the great truths revealed in the ceremonies of Freemasonry, are, to a certain extent, foreshadowed or typified in the commentaries of those learned men upon the subject of "Guardian Angels."

The 107th anniversary of the Glasgow Thistle Lodge, No. 87, was held on Tuesday evening, the 20th instant, within the Hall, Evoy-place. About twenty of the brethren were present; the R.W.M., Bro. Thomas Paton, in the chair. A blessing having been asked by Bro. A. R. Wilson, of the St. Mungo's, No. 27, a new supper to the Craft was supplied in the shape of tripe and potatoes, at the low charge of sixpence. The brethren appeared to enjoy themselves with their new fare. On the cloth being removed, the usual loyal and patriotic toasts were given, and the evening was spent in harmony.

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## THE MASONIC FEMALE ORPHAN SCHOOL, DUBLIN.

The annual distribution of prizes to the most successful competitors and the deserving girls of this admirable institution took place on Friday evening, in the Exhibition Palace, under circumstances more auspicious than on any previous occasion. Very nearly 6,000 of the nobility, gentry, and most respectable classes of the country were present, to evince their interest in an excellent school for the daughters of deceased Freemasons, as well as their sympathy with, and respect for, the principles of the order. The cardinal points of Freemasonry—which neither fulminate or denounce—are those which have adorned Christianity, which have been disseminated by its ministers, made their influence felt and respected in the true sense of the word all over the world, and produced such glorious results for humanity. These principles are included in the words, "Peace, brotherly love, harmony, and Christian charity," which have ever distinguished the operations of the Order, and the object for which they met on Friday evening was in furtherance of them. In addition to the enormous amount of private charity given to their poorer brethren, to near relatives of deceased Freemasons, and to the charitable calls made upon them as individuals outside the order, the scene presented on Friday evening in the Exhibition Palace was testimony of the fruits of their principles, and every member of the Order may well be proud of it. The brethren have great reason to congratulate themselves on the result of the hostile edicts levelled against them by a high ecclesiastical authority, the most indignant protesters against which are amongst his own religious followers. To the Masonic body, as far as the late eminently successful ball and the demonstration of strength on Friday evening was concerned, the result has been most satisfactory. For years, nothing more successful in connection with the Order has occurred in this city, and the Governors of the Orphan School, as well as the brethren generally, have to congratulate themselves on the manner in which their institutions are growing into public favour.

The lighting, decorations, and furnishing were the same, with some trifling alterations, as at the Grand Masonic Ball. On that occasion we gave a detailed description of them, and it is unnecessary to repeat it here. Suffice it to say that the mottoes and Masonic devices in gas jets, the profusion of national and emblematic flags and banners draped and hung round the galleries and walls of the entire building, the imposing and brilliant arrangements of trophies of arms, lances, and bannerets, the luxurious furniture and hangings, and, above all, the gorgeous paraphernalia and jewellery of the Masonic brethren, intermingled with the fashionable costumes of the ladies, and relieved again by the sombre evening dresses of gentlemen not belonging to the Order, combined to produce an effect as gay and enlivening as any ever witnessed in this beautiful palace. The grand Concert Hall was handsomely fitted up for the occasion, the large gallery at the farther end being set apart for the accommodation of the dignitaries of the Order and the male and female orphan children. The doors were opened at a quarter past seven o'clock, and the hall was speedily filled with a large and highly fashionable assemblage. The promenade and galleries were also fairly filled, and it was found utterly impossible to accommodate anything like the number in attendance in the hall where the interesting proceedings of the evening were being held. About thirty-eight girls were seated to the right of the platform, and occupying seats to the left were five clean, healthy-looking, and well dressed boys—the first who have been admitted to the advantages of the Masonic Orphan Boys' School, which is about being erected. They formed a new and interesting feature in the proceedings, and represented another of the benevolent acts of the members of this Order in Ireland. Although the school has not yet been erected a large amount of funds has been subscribed for the purpose, and the governors have in the meantime wisely resolved that the money shall not be idle. They determined to select a number of the most deserving orphans, and place them in a respectable school, to be educated and enabled to fight the battle of life with some hope of success. Five were elected, and in a short time it is hoped that the number will be doubled. Before and after the meeting, those who promenaded the extensive nave were entertained by the splendid bands of the 14th Hussars and the 9th Foot, who played the following programme of music—the airs alternately:—

14th Hussars.—Overture, "Zanetta" (Auber). Selection—"Un Ballo in Maschera" (Verdi). Valse—"Hebe" (Crowe). Coronation March—"Le Prophete" (Meyerbeer). Grand Procession—"Stabat Mater" (Rossini). "Souvenir di Donizetti" (Fronehert). Valse—"Morgenblatter" (Strauss). Galop (Vocal)—"Nimrod" (Crowe).—A. Gwyllymo Crwne, band-master.

9th Regiment.—Fantasia—"Erin" (Basquit). Selection—"Il Trovatore" (Verdi). Waltz—"Voice of Night" (Francis Quin). March—"Freemasons' March" (Ascher). Quadrille—"Royal Irish" (Riviere). Aria—"Tutti in Maschera" (Pedrotti). Galop—"Postman's Knock" (Clarke). Waltz—"Kate Kearney" (Coote). Bro. A. Vlacco, band-master.

Everywhere the scene was brilliant, artistic, and imposing. At eight o'clock the Grand Officers, the Representatives from Foreign and Provincial Grand Lodges, the Masters, Wardens, and Secretaries of the several Lodges, and those Brethren to whom places on the platform had been assigned, assembled in the small Concert Room, and a procession having been formed, it moved through the Leinster Hall and Glass Transept to the large Concert Hall in the following order, the bands playing a Masonic march:—

Stewards.
Assistant Tyler, with Sword.
Lodges, according to seniority, the junior first.
Officers and Members of the Grand Master's Lodge.
The Committee of the Orphan School.
The Vice-Presidents and Honorary Officers of the School.
The Tyler to the Grand Lodge.
Representatives of Foreign Grand Lodges.
Provincial Grand Officers,
Two Stewards.
Grand Organist. Grand Inner Guard.
Grand Superintendent of Works. Grand Stewards.
The Grand Deacons, with their Wands.
The Grand Chaplains.
The Grand Secretary. The Grand Treasurer.
The Grand Wardens.
The Grand Sword Bearer, carrying the Sword.
The Deputy Grand Secretary, carrying the Book of Constitutions.
The Grand Master, his Grace the Duke of Leinster.
Past Deputy Grand Master. Deputy Grand Master.
Past Grand Officers, &c.
The Grand Director of Ceremonies, with his Wand.
Two Stewards.

On ascending the platform the brethren filed off, according to Lodges, and took their places as pointed out by the platform stewards.

The Grand Master, having taken the chair, was then saluted according to ancient usage, with "Eleven on the third coming down."

The pupils of the school entered the room in the following order, and occupied the seats provided for them on the platform:—

Two Stewards.
The Hon. Secretary. The Assistant Secretary.
The Pupils—Two-and-Two.
Two Stewards.

There were about forty respectably-attired girls, who presented an extremely neat and intelligent appearance. They were under the care of their efficient matron, Mrs. Noble, and the governess, Miss Cuthbert.

Amongst those present were the Duke of Leinster, Grand Master; the Hon. Judge Townsend, Past Deputy Grand Master; Lord Athlumney and Sir Edward Grogan, Bart., Grand Wardens; the Revs. J. J. MacSorley, Hon. W. C. Plunket, Henry Westby, R. H. Wall, D.D., and Simpson G. Morrison, Grand Chaplains; Dr. Cameron, Dr. Elrington, Q.C., and E. R. Digues La Touche, Grand Deacons; Charles D. Astley, Grand Superintendent of Works; Alderman Manning, J.P., Grand Director of Ceremonies; Theophilus St. George, Grand Steward; Geo. Hepburn, Grand Sword Bearer; Francis Quin, Grand Organist; Stuart Nassau Lane, Grand Inner Guard; Charles T. Walmisley, Deputy Grand Secretary; Dr. Smyly, Representative from the Grand Lodge of Prussia; J. Vokes Mackey, J.P., Representative from the Grand Lodge of Canada; Lucius H. Deering, Representative from the Grand Lodge of Louisiana; Dr. Ringland, Representative from the Grand Lodge of New York; John H. Goddard, Representative from the Grand Lodge of Portugal; Hugh Lyons Montgomery, D.L., Provincial Grand Master, North Connaught; Andrew Browne, J.P., Provincial Grand Master, South Connaught; Major-General the Right Hon. Francis P. Dunne, Provincial Grand Master, Midland Counties; the Right Hon. Lord Dunboyne, Provincial Grand Master, North Munster; Sir John Marcus Stewart, Bart., Provincial Grand Master, Tyrone and Bermanagh; Captain William E. Scott, J.P., and George Chatterton, Deputy Provincial Grand Masters; the Mayor of Sligo, Provincial Grand Warden; Capt. A. L. Nicholson, J.P., Provincial Grand Secretary; Samuel B. Oldham, Secretary, Masonic Female Orphan School; Captain Maxwell Harte, Secretary, Masonic Orphan Boys' School; the Right Hon. the Vice Chancellor, the Hon. Judge Harrison, the Rev. Louis Le Pan, LL.D.; Charles H. Woodroofe. Q.C.; Dr. Porter, President of the Royal College of Surgeons; Colonel Snow, Colonel Wood, Major George Hill, Captain Gibton P.M.G.M.L.; Captain Huband, J.P., P.M., 12; Captain Davoren, P.M., 728; Captain Pim, P.M., 620; Captain St. Vincent Whitshed, P.M., 11; Edward H. Kinahan, J.P., P.M., 143; Dr Hamilton, P.M., 12; Dr. Kidd, G.M.L.; Dr. Haffield P.M., 4; Dr. Minchin, P.M., 50; Dr. Johnston, P.M., 141; W. S. Tracy, R.M.; Rev. Joseph Galbraith, F.T.C.D.; Inspector-General Crawford; W. H. Engledow, LL.D., Santry School; Maurice Keatinge, Dr. Beatty, Colonel Adamson, Dr. Robinson, Sir Arthur Guinness, Bart.; Sir Arthur Bellingham, Bart.; Sir William Wilde, Sir John Barrington, D.L.; Edward C. Guinness, Captain Healey, Joseph Cassan, J.P.; Captain Harris, 20th Regt.; Captain Mostyn, 96th Regt.; A. Fitzpatrick, Samuel Tudor Bradburne, William Roper, J.P.; Alexander J. R. Stewart, Dr. Maunsell, Dr. Hamilton, Charles H. Harte, Colonel Lloyd, George Woods Maunsell, D.L.; Laurence Smith, Dr. John Norwood, J.P.; W. H. Smith, E. H. Kinahan, D.L.; Major Howard St. George, D.L., Kilkenny; Arthur St. George, Thomas H. Sanger, J. P. Hamilton, Chairman of County Sligo; Ormsby; William H. Hillsworth, John Griffin, Professor Wilkinson, Rev. James Quintin, S. N. Elrington, Major L. E. Knox, John Healy, Edward M'Clure, George A. John, George W. K. Drewett, Denis P. Browne, Alexander D. Kennedy, John Clare, James H. North, Joseph D. Cope, William James M'Coy, Henry Parkinson, Graham Lemon, Captain Alexander W. Bailey, Matthew Good, Maurice E. Solomons, William M'Gee, John Wilson, William Doolin, Charles Meagher, Charles H. George Emerson, Thomas M'Govern, Charles C. Macnamara, William M. French, Edward J. Clifford, William Eykellosch, Robert F. Young, William J. Bradley, Thomas F. Bergin, William Edgar, Alexander Weir, Samuel Pickering, Richard W. Morgan, William Brown. Thomas N. Deane, Thomas W. Kinahan, Henry W. Hopkins, John S. Longstaff, Joseph H. Woodworth, Alfred Falkner, M.D.; John Carty, Arthur H. Robinson, James B. Worthington, John Henry Edge, Robert O. Longfield, John Evans, jun.; George Alexander Stephens, Arthur George Huband, Rev. Benjamin Gibson, Robert S. Greenhill, Thomas T. Maunsell, M.D.; William Whitsitt, Thomas Wylie, William H. Collier, Francis Reynolds, Thomas Morrow, Edward Hamilton, M.D.; Rev. William G. Boyce, John Shortt, M.D.; James D. Knaggs, John Jennings, James M. Boon. William Roe, M.D.; William Bell, M. A. Ward, M.D.; William Joyce, Letablere J. Litton, Philip C. Smyly, M.D.; John Gallie, Samuel C. Oldham, John A. Hogan, C. A. Cameron, M.D.; James V. Mackey, Arthur R. Oldham, Henry R. Cleere, T. H. Atkinson, Andrew Moir, Robert Thacker, Thomas F. Eustace, Robert W. Shekelton, William Scott, Percival Jones, Joseph S. Wilson, George T. Whitestone, William Allen, William F. Collins, Capt. Joshua Pim.

The first two verses of the 100th Psalm having been sung, the meeting was opened with prayer by the Rev. J. J. MacSorley, Grand Chaplain.

Bro. E. R. D. La Touche, Secretary, then read the annual report, as follows:—

"The Governors of the Masonic Female Orphan School report that, although the finances of the institution were never in so solvent a condition, they are still inadequate to provide for all the desolate and bereaved orphans seeking admission to the school. A reference to the abstract of accounts appended to the report will show that the total revenue of the year 1868 amounted to £2,234 6s. 8d., and exceeded that of the year 1867 by five shillings. It is to be observed that the impossibility of holding the annual meeting during the past year deprived the institution of a considerable portion of its usual revenue; and that the legacies received in 1867 exceeded the legacies received in 1868 by the sum of £218 0s 8d. It will also show an increase in every other source of revenue, especially in annual subscriptions and life donations, which constitute the main support of the institution. The expenditure during the year 1868, including £125 1s. 8d. for apprentice fees, outfits, and expenses of pupils, entering or leaving the school, amounted to £1,713 1s. 6d., and exceeded the expenditure of 1867 by £352 15s. 8d. This large increase in the expenditure was, however, mainly attributable to a sum of £287 0s. 7d. having been expended under the supervision of the Finance Committee, in house repairs, furniture, painting, and other matters rendered necessary by illness which prevailed in the school during the early portion of the past year. The sum of £208 was invested during the year 1868 in the purchase of £300 Great Southern and Western Railway £4 per Cent Preference Stock. Twenty-eight shares in the Masonic Hall Company (Limited), of the value of £140, were transferred to the school, and £160 18s. 7d. remained at the close of the year in the hands of the bankers of the institution, of which £157 has been since invested in the Midland Railway Preference Stock. The total sum now invested in Government or other permanent securities, for the benefit of the school, including that £160, is £4,637 2s. 2d. The governors feel assured that an investigation of the accounts will satisfy their brethren that the finances of the institution are managed with utmost economy and prudence, consistently with its efficiency and the character of the education imparted to the pupils. The governors have the satisfaction of reporting that during the past year arrangements for uniting the Cork Asylum with the Masonic Female

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Orphan School have been carried into effect upon terms which, they trust, will prove beneficial to the Order. By these arraugements the Committee of the Cork Asylum have transferred £410 capital, together with all the annual subscriptions they could influence, to the Masonic Female Orphan School. The governors believe that the effect of this union will be greatly to augment the future revenue of the latter school; and they acknowledge the valuable services of Brother Anderson Cooper, the former treasurer of the Cork Asylum, in bringing about this union, and using all his influence to induce the brethren in the county Cork to transfer their subscriptions to the institution into which it was merged. It is with sincere regret the governors have to report that during the early part of the past year the school was visited by scarlatina, although, through the merciful providence of God, only one of its little inmates (Bessy Beech) was removed. The governors feel that it is due to the eminent medical gentlemen who gratuitously afford their valuable services and assistance to the institution to state that their unremitting care and attention mitigated the sufferings of the children, and, by the will of God, restored their little patients, with a single exception, to convalescence, The governors have likewise to report that the maternal kindness of Mrs. Noble, the matron; the attention of Miss Cuthbert, the resident governess; and the warm sympathy of the girls towards each other, tended much to alleviate their sufferings. The effect of this malignant disease was to suspend the education of the girls for a considerable time, and to arrest the introduction of an advanced and improved system of education, which had been in contemplation. In consequence of it the annual meeting for the distribution of prizes could not be held in 1868, and the annual revenue was not only thereby diminished, but the girls were deprived of those stimulants to learning which competition creates. Upon the 1st of January, 1869, there were thirty-eight girls in the school, including the two elected in December last; and the governors have the satisfaction of reporting that they are in good health. Five girls left the school during the past year. Of these two have been sent to the Balham School for governesses, one to the Hackney branch of the same institution, one has been placed as an apprentice at a respectable place of business in Dublin, and one has been provided for by her friends. The accounts received of the conduct and progress of former pupils have been satisfactory and encouraging. One of them has gone to Yverdon, in Switzerland, to fill the same position formerly occupied by two of the former pupils successively, who had obtained good situations; and another, who had been for some time a teacher in a school at Scarborough, has gone as an English and music teacher to a school in Switzerland. The governors consider that these facts will be not only interesting to the friends of the institution, but evidence of the efficiency of the training and education which the girls receive to qualify them for the honourable position of teachers, or the no less important occupations of business or trade. Some of the friends of the institution will be pleased to learn that notwithstanding the advanced and improved system of education imparted in the school, the old and vital principles upon which it was founded have not been abandoned, and the girls are still trained to perform all household duties consistent with their age and sex. They are trained in habits of obedience and subordination, and are taught that they must depend for their livelihood upon their own industry and integrity, and not upon the influence or favour of their friends. The governors cannot conclude their report without referring to the severe loss which the institution, and, indeed, the Masonic Order, has sustained during the past year by the deaths of several of its warmest supporters, and especially of two brethren who were Masons not only in name, but in deed and in truth. The unostentatious benevolence of the late George Hoyte, and the deep interest which he took in the school for half a century, during the last twenty-five of which he was a vice-president, cannot easily be forgotten, and the clear judgment of the late Thomas Mostyn, Grand Treasurer, in determining what was for the true interests of the institution, and his zeal and energy in carrying it into effect, will long be remembered. The resolutions of the board of governors, at their meeting last October, attest the estimation in which those brethren were held, and the sincere sorrow which was felt by the governors at their death. In conclusion, the governors fraternally appeal to their brethren on behalf of this beneficent and meritorious institution. They invite the co-operation in this labour of love of those who have not previously contributed to its funds and espoused the orphan's cause, if they, upon investigation and inspection, find the institution worthy of support. They recognise with gratitude the services and assistance of their old friends and supporters, and solemnly adjure them to continue their benevolence, and not to close the hand of charity until they have placed this institution upon a foundation more worthy of the great Order to which they belong, and of the principles of love and charity which vivify its indissoluble and mystic bonds."

The Right Hon. Lord Dunboyne, Provincial Grand Master of North Munster, said the Committee had done him the honor of placing in his hands the first resolution. He regretted that it had not fallen into the hands of an abler speaker than he was; but it could not have fallen into the hands of any one who had at heart a deeper feeling of love and affection towards the Masonic Order, or the orphans which they cherished, than he possessed. He had to congratulate the Order and its friends on the flourishing state of the funds of the institution. Still there was scope for a great deal of exertion, in order to enable them to augment the number of their pupils. He also congratulated them on the union of the two schools of Cork and Dublin, which, he believed, would cause both to flourish and do better than before. It was a great source of pleasure to them all to be able to present so good a report that evening. After paying a tribute to the merits of Mrs. Noble, the matron, and Miss Cuthbert, the resident governess of the institution, and observing that no complaint had once been made with respect to the subsequent career of any child educated in that school; his lordship concluded by moving the resolution as follows:—

"That the report be adopted and circulated, and that the thanks of this meeting are due to the members of the Ladies' Committee, and the several other committees of the institution, for the zealous and efficient manner in which they have discharged the duties devolving upon them, and for the lively interest they manifest in everything conducive to the prosperity and progress of the pupils of the Masonic Female Orphan School."

The Hon. David Plunket, Q.C., Past Master, on rising, was loudly cheered. He said: Before I ask you to adopt the resolution with which I am entrusted I have to make an apology to you. I am sure there are an immense number of persons in this room who will not hear a single word that I am saying, and that scarcely any person will hear a word distinctly, partly owing to the splendid success of the meeting this evening (hear, hear), and partly owing to the misfortune in which I am afraid that many of you have lately been in a position to sympathise with me—namely, that I am swamped with influenza. I see I catch your sympathies at once; and, besides that, I have the satisfaction of knowing that as soon as I become intolerably stupid and inaudible, you will be very easily able to sneeze or cough me down, whichever you like (laughter). However, I have one great advantage in addressing you this evening, and that is, that I need say but very little, indeed, in commendation of the resolution which has been so ably proposed to you. The resolution commends itself to all your hearts. Ladies and brethren all, this evening's display is the greatest triumph of the Order in this country, which, I believe, it has ever seen (applause). You who sit down there, none of you individually can have the smallest idea what a beautiful, picturesque, romantic effect you all produce to us here (hear). If you can imagine the largest and most beautiful flower-bed that ever was exhibited, and each flower in that bed the loveliest that ever grew, it would not give you the smallest idea of what I have the pleasure of looking upon now (hear, hear). That is only part of the success; but when I look round on each side of me, and behind me, I see the results of the institution which has worked so well, and I see those who have led and still lead the institution which does its work so well. Ladies and brethren all, I am not going to tell you secrets (laughter), though, I have no doubt, you have a hope that some little bit of the mystery may peep out from under the skirt of the proceedings of this evening. I am not going to tell you any mystery, because I am under an oath not to tell you, and the Most Worshipful the Grand Master would do something to me that I would not even like to suggest if I said a word (laughter). Perhaps if I get you, or, rather, if you get me in private, something might be extorted out of me. However, I cannot tell you any secrets; and I am only going to say a few words which may lead you to agree with us that there is something in Masonry besides the mere salutation which you have just seen, and that the ornaments which adorn this room convey something more than the mere glitter and splendour of the hour. I tell you they have reference to events, and circumstances, and truths in connection with this old Order that render it not only the most ancient, but the most honorable institution that the world has ever produced (hear, hear). You ask me how can I tell you that this is an old or an honorable Order? I cannot tell you the proofs that we have—the grand old stories and traditions that are filtered into our minds as Masons; but I can tell you this convincing proof, that the old principles, the old influences, the old advantages, the old reciprocal kindnesses, the old reciprocal affections that were founded before the Pyramids were built, are still to be found in existence, not merely in this land, but in other distant lands where the European languages are unknown—ay, they have been proved to exist, within the last few years, where before European foot had never trodden (applause). Is not that a proof? What proof more convincing that this, that when the unfortunate European wanderer finds himself overtaken in the wilds of Central Africa—surrounded—his life in the hands of his enemies—by some wonderful recognition the black arm of the intended assassin falls powerless at his side, and instead of being the murderer he is the host, the charitable host, of his white brother (applause). Is not that the true test of Masonic brotherhood? Does not that prove my point? And if you ask me why this institution has lasted so long, I will tell you that, it is because those who built it up at first were great Masons—great free Masons in the truest sense; because they built it upon principles that can never fail and foundations that can never give way. They appeal to principles of the human heart, which are the grandest, and therefore the most lasting; which pervade all ranks and all nations of men, and which, therefore, never fail to solicit a response. What are the principles upon which they built up this glorious agency which has lasted for thousands of years? They built it on such principles as these—reverence for Him whom we Masons humbly recognise as the great Architect of the universe; reverence for Kings and Sovereigns in due authority, and loyalty on the part of their followers (applause)—loyalty to their sovereigns; loyalty to their Order; loyalty to the oaths they have taken; loyalty to one another; loyalty to the great brotherhood of man. Thus they founded it; and in order to adorn it and make it sure for ever they added this more all-pervading principle to hallow it through all ages—they said, "You shall all be governed by universal charity" (applause). In the name of charity we appeal to you here this evening. We show you what charity has done. I have told you how old the Order is. I tell you how new it is; and I appeal to this meeting, is it not a proof that it now flourishes, old as it is, as if it were now in its first primeval manhood? (Applause.) Well, they say a great many harsh things about us (laughter). I assure you I am not going into anything like politics, or anything of that kind. It is a delight to me beyond measure to find myself for once in my life in a place where I have not to talk politics, or to abuse anybody (applause). It is a first principle—and this is not exactly a secret—of the Masonic Order, that we leave politics outside the door (hear, hear.) I believe that is the reason why our entertainments are so popular. Politics may not be disposed to leave us alone, but we are determined that they shall not persuade us to interfere with them (hear, hear). They accuse us of being merely an eating and drinking society. Well, I stand here in the midst of a school, which tells you that we do something more than eating and drinking. But I mean to say this, that every man must eat, and, as far as I have had any experience, most men will eat and drink (laughter). And if you must eat and drink, which is the more Christian, civilised, human thing, to eat in company with good fellows, or to eat in wretched lonely monotony every day of your life? Therefore I am not ashamed of our eating and drinking; but I will tell you this, that while we do that, I hope cheerfully, brothers never dine together and forget to say a word and to fill a glass for poor distressed but deserving brethren (hear, hear), and that if the glass passes round on these occasions something else also passes round, which makes those poor, distressed and deserving brethren mindful even of our festivities (hear, hear). I need not say anything in defence of the Order here. We have passed through fiery persecutions in other days and other lands and have come through triumphantly and survived them. If a paltry little persecution be attempted now, I say it may do us some good, but it cannot do us any harm (cheers). Do you want proof of this?—look round you. The Ball was a great success; this is twice as great a success. Now, then, I have told you what we do. We preserve an old institution, we eat and drink, we keep up charity, and some of you ladies know that some of us can dance too. Well, besides all that, we have this School, and I have wandered so far from the resolution that I have been honoured by being permitted to second, that I must now come back to it, and ask you to agree with me that we are deeply indebted to the ladies' committee and the other committees that have so kindly carried out this good work. A famed writer said of old—I don't know whether he was a Freemason or not—perhaps he was,

"Exegi monumentum ære perennius."

He said—"I have raised a monument more enduring than brass." But have we not reared here, and has not this committee established a monument far more enduring than brass? Have they not established a monument in the gratitude, in the good fortune, in the prosperity, in the future happy lives of those little girls that will last long—long after this Ladies' Committee and other committees, all of whom are here assembled round me this evening, shall have passed away for ever? Surely this is something that we may commend to you all in this festive season, on this festive occasion—the quiet work that has been done by charity, by economy, through evil report and through good report, through sickness, and, as you have heard through death. We present to you this evening the fruit—I will say the beautiful blue and

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white fruit—of our work, and we ask you to endorse and adopt the labour that we have been at. I hope we shall have all your approvals in this work. I know you will give it to the Ladies' Committee, and all the other committees; and if I have trespassed on you too long—(cries of "No")—I humbly ask you to pardon me, for when the heart is full I cannot cease speaking; and if any of you go away thinking, perhaps, not quite so badly of our Order and its doings as you may have done when you came here, I shall be amply repaid (applause).

The resolution was put and carried unanimously.

Major-General the Right Hon. F. P. Dunne, Provincial Grand Master of the Midland Counties, who was warmly received, moved the second resolution as follows:—

"That the thanks of the Brethren of the Masonic Order in Ireland are eminently due to the Most Worshipful the Grand Master, his Grace the Duke of Leinster, for the liberal and munificent support he has for upwards of fifty years rendered to the Masonic Female Orphan School, and the deep interest he has invariably evinced for the welfare and advancement of those who are sheltered within its walls."

(Applause.) There was no man throughout Ireland who was more beloved or more appreciated by the brethren, because they all knew his worth, not only as a Mason, but as an Irishman. Mr. Plunket had told them so many of the secrets permitted to be told that he could not go further. However, he would ask to detain them for a few minutes to reflect upon what the Grand Master presided over. He believed there was no society in existence—and they were spread all over the world—which eschewed politics so much as the Masonic (hear, hear.) They neither meddled in politics or religion. No matter what a man's religion was, they asked him not—they but asked him was he a man and a brother. (Applause.) They looked merely to his social qualities, and minded not what were his politics. They all met on the square, and entertained only those sentiments that became Christians and men. (Hear, hear.) Benevolence and charity were the characteristics they aimed at. They might not attain them, but they were worthy of any body of men to try and attain. (Hear, hear.) Their principles were always the same, and he hoped they would always animate the human heart. (Hear, hear.)

The Rev. Henry Westby, Past Grand Chaplain, said:—With the most unbounded pleasure I rise to second the resolution so ably proposed by my Brother General Dunne, and although I wish much this duty had devolved upon a more eloquent advocate, yet still I will yield to no brother in the Order in my anxiety of offering our most sincere and heartfelt thanks to our illustrious Grand Master, his Grace the Duke of Leinster (applause). For fifty-six years the noble duke has presided over this ancient Order with the most fond and paternal affection, and in no instance has he ever failed, when required, in giving his sound and wholesome advice, or has his hand or heart been ever shortened in giving a ready and munificent response to all deserving cases (applause). He has been an annual subscriber of £50, from the date of his installation as Grand Master in the year 1813 to the present, to the Masonic Female Orphan School (hear, hear). Long may he live and reign over us, as, under his auspices Masonry must go on and prosper (cheers). Indeed, it is quite unnecessary for me to say anything more upon the merits and actions of one who is so well known and affectionately loved. It would be the attempt of a poor artist to paint the lily or gild refined gold. It is now twenty-six years since I had the honour of being elected a Mason, and the only regret I have is that I did not join it earlier in life, for I am convinced from its philanthrophy and benevolence I would now be a better man and a more worthy brother. However, from my very first introduction into the Order it has ever been my most anxious study to advance the cause of charity, and my very first effort was to raise this Orphan School, which had then been long established, to a position that would do credit and add lustre to this Order. At the time I speak of it was in a very poor position—the house situated in an unhealthy and obscure locality, the inmates consisting of from seven to eleven, were badly educated, miserably clad, and not sufficiently provided for. Accordingly, in the year 1846 a resolution was come to by the Order, ably supported and countenanced by his Grace, that an effort should be made to place it in the position of what a Masonic orphanage ought to be (hear, hear). Accordingly we procured ground in Burlington-place, and in less than a year we had the satisfaction of opening our present establishment, without owing one farthing, for the accommodation of 24 orphans; and since that, we have gone on and prospered, and have now the pleasure of introducing to this vast assembly 38 orphans, who are second to none in the kingdom; and I am happy to say had we space to add to our building, we have ample space and willing hearts to still further increase our accommodation for the innumerable and deserving applications that are made to us. But I am sure before long, from the pains taking exertions of the members of the board and the zealous co-operation of the various committees, such plans will be suggested as will meet all the requirements necessary for an increased number of inmates. I do, therefore, most heartily congratulate the Order upon such a gathering as we have here to-night in honor of the Masonic Female Orphan School. To his Grace, to the board, and to the several committees our most cordial thanks are due; but more especially to the Ladies' Committee, without whose countenance and aid no institution could flourish or prosper (applause). To our able and intelligent matron, Mrs. Noble, much praise is due (applause). To our able and intelligent hon. secretary, Brother La Touche—were he not present I would say much more for his energy and zeal—and for our assistant secretary, Brother Oldham, although he is present, I must say all our success is due to him; for I know not where can be found a more untiring energetic, and indefatigable Mason (cheers). And now, my brethren, bear with me for a few moments longer while it is with pleasurable delight I bring before your notice another golden link that has been added to the adamantine chain of Masonry. I have now the gratification of annonncing that a Masonic Orphan Boys' School is established, and that through the fraternal kindness of the committee who have the arrangements of this most interesting meeting, I am privileged to introduce to you these five intelligent and deserving orphans as the first instalment of our undertaking; and although the movement in this very much needed appendage to our Order has been two years in existence, yet still I am proud to inform you that, headed by the munificent contribution of our noble Duke, funds sufficient have flowed in upon us as enabled us to elect these five boys last January; and I have the further satisfaction of stating that in September next another election will take place, and that we have the most sanguine hopes that in the first month of the year 1870 another election will take place for more candidates. (Applause.) I trust, whoever may be spared to witness our next annual distribution, will see a much larger number of both male and female orphans maintained, educated, and clothed by the Order of Free and Accepted Masons in Ireland; which fact alone will, I think, be a sufficient proof that we are not such a selfish, rebellious, treasonable, and uncharitable society as some people would lead the world to suppose. The plan that the committee of the Masonic Boys' School have adopted for the present is, that, until a sufficient fund is invested for either the building or renting a suitable orphanage for the accommodation of at least forty boys, those orphans entrusted to our care should be educated, maintained, and clothed in some of the public schools in Ireland; and most fortunate, indeed, have we been in the present instance in selecting the Santry Endowed Training School of the Incorporated Society, as from its proximity to Dublin, and the many special advantages it affords to its scholars, under the able and efficient management of its principal, Doctor Engledow, we have no doubt but that our boys will be brought up with the most industrious habits, and will eventually become useful members of society, an enduring ornament to Masonry, and an everlasting source of gratification to the subscribers of the institution. I have lately visited the north of Ireland, accompanied by my respected and zealous brother, Captain Harte, and having brought before our brethren there the claims of both our schools; and I have no hesitation in saying, from the willing response we met with from these truly good and loyal brethren, together with the lively anxiety exhibited from all parts of the Kingdoms this glorious movement will be crowned with the most brilliant success, and prove a credit to the ancient and honorable Society of Free and Accepted Masons (cheers).

The resolution was passed with acclamation.

His Grace the Duke of Leinster said he had to thank the meeting for the cordial thanks voted to him. So long as God spared him, and they elected him, he would always cheerfully discharge his duty (hear, hear).

A selection of vocal music was then performed by the members of the Glee and Madrigal Union, assisted by Miss Mayne Moore, a former pupil of the school—the W. the Grand Organist, Bro. Quin, presiding at the pianoforte. The following programme was admirably rendered:—

Quintet. "Blow, Gentle Gales" (Bishop)—Miss Moore, Miss Fennell, Mr. Peele, Mr. Smith, and Mr. Kelly. Orpheus quartet. "Spring's Delights" (Muller) — Messrs. Hemsley, Peele, Smith, and Kelly. Song, "The Love of Years," first time of performance (Francis Quin, Grand Organist)—Miss Fennell. Glee, "Foresters, Sound the Horn" (Bishop). Song, Miss Mayne Moore. Humourous quartet, "The Dance" (Otto) — Messrs. Hemsley, Peele, Smith, and Kelly. Quintet, "Now, by Day's Retiring Lamp" (Bishop).

Every item was sung in a highly creditable manner, and elicited loud applause.

A procession was then re-formed, and conducted the Grand Master to the dais in the Grand Hall; the officers of the several lodges, on reaching the dais, falling back right and left, forming an avenue through which the pupils were conducted to the Grand Master, who then presented to them the several prizes and certificates awarded at the recent examinations, as follows:—

Fourth Class. — Ellen Dalton, second in Scripture. Emily Christian, second in grammar. Kate Godbey, second in geography. Mary Armstrong, second in arithmetic and first in writing. Phœbe Shegog, third in Scripture, third in history, second in spelling. Jane Dunbar, second in writing, first in work. Grace Harte, third in Scripture, first in history, first in geography, first in arithmetic. Mary M'Neil, second in history, first in grammar, first in spelling.

Third Class.—Mary Barnett, second in grammar, second in spelling, first in Scripture, history, geography, and arithmetic. Felicia Browne, second in geography, first in grammar, first in writing. Bessie Sargent, second in history, second in arithmetic, first in work. Maude White, second in Scripture, first in spelling.

Second Class.—Arabella Brett, second in geography, second in work, first in arithmetic, first in writing. Louisa Bradshaw, second in grammar, first in Scripture, first in geography. Mary White, first in arithmetic, first in music. Jane Shortt, second in spelling. Annie Bell, second in French, first in Scripture, first in work. Lizzie Stuart, second in Scripture, second in writing, first in history, first in geography, first in work. Georgina Boyd, second in history, second in arithmetic, first in grammar, spelling, and French.

First Class.—Ellen Shields, second in arithmetic, second in spelling, first in Scripture. Georgina Shortt, second in writing, first in work. Lizzie Seymour, second in Scripture, second in history, first in music. Minnie Chamney, second in spelling, second in French, first in history, first in music (theory). Alice Boyd, first in writing, first in work, first in theory of music. Emily Fox, second in geography, second in writing, second in Scripture, first in theory of music, first in work. Kate Herbert, second in grammar, second in geography, first in arithmetic, spelling, music, and French. Emilie Thornton, second in Scripture, second in work, first in geography, writing, and music. Rose Mossop, second in work, first in Scripture, grammar, geography, arithmetic, music (theory); and a special prize for good conduct during the past year, awarded by the almost unanimous vote of her school fellows, and with the entire approval of the matron and teachers of the school.

The Roscommon Masonic Lodge, No. 248, having, with the permission of the Board of Governors, founded a prize of £3 annually for ever for the benefit of the children of the school, to be awarded to the best answerer in a special course of subjects, and to be denominated "The Ffennell Prize," an examination for this prize took place, which was conducted by the Rev. George Salmon, D.D., Regius Professor of Divinity, T.C.D.; the Rev. Professor Galbraith, T.C.D.; the Rev. James Rice, the Rev. Richard B. De Burgh, and Professor Wilkinson, Church Education Society, and the prize was awarded to Minnie Chamney, who was then called up, and received a handsome certificate, the amount of the prize being lodged to her credit in the Post-office Savings' Bank, to be given to her when leaving the institution.

The proceedings did not terminate until a late hour, and a most enjoyable evening was evidently spent.—*Saunders's News Letter*, April 19.

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Grand Stewards' Lodge.—This Lodge met and had its banquet on Wednesday evening, under the presidency of Br. Henry Norman, W.M., when two members were elected—Br. Saunders, of No. 1, President of the Board of Grand Stewards, and Br. Frank Richardson, W.M., of No. 14 and G.S. The Lodge is composed of present and past Grand Stewards, and has no power to initiate, pass, or raise. The Lodge now consists of 24 members, and for the information of those brethren who are entitled to join the Lodge, we mention that the joining fee is one guinea, including the registration fee in Grand Lodge books, and two guineas per annum subscription, which includes the four shillings to the fund of benevolence. There are four banquets annually, to each of which the brethren partaking of the banquet slightly contribute.

There are in Massachusetts about 700 coloured Freemasons, who have seven flourishing lodges in existence. They have never been acknowledged or recognised by the white Freemasons of Massachusetts, and have for a long time been trying to secure what they term their rights. The Masonic publications are discussing the subject, and so is the Grand Lodge (white) of Massachusetts.

By advertisement in another column it will be seen that a grand vocal and instrumental concert will take place at the Beaumont Institution, on Wednesday, the 28th instant, for the benefit of the veteran, Br. Isaac Saqui, and for which we cordially and heartily hope that he may have a bumper, he having for a great number of years been preceptor to several lodges of instruction, more particularly in the east of of London, where his urbanity of manner and perseverance in endeavouring to promulgate the working of Freemasonry for the benefit of those seeking instruction have gained him the good wishes of all. Several eminent artistes have, in the most kind manner, offered their assistance. It is hoped the brethren will render him the support he so richly deserves.

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## PROCEEDINGS OF THE TWO GRAND LODGES OF ENGLAND IN RATIFICATION OF THE UNION, 1813.

*Grand Assembly of Freemasons, for the Union of the two Grand Lodges of England, on St. John's Day, 27th December*, 1813.

The important event of the re-union of Ancient Freemasons of England, after a long separation, took place, with great solemnity, this day.

The following order of proceedings, which had been previously settled, was strictly observed :—

Freemasons' Hall having been fitted up agreeably to a plan and drawing for the occasion, and the whole house tiled from the outer porch ; the platform on the east was reserved for the Grand Masters, Grand Officers, and visitors. The Masters, Wardens, and Past Masters of the several Lodges, who had been previously re-obligated and certified by the Lodge of Reconciliation, and provided with tickets signed and countersigned by the two Secretaries thereof, were arranged on the two sides in the following manner, that is to say:—The Masters were placed in front, the Wardens on benches behind, the Past Masters on rising benches behind them, and the Lodges were ranked so that the two Fraternities were completely intermixed.

The Masters, Wardens, and Past Masters, all dressed in black (regimentals excepted), with their respective insignia, and in white aprons and gloves, took their places by eleven o'clock in the forenoon.

The Grand Masters, Past Grand Masters, Deputy Grand Masters, Grand Officers, and distinguished visitors of the two Fraternities, assembled in two adjoining rooms, in which they opened two Grand Lodges, each according to its peculiar solemnities, and the grand procession moved towards the Hall of Assembly in the following order :—

Grand Usher, with his Staff. Grand Usher with his Staff.
The Duke of Kent's Band of Music, fifteen in number, all Masons, three and three.

| | |
|---|---|
| Two Grand Stewards. | Two Grand Stewards. |
| A Cornucopia, borne by a Master Mason. | A Cornucopia, borne by a Master Mason. |
| Two Grand Stewards. | Two Grand Stewards. |
| Two Golden Ewers, by two Master Masons. | Two Golden Ewers, by two Master Masons. |
| The Nine worthy and expert Masons, forming the Lodge of Reconciliation. | The nine worthy and expert Masons, forming the Lodge of Reconciliation. |
| The Grand Secretary, bearing the Book of Constitutions, and Great Seal. | The Grand Secretary, bearing the Book of Constitutions, and Great Seal. |
| The Grand Treasurer, with the Golden Key. | The Grand Treasurer, with the Golden Key. |
| The Corinthian Light. | The Corinthian Light. |
| The Pillar of the Junior Grand Warden on a pedestal. | The Pillar of the Junior Grand Warden, on a pedestal. |
| The Junior Grand Warden, with his Gavel. | The Junior Grand Warden, with his Gavel. |
| The Deputy Grand Chaplain, with the Holy Bible. | |
| The Grand Chaplain. | The Grand Chaplain with the Holy Bible. |
| Past Grand Wardens. | Past Grand Wardens. |
| | Provincial Grand Masters, with their Gavels. |
| The Doric Light. | The Doric Light. |
| The Pillar of the Senior Grand Warden, on a pedestal. | The Pillar of the Senior Grand Warden, on a pedestal. |
| The Senior Grand Warden, with his Gavel. | The Senior Grand Warden, with his Gavel. |
| Two Past Deputy Grand Masters. | |
| The Deputy Grand Master. | The Actg. Dp. Grand Master |

His Excellency the Count de Lagardje, Grand Master of the First Lodge of the North, visitor.

The Royal Banner.

| | |
|---|---|
| The Ionic Light | The Ionic Light. |
| The Grand Sword Bearer | The Grand Sword Bearer. |
| The G. M. of England, H.R.H. the DUKE OF KENT, with the Act of Union in duplicate. | The G. M. of England, H.R.H. the DUKE OF SUSSEX, with the Act of Union in duplicate. |
| Two Grand Stewards. | Two Grand Stewards. |
| Grand Tyler. | Grand Tyler. |

On entering the hall, the procession advanced to the Throne, and opened and faced each other, the music playing a march composed for the occason by Bro. Kelly.

The two Grand Masters then proceeded up the centre, followed by the Grand Master, visitors, the Deputy Grand Master, &c., all in the Order reversed, those the most advanced, returning in single file, to turn, re-advance, and take their places. The Music ranging themselves in the gallery over the throne. The Brothers bearing the Cornucopias, Vases, &c., placing themselves in the seats assigned them.

The two Grand Masters seated themselves, in two equal chairs, on each side of the Throne, the visiting Grand Master, and other visitors of distinction, were seated on each side, the other Grand Officers and visitors all according to degree.

The Director of Ceremonies, Sir George Naylor, having proclaimed silence, the Rev. Dr. Barry, Grand Chaplain to the Fraternity under the Duke of Kent, commenced the important business of the Assembly with holy prayer, in most solemn manner.

*(To be continued.)*

## DRUMBO CHURCH ERECTION FUND, ONTARIO, CANADA.

An examination of the official papers set forth below will sufficiently explain, and, I venture to think, justify, my bringing to the notice of my fellow-churchmen the object which I have at heart in visiting England at this time.

The Mission of which I have the charge, situated at Princeton, in the diocese of Huron, covers a very large area, and is, at present, provided with but one church—a provision utterly inadequate to supply the spiritual wants of the district.

This church, a very small one (being but 30 by 60), I was enabled to build by the proceeds obtained from lectures delivered by me, and appeals made by sermons and other agencies, supplemented by free gifts of sand, stone, and other material, most liberally contributed by the members of the mission, who gave, in addition, their personal services, both in digging the foundations and bringing to the site the whole of the material required—a distance, in some cases, of twelve miles.

Before leaving Princeton I had the great consolation of seeing this church (St. Paul's) free from debt, and consecrated to the service of Almighty God.

My present object is to provide a *second church* for Drumbo, the northern portion of my mission, *distant about seven miles* from St. Paul's Church, Princeton.

In this district are many settlers, mostly emigrants from Great Britain, who are very anxious to have the great blessing of a place of worship in their midst, and who, although too poor to help much financially, are both ready and willing to contribute, as their neighbours in Princeton have done, in labour and material.

The amount required for this good end is but trifling, £1,200 to £1,500 being amply sufficient (with the labour and material given) to provide a suitable church and mission-house ; and I appeal with all confidence to God's stewards of wealth in England who are happy in the full enjoyment of all Christian privileges, to extend to their fellow churchmen for whom I plead, the blessings so liberally poured out upon themselves.

BRO. HENRY BARTLETT,
(Incumbent Princeton, Canada), Senior Curate (pro tem), St. George the Martyr, Southwark.
March 17th, 1869.

*From His Grace the Archbishop of Canterbury.*

"I have examined the papers of the Rev. Mr. Bartlett which seem to me to be quite correct.

(Signed) "A. C. CANTUAR.

"Lambeth Palace, February 27th, 1869."

*From the Lord Bishop of Huron.*

"The Rev. Henry Bartlett has been, since his ordination, Missionary at Princeton, in the Diocese of Huron. Within the limits of his extensive Mission, the village of Drumbo is situated. Mr. Bartlett is desirous to erect a church in this village, and, the people being very poor, he is under the necessity of seeking assistance from Christian friends for that object. He is going to England to visit his friends, and he hopes to be able to interest some of those to whom the Lord has committed the stewardship of the goods of this world, to aid him in the good work which he has in hand. I would recommend this cause to the liberal assistance of members of the church.

(Signed) "BENJAMIN HURON.

"See House, London, Canada, July 10th, 1868"

*From the Ven. Archdeacon Utterton, Commissary of the Diocese of Winchester.*

"The Rev. H. Bartlett, of Princeton, Upper Canada, appears to be well accredited, and I shall rejoice to hear that he has been successful in his endeavours to raise funds for the erection of a church at Drumbo.

(Signed) "J. S. UTTERTON, Archdeacon of Surrey.

"Farnham, August 21st, 1868."

*The "Society for Promoting Christian Knowledge,"*

At its Monthly Meeting, held December 1st, 1868, made, at the suggestion of the Standing Committee, a grant of £25 towards the above object, on the condition that the residue be raised.

The undermentioned gentlemen have kindly consented to receive contributions towards the "Drumbo Church Erection Fund," and an acknowledgement of all subscriptions received will be forwarded to the *Times*, by the Lord Bishop of Huron, immediately after my return to Canada (D.V.) in June next. :—

Messrs. Dimsdale, Fowler, & Co., Bankers, 50, Cornhill ; Br. John M. Clabon, P.G.D., P.M., 235, Z., 2, 21, Great George Street, Westminster ; and Br. Edward Bullock Watts, 412, Rolls Chambers, 89, Chancery Lane.

[Br. Henry Bartlett, G. Orator of Canada, stands well with the Order there, comes fully accredited, and highly recommended, therefore, the object of appeal being a very deserving one, we hope the brethren will support the Rev. Brother with liberal contributions.—ED. *F.*]

## THE BRETT TESTIMONIAL FUND.

It is with very great pleasure that we place before our readers the *first* list of Subscribers to the Fund now being raised as a substantial recognition of Br. Brett's services in every branch of Freemasonry. To those who know the worthy brother it may seem superfluous to state that, as a teacher of the Craft and Royal Arch ceremonies he has never been surpassed in kindness, courtesy, or efficiency. Br. Brett possesses the rare faculty of placing himself *en rapport* with all who seek his aid in climbing the difficult steeps that lead to the summit of Masonic knowledge, and never has his friendly help been denied or given reluctantly. Many well-known brethren, both in lodges and chapters, are indebted to Br. Brett for the proficiency they now exhibit, and such a result is mainly attributable to the untiring patience and ability of their preceptor. We therefore trust that the following list may be considered merely as an *earnest of future support* to this most desirable tribute of respect to a talented Freemason.

FIRST LIST OF SUBSCRIBERS.

| | £ | s. | d. |
|---|---|---|---|
| Metropolitan Chapter of Instruction | 5 | 5 | 0 |
| Br. Hon. E. P. Roper-Curzon | 2 | 0 | 0 |
| „ G. H. Oliver, P.M. 975, H. 1056 | 1 | 1 | 0 |
| „ T. Wescombe, P.M. 905, Z. 657 | 1 | 1 | 0 |
| „ T. Cubitt, P.M. 157, P.S. 177 | 1 | 1 | 0 |
| „ J. Coutts, P.M. 27, H. 177 | 1 | 1 | 0 |
| „ S. May, P.M. 101, J. 657 | 1 | 1 | 0 |
| „ H. G. Buss, P.M. 27, P.Z. 177 | 1 | 1 | 0 |
| „ R. W. Little, P.M. and P.Z., 975, Z. 177 | 1 | 1 | 0 |
| „ W. West Smith | 1 | 1 | 0 |
| „ C. J. Smithers | 1 | 1 | 0 |
| „ G. Kenning, 192, Ch. 22 | 1 | 1 | 0 |
| „ C. Hoegood, P.M 192, Z. 1056 | 1 | 1 | 0 |
| „ R. Jones | 1 | 1 | 0 |
| „ W. Howell | 1 | 1 | 0 |
| „ C. Cann | 1 | 1 | 0 |
| „ W. Mann, P.M. 186, Z. 186 | 1 | 1 | 0 |
| „ E. Clark, P.M. 1194, J. 1056 | 1 | 1 | 0 |
| „ W. R. Woodman, *M.D*, P.M. 66, H. 33 | 1 | 1 | 0 |
| „ F. Cox | 1 | 1 | 0 |
| „ Well-Wisher | 1 | 1 | 0 |
| „ D. R. Still | 1 | 1 | 0 |
| „ J. H. Stevens | 1 | 1 | 0 |
| „ G. Rice, P.M. 19 | 1 | 1 | 0 |
| „ J. W. Barrett, 177 | 1 | 1 | 0 |
| „ R. Tanner, W.M., 177, S.N. 975 | 1 | 1 | 0 |
| „ R. Baker, P.M. 177 | 1 | 1 | 0 |
| „ J. Percy, 177 | 1 | 1 | 0 |
| „ W. Wright, 177 | 1 | 1 | 0 |
| „ R. Bennett, 177 | 1 | 1 | 0 |
| „ F. Kent, I.G. 177 | 1 | 1 | 0 |
| „ G. Payne | 1 | 1 | 0 |
| „ J. Forsyth | 1 | 1 | 0 |
| „ T. Percy | 1 | 1 | 0 |
| „ B. P. Todd, P.M. 27, P.Z., 382 | 1 | 1 | 0 |
| „ I. Boyd, P.M. and P.Z., 534 | 1 | 1 | 0 |
| „ W. F. Smith, P.M. 177, J. 975 | 1 | 1 | 0 |
| A future Brother | 1 | 1 | 0 |
| M. Edersheim | 1 | 1 | 0 |
| „ Alex. M. MacDougal, *P.R.C.S.*, 177 | 0 | 10 | 6 |
| „ J. Terry, P.M. 228, P.Z. 975 | 0 | 10 | 6 |
| „ W. J. Gilbert, P.M. 142, J. 177 | 0 | 10 | 6 |
| „ J. T. Stevens | 0 | 10 | 6 |
| „ G. Wilson, P.M. 173, S.N., 177 | 0 | 10 | 6 |
| „ E. Sisson, P.M. 101, P.Z., 177 | 0 | 10 | 6 |
| „ M. Scott, P.M. 765, Ch., 177 | 0 | 10 | 6 |
| „ Platt, P.M., P.Z. | 0 | 10 | 6 |
| „ J. Smith, P.G. Purst. P.M. and P.Z., 177 | 0 | 10 | 6 |
| „ R. Spencer, P.G.S., P.M., and P.Z. | 0 | 10 | 6 |
| „ J. Hervey, G. Secretary, and P.G.D. | 0 | 10 | 6 |
| „ F. Walters, P.M and P.Z., 73 | 0 | 10 | 6 |
| „ W. Dodd, J.W. 1194, 1st A.S. 975 | 0 | 10 | 6 |
| „ Imrie | 0 | 10 | 6 |
| „ Dickeson | 0 | 10 | 6 |
| „ Wyld | 0 | 10 | 6 |
| „ A. A. Pendlebury, P.M. and P.Z. 1056, Z. 975 | 0 | 10 | 6 |
| „ W. Farnfield, P.A.G. Sec., P.M., and P.Z. | 0 | 10 | 6 |
| „ C. B. Payne, P.M. 27, P.Z. 177 | 0 | 10 | 6 |
| „ J. Weaver, S.W. 862 | 0 | 10 | 6 |
| „ J. G. Chancellor, P. Prov. G.D. Surrey, P.M. and P.Z, 657 | 0 | 10 | 6 |
| „ G. S. States, P G.S., P.M., and P.Z. | 0 | 10 | 6 |
| „ J. Holbrook | 0 | 10 | 6 |
| „ E. Harfeld | 0 | 10 | 6 |
| „ W. Winn | 0 | 10 | 6 |
| „ J. D. Taylor | 0 | 10 | 6 |
| „ T. Price, 186 | 0 | 10 | 6 |
| „ W. A Tharp, W.M. | 0 | 10 | 6 |
| „ A. Robbins | 0 | 10 | 6 |
| „ S. Carey | 0 | 10 | 6 |
| „ G. Darcy | 0 | 10 | 6 |
| „ H. Darcy | 0 | 10 | 6 |
| „ F. K. Stevens | 0 | 10 | 6 |
| „ J. G. Marsh, P.M. 28 and 192 | 0 | 10 | 6 |
| „ J. R. Foulger, S.W. 177 | 0 | 10 | 6 |
| „ H. Boatwright, 177 | 0 | 10 | 6 |
| „ G. Chubb, 177 | 0 | 10 | 6 |
| „ H. Warren, 177 | 0 | 10 | 6 |
| „ H. Maynard, 177 | 0 | 10 | 6 |
| „ F. Hockley, P.M. | 0 | 10 | 6 |
| „ J. Mayo, Ch. 975 | 0 | 10 | 6 |
| „ Asbby | 0 | 10 | 6 |
| „ C. Weyman | 0 | 10 | 6 |
| „ Dunn | 0 | 10 | 6 |
| „ J. E. Walford, J.W. 177 | 0 | 10 | 6 |
| „ U. Latreille | 0 | 10 | 6 |
| „ H. Allman | 0 | 10 | 6 |
| „ C. Coote | 0 | 10 | 0 |
| „ W. J. Hughan, P.M. 131 | 0 | 5 | 0 |
| „ D. G. Berri, P.M. 27, Ch. 177 | 0 | 5 | 0 |
| „ W. H. Hubbard, P.M. 173, P.Z. 975 | 0 | 5 | 0 |
| „ G. Bolton, P.M. and P.Z. 169 | 0 | 5 | 0 |
| „ C. Hampton, P.M. 179, Ch. 177 | 0 | 5 | 0 |
| „ H. Geddes, 101, Ch. 177 | 0 | 5 | 0 |
| „ T. Tyrrell, P.M. 704, P.Z. 177 | 0 | 5 | 0 |
| „ T. K. Tippett | 0 | 5 | 0 |
| „ G. F. Cook, S.W. 65 | 0 | 5 | 0 |
| „ Hayward | 0 | 5 | 0 |
| „ T. Alcock | 0 | 5 | 0 |
| „ W. Ough, A. G. Purst., P.M and P.Z. 754 | 0 | 5 | 0 |
| „ C. W. Noehmer, 1056 | 0 | 5 | 0 |
| „ H. Elmes, P.M. 177 | 0 | 5 | 0 |
| „ Kennedy | 0 | 5 | 0 |
| „ Alexander | 0 | 5 | 0 |
| „ Ferguson, 177 | 0 | 5 | 0 |
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## Original Correspondence.

[The Editor is not responsible for the opinions expressed by Correspondents.]

### CHAIR DEGREE, OPERATIVE LODGES, AND TEMPLARY.

*(To the Editor of the Freemason.)*

Dear Sir and Brother, — The difference in working, alluded to by "Leo" and "Ammi," is easily explained, and there ought to be no difficulty in arriving at uniformity. When the ceremony of a Master Mason was first adopted, it was evidently intended to be conferred upon the Master of a lodge only, for the legend implies as much, and the statement was further made by the "Ancients;" but as the building art increased throughout England, there were many Master Masons (or employers of F.C.) in one lodge, and as these received the Master's ceremony, it became necessary to invent a distinctive one for the Master of a lodge, viz., the degree of Chair Master, which, in turn, lost also its distinctive character, and came to be conferred on any brother willing to pay the fee.

Following the runic marks, I have suggested that Masonry was introduced from France, through the Arabs, who employed immense numbers of stone-cutters between A.D. 600 and 800, in Syria and in Spain. The growth of speculative Masonry was gradual between 1600 and 1717. Permit me to say a few words by way of closing the correspondence with our esteemed Bro. Hughan and "Rose Croix," and also to thank "Lathomus" for his able letter, which accurately expresses my own views.

I cannot accept the German writers as authorities on English Freemasonry, and far too much is made of their sceptical works; an over suspicious spirit will destroy any institution, and I invariably find that those who are the most forward to decry the traditions of the Order, are the least acquainted with them. I must assure "Rose Croix" that I did not adopt Bro. Dr. Leeson's statement of the 1722 Constitution, until I had ascertained every particular about the work in question; and I must object to the 1717 Grand Lodge being styled "the mother Grand Lodge of the world," because this term, so far as England is concerned, can only apply to the Athelstan General Assembly, which, we are assured, was formed on the model of those existing abroad.

In reference to the statement that the chivalric orders were unknown in Bristol before 1779, I can only say that they assert the existence of a vellum document of 1780, proving a long previous existence; and the well-informed brother, Thomas Dunckerley, was installed in their camp, and asserted, in 1791, that it had been held there time out of mind. There is also an assumption of antiquity in every other document of about the same date. I am aware this will have very little weight with many Craft Masons, whose stock assertions on the "high grades" can only imply that every holder of these degrees, since 1717, has been either a knave or a fool. Should it ever be established that Freemasonry before 1717 had only one ceremony, it will not effect at all the *status* of the Templars of St. John—all they contended for last century being that the Arch Degree was established by them, and conferred only on those who held the rank of a Master in Freemasonry, their order having probably been conferred for a long time by knighthood and the simple investment with the cross of their Order.

The Chevalier Ramsay was a pious and most learned man, and though he may have been mistaken in the theories he embodied in the degrees invented by him between the 18° and 30°, his works betray his honesty of purpose.

The most satisfactory proof of the antiquity of the Templar system, seems to be in the charter of the *Ordre-du-Temple*. The present form of the English Order could scarcely have been adopted until after its connection with speculative Masonry—which, in the form possessed by the Athol and York Assemblies, I hold, with Sir W. Scott, may be as old as the civil wars of England—and, whilst the charter could not well have been concocted later than 1705, it proves that at that time the Stuart, or Scotch Order of the Temple, had secret forms of recognition (which the French branch altered), and included the knights of St. John; thus proving, on the supposition that the charter was concocted in 1705, perfect identity with the present Order, and their belief in its genuine antiquity and superior claims to their own Order—or why go out of the way to attack it?

I hope to write to Bro. Hughan ere long, and, in the meantime, as requested, append my address.

Fraternally yours,

43, Charlton-road, Manchester. JOHN YARKER.

### PAST MASTERS AS PRECEPTORS.

*(To the Editor of the Freemason.)*

Dear Sir and Brother,—I am pleased to see the commencement of a correspondence on this subject, the ventilation of which I feel assured will result in the adoption of some such plan for securing uniformity of ritual as I have put forward.

However the proposed "Lodge of Preceptors" may be formed, whether after the plan suggested by our Brother "P.M. 200," (with which I do not exactly coincide), or otherwise, it should be by the wisdom of Grand Lodge, supported by the strength of the Craft generally, and aided by the beautifying influence of the shining lights of the Order. In other words it should be subject to supreme authority, upheld by and at the expense of the Institution, and its object attained by the voluntary labours of Brethren of the highest merit. I quite set aside all question of fees for membership, and desire that neither in regard to furniture, lodge room, or other necessaries, should there be the least call upon the purses of its members. My idea is that of a lodge constituted, fitted, furnished and prepared by Grand Lodge, into which it shall be inducted such of the Brethren as are "able and willing to take the management of the work," of guidance and instruction, which can be entered only through the doorway of "merit and ability," and shall have no other entrance to it of any kind. "Promotion by purchase" should be entirely ignored, and membership considered the very highest honour in the power of the Grand Lodge to bestow in recognition of zeal and assiduity. Its members after carefully ascertaining the fitness of others to assist their deliberations, might recommend, but it should be the province of Grand Lodge to appoint. And such distinctive marks of importance should be provided for its members as should invite a general desire in the breasts of the all worthy Masons to fit themselves for a participation in the honours and dignities so conferred.

All this and much more can be done if only earnest men and skilled Masons will unite and persevere with a firm determination to "let no jealously or non-Masonic spirit creep in." It is no Utopian scheme, and should not present any difficulty to the descendant of those who so firmly established our noble Institution in the face of calumny and opposition. And the ulterior object in view, that of deciding upon and enforcing the observance of one recognised system of ceremonial and ritual, is surely incentive strong enough for those who desire to see the welfare and continuance of the Institution strengthened and promoted, and all possibility that the seeds of future dissension might germinate and in a few years lead to the repetition of a former schism.

Your correspondent "Delta" suggests a "written ritual," the MSS. of which should be preserved with the Archives of the Grand Lodge, and of which a portion should be printed by authority for the use of the Craft; but this is a point upon which much diversity of opinion will surely exist, and is moreover one which could more properly and safely be determined by the very body we are seeking to have established. The "Lodge of Preceptors" should settle "all questions relating to ritual and well as ceremonial."

Since I last wrote on this subject I have had a forcible and practical illustration of the necessity for the proposed Lodge. I attend many Lodges of Instruction, and have consequently heard many different "workings." Within the past week at one of these meetings a very able Brother, a P.M. of a Provincial Lodge presided for the first time, and in the first degree. His repeated departure from the recognised working in that Lodge of Instruction caused frequent interruptions, and at last reduced him to the necessity of entirely submitting himself to the promptings of an expert Brother, acting as I.P.M. On the conclusion of the evening's labour the Brother before referred to, took me aside to express his regret at his apparent inefficiency, and then, to prove that he was not altogether unskilled, he poured into my delighted ear such a specimen of "ritual" as positively astonished me. It was *another* ritual altogether, but so beautiful in its composition, and perfect in its relative connections, that I could not but feel how very much *our* method would benefit by the introduction of some portions of it. I sympathised much with our brother who had earnestly desired to distinguish himself, was certainly well skilled in his usual mode of working, and yet so signally failed on the occasion I refer to. It was, however, another proof that what is now proposed is necessary, and I shall not hesitate to continue the agitation for the preparation of a memorial to the M.W.G.M. to consider the question further.

Past Masters are therefore again respectfully invited to communicate by letter their wishes to join in conference on the suggested memorial. We shall meet some time in the course of next month, and special notice of the meeting shall be forwarded to all those who desire it, and who will address

Yours truly and fraternally,

JAMES STEVENS, P.M., P.Z., &c.

Clapham-common, April 19th, 1869.

### CHAIR DEGREE.

*(To the Editor of the Freemason.)*

Dear Sir and Brother,—I can inform "Ammi" that I know perfectly well that the "Past Master's Degree" is held to be legal by the Supreme G.R.A. Chap. when it is given in a Royal Arch Lodge; but I was not referring to the Royal Arch, but to chairing, as I said, "on the blue," which chairing, "Ammi" admits, many lodges in Scotland practise; consequently, if a brother be chaired in one blue lodge, he will be eligible to see the degree worked in all other blue lodges which practise it. Is "Ammi" aware that the "Mark" is, or can be, practised by all lodges in Scotland with consent of the Grand Lodge of Scotland, said Grand Lodge ignoring the Royal Arch as a part of St. John's Masonry, but considering the "Mark" as appertaining to the Fellow Craft, while the "Chair" ceremony is held to appertain to the Master. The Royal Arch tried to get the Grand Lodge of Scotland to put a stop to their daughter lodges working the "Mark," but the G.L. of Scotland could not see it. The old Scottish lodges tell the Royal Arch, "Why should we give up the mark and chair to please you, seeing our Fellow Crafts got their marks recorded in our books long before you were born, and our Master, when elected, filled the chair long before you were ever heard of; your Royal Arch ideas are a new creation merely of last century, whereas we were in existence long before."

I beg to disagree with the following remarks, made by "Delta," "Lathomus," and "Cryptonymus:"—

First, "Delta" says, "In a ritual preserved, as that of Masonry is, by tradition only." I deny that. "Delta" should either say nothing or tell the truth.

Secondly, "Lathomus," says "Bro. Hughan's suggestion that the terms Master and Fellow were only distinctions in rank, not in degree or secrets, is, however ingenious, inadmissible, because equally repugnant to the most ancient constitutions and to the most modern minutes, even of the operative lodges." I consider Bro. Hughan is right. The office of Master, Master Mason, or Master of Work, is ancient, but the "*degree*" of M.M. is only about 150 years old, and I know of no proof to make it older. The old minutes of old lodges extant, previous to A.D. 1700, show that there was then no such "degree" practised in the seventeenth century.

Thirdly, "Cryptonymus" tells us that "the wandering guilds, in defiance and grim mockery of priestly rule, mingled sarcastic emblems indicative of their solemn protests against priestly arrogance and evil doing," &c.; the priests "did not dare to remove these evidences of Masonic playfulness from the edifices raised for them by their *opponents*." (!) I am afraid "Cryptonymus" forgets the power of the "priestly rule," I therefore deny his inference. These "sarcastic emblems" were, I would consider, undoubtedly ploced there *with consent* of the bishop, abbot, or other superior of the cathedral or monastery, either to point a lesson or in some cases, possibly, as a practical joke wrought in stone, or to act as a warning by recording the memory of some brother monk who had been caught fooling; whatever they were made for, I consider it was done *with consent*, not "in defiance." "Cryptonymus" also says, "But henceforward there arose a cry that Freemasons desired to subvert that society, which in truth, by precept and example, they only sought to remodel." If that refers to anything the Freemasons did, or could do, before the seventeenth century, I beg to say "Cryptonymus" makes that assertion without any substantial foundation whatever. The idea of the members of the building fraternities of the thirteenth or fourteenth centuries being opposed to Rome is a mistake. And as for "Freemasonry," previous to the seventeenth century, opposing Rome, where is there any evidence of it? Where, even, did "Freemasonry" exist previous to the seventeenth century? LEO.

### INFORMATION DESIRED BY A COUNTRY BROTHER.

*(To the Editor of the Freemason.)*

Dear Sir and Brother,—I am a member of a country lodge, but having within the past few weeks become permanently settled in London, I should like to enter a London lodge as joining member. Will any brother kindly inform me the numbers of a few lodges, any one of which I could enter with as little expense as possible. I am only a working-man, who has plenty of calls on his purse; but at the same time should like to rise in the Craft—if such ambitious pinnacle can be obtained in other than strictly "ashionable" lodges My thirst for Masonic knowledge will possibly be excused, when I state that I am the son of a P.M., M.M., R.A., K.T., &c., and, moreover, grandson of one whose name I was delighted to see in the last number of The Freemason, in connection with the records of the St. John's Lodge, Banff, of which he was W.M.

Any information I can therefore get on the point I have mentioned will be much valued.

EASTERN STAR.

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## PAPERS ON MASONRY.

By a Lewis.

### V.—MASONRY AND WOMAN.

The ladies claim right to come into our light,
Since the apron, they say, is their bearing;
Can they subject their will, can they keep their tongues still,
And let talking be changed into hearing?

*E.A.P. Song.*

In ancient Rome one Clodius dared to intrude himself into an assemblage of ladies, and thereby profaned the mysteries in course of celebration, at great risk and personal disadvantage to himself. One modern instance of retaliation has taken place in the person of the Honorable Elizabeth St. Leger, Lord Doneraile's daughter, afterwards the Hon. Mrs. Aldworth. It is not my intention to enter into the particulars of that remarkable train of circumstances. Unless we accept the French system of the Rite of Adoption and the "Mopses" lodges, no woman except Mrs. Aldworth has, to the best of my knowledge, ever participated in those ceremonies peculiar to Masons. But by placing these two facts in juxtaposition we can scarcely be doing wrong. Courage, we thus learn, is one thing; temerity is another.

Clodius was wrong. The other case was probably, if the history of the affair be rightly recounted, an unavoidable necessity. There is, however, a moral to be deduced at the present time, when women's social rights have become a prominent matter of argument and illustration, in practice as well as theory.

In the varied scenes of human life we see at work feminine influences of the most diverse character. We see the highest type of a Florence Nightingale in grim contrast with the misguided wretchedness of drunken Biddy, the Basketwoman, We behold the cultured gentleness of a Lady Jane Grey side by side with the outspoken and brazen independence of a Girl of the Period. But is there nothing in between?

I am disposed to think so. There exist women amongst us who, without the fortune of a Coutts or the infatuation of a Saurin, minister both wisely and well in the cause of charity. These ladies are not heard of in the gayer haunts of life, nor do they ostentatiously parade their deeds. Like Howard and Elizabeth Fry, their sphere is one of simple action, in places repugnant to their pleasure-loving contemporaries. And verily they receive their reward—they act on the principles of Masonry instilled, not by obligation, but example. It is a great thing to be assured that this class of intellect is neither on the wane nor is likely to prove so. Intelligence guides their actions, and without undue curiosity they pursue their unwearied way, doing the right and shunning no exertion to promote the good and the real. To them, therefore, also apply the words—"Well done, thou good and faithful servant; enter thou into the joy of thy Lord."

At the same time, any one who has studied the nature of the feminine mind cannot but recognise the justice—irrespective of other considerations—of their exclusion from participation in Masonic secrets and ceremonies. The female mind works upon laws of its own; it has a kind of orbitual eccentricity, ill adapted for sameness or system. To take a parallel case--that of inventors—it cannot follow a beaten path, a Roman street, but seeks to penetrate by new and difficult ways. As in cookery, so in benevolence or in action—there is always "another way." The absorbed male mind seeks to steady itself by pursuing beaten paths; it seeks the repose of the Indian, and clings with tenacity to the established order of things. The ratio is that of the telescope to the kaleidoscope, and yet the object—giving pleasure to the contented, amusement to the weary, and instruction to the thoughtful—is the same. The philosophical toy has the same solemn signification as the philosophical implement. Both exist in the nature of things, and perform, when rightly estimated, their uses for the general good.

Hence the good Freemason, from the influence exercised upon himself by the duties imposed upon him in his solemn promise on initiation, as a rule, finds himself placed in an orderly home with truly enjoyable surroundings. A silent influence permeates the dwelling of those whom, under Heaven, he loves the best; and sheds over everything the brightest and best of hues. Many a man—otherwise at unrest, and hence in "the gates of bitterness and the bondage of unbelief"—has been solaced and reclaimed by an association with the solemn lessons of Freemasonry. When all seemed weary, the oasis was found, and the *fata morgana* of mere outward life lost its enticing terrors; the haven had been gained, and sorrow, without losing its chastening effect, had been turned into peace.

The ladies of the present day have learned to respect the Craft, instead of to laugh at it; and they supplement its own noble spirit of charity by ten thousand graceful and well-timed works of forbearance and human kindness.

Although it is not to be denied that these noble qualities may exist outside of any influences of Freemasonry, it must be evident that the institution tends to stimulate the exercise of the virtues to which I have referred, and hence to raise the standard of morality and truth. There is an unquestionable benefit to be derived from the system which has soothed to rest so many angry passions, and relieved so many of the ills to which flesh is heir; and while ladies cannot themselves be Masons, no one can doubt that they are gradually arriving at a consciousness of the utility and excellence of a system of morality which places its main strength in its catholicity, and proceeds fearlesaly forward in the task of the alleviation of suffering and the removal of ignorance. This is also proved by the many subscriptions paid, and works of goodness rendered, by ladies associated, by birth or marriage, with members of the Fraternity. To such the warmest thanks of every lover of mankind are due, and they are cheerfully paid on every occasion of a lodge meeting.

Sometimes, however, to use a homely phrase, "the boot is on the other leg;" sometimes the discretion of ladies is greater than that of the male sex. Hence my allusion to Clodius. As Laurette exclaims to Champagne, in Quinault's comedy of "La mere Coquette":—

Tu ne saurois rien taire, et tu veux savoir;
Crois-tu que, quand je garde avec toi le silence,
Je ne me fasse pas beauxcoup de violence?

Translated, freely:—

No silence canst thou keep, and yet would still be knowing!
Dost not believe, in keeping silence with thee,
Much and sore trouble I endure?

Without desiring to slander the ladies, it is perhaps as well—other reasons apart—that they have no participation in Masonry. The virtuous Cato was slightly put out on the occasion of his visit to the Floral Games. *Verbum sap.*

"That the exclusion of the fair sex from the Order," observes a thoughtful writer on Masonry ["Introduction to Freemasonry," London, 1820; p. 97], "is so far from a bar to their happiness—yea, rather heightens it—innumerable instances might be adduced; for, however harsh on a transient view it may appear, it vanishes when we reflect that this exclusion is far from being peculiar to our Order; for, in tenderness, also, they are excluded from legislation, from war, from the arduous cares of the State, and the dangers of the field; as, likewise, from various other functions in civil life—indeed, from all but domestic cares. For so greatly favourable to the fair sex are the laws and institutions of man, that their very disabilities are their safest and best guardians, and that often against the undue influence of their lords."

Since the first portion of this paper was written, I find the Editor of The Freemason has alluded to "Female Freemasonry" in a leader. To what has been stated I may, perhaps, add a few words in conclusion. Of the peculiar Rite of Adoptive Masonry, the Duchess of Bourbon was the installed Grand Mistress in 1775, and among subsequent Grand Mistresses we find recorded the names of the unfortunate Princess de Lamballe, and the illustrious consort of the first Napoleon—the Empress Josephine. A snatch, freely translated, from the E.A.P. song used in these lodges, may amuse, and fitly terminate these remarks.

'Tis said that in England that Goddam doth make
The best of all language without a mistake;
But here, in true France, we another employ,
To enable us all life and health to enjoy;
And we take our stand,
And join heart with hand,
And ejaculate
Eva! Eva! Eva!
Ejaculate Eva!
Or *justiat* demand!

No! The work that women can perform is of a character better adapted for their physical and mental constitutions; and while they are welcome guests at the festivals with which Masons enliven their more serious pursuits, they never can or ought to be associated with the latter.

CRYPTONYMUS.

## CELESTIAL MYSTERIES.

By Bro. Henry Melville.

(*Concluded.*)

In the same Assyrian gallery is a compound astronomical figure, the interpretation of which cannot be misunderstood. It is that of a sedate-looking man, with wings on his shoulders, in like manner as Virgo is pictured, he has an ear of corn in his hand, and Isis, Virgo, is never pictured without an ear of corn in her hand. Ptolemy, whose picture constellations are said to be of Anno Domini 138, has Auriga with a "scourge of small cords" in his right hand, and a goat on his left arm, so has the Assyrian figure. A strange fancy carrying a goat on the arm, and still more strange that no celestial figure of Auriga was ever represented without a goat on the arm. In Ptolemy, and in all modern atlases, there are two kids or lambs on the arm or bosom with the goat—"He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry *them* in his bosom." Moses was learned in all the wisdom of the Egyptians, but the wisdom of the Egyptians could not always arrange to have brilliants to govern their astronomical points, therefore, of necessity, they had to select small stars by which they could govern their calculations. Capella means "a little goat." Capella of the goat is a brilliant of the first magnitude, and in the year 1820 was at AR 75° 51, then one of the lambs, the little star lambda was at AR 76° 36. At some time or other this little lamb must have been extinguished or allegorically burnt, by the sun rising at the vernal equinox in "Aries," but the Jews were commanded by Moses to reckon their festivals from Tishree, "Libra," and that would be evening with them. Early in the morning Isaac said, "Behold the fire and the wood, but where is the lamb for a holocaust?" and his father replied, the Elohim (Gods) will provide the lamb, and Abraham took "Aries," and "offered him up as a burnt offering." This was on the equinoxial morning, which would be sacrificing the paschal lamb in Tishree at the passover of the sun in the evening. "Your lamb ye shall keep until the 14th day of the month: and the whole assembly of the congregation shall kill it in the evening." The 14th day (evening) of the lunar month is the full moon, and Spica, the ear of corn of Virgo, is called Azamech, meaning "the station of the moon." Our Easter Sunday is yet dependent on the full moon at the paschal equinox, as may be seen in any orthodox prayer-book. The Jews are one day or one degree on the circle in arrear of Christians, thus their Moon day is our sabbath or Sun day. The lamb, therefore, instead of being at 76·36, as with us, was with them at 77·36, year 1820.

The processional cycle of the Egyptians is 25,920 years, or 72 years for each day or degree of the solar circle.

77°36 years multiplied by 72 years gives 5580 or Anno Mundi of the Jews, for the Christian Anno Domini 1820.

"The lamb slain from the foundation of the world."

The inscription on this stately Assyrian figure, according to Mr. Daniel Smith's reading of the Cuniform characters, is an invocation to the rising sun on Easter day. It thus commences "Proclamation Palace" * * * "Oh that thou wouldst cry aloud, and scatter the multitude of stone gods, and show me the extreme beauty of the true God and the manifestations of his glory. Hasten my desires. Light shine forth and spread around the eternal and unchangeable supreme. And thine Altar shall be covered with the glory of him that is above all," &c., &c.

Elul means "cry aloud," and is the month of Virgo of the Jews, and Spica, the ear of corn, and the wings of Virgo, are combined with the Assyrian figure of Auriga. "So the wall was finished on the 25th of Elul in fifty and two days," and Spica is the (say) 25th of Elul Virgo, when the circular wall would be finished in 52 "weeks of days," when the sun would rise at the equinox as described. Cannai is the Budhist name of Virgo. The stone gods are the constellations formed of precious stones, heavenly gems, and these disappear at sun-rise, when all the inhabitants of Cannai or Cannan melt away. The Assyrian inscription continues, "the Eternal cometh quickly, and will assuredly * * * * destroy the Rock my God,"—"the rock of ages." "And the watchmen of Saul in Gibeah of Benjamin looked: and behold, the multitude melted away and they went on beating down one another." At the moment "lambda," the lamb of God, sets, the centre of Ara the altar rises; this is the masonic pedestal, for above it are the compasses, the level, and the square. The Light of the eternal and unchangeable Supreme is above the altar on the roof of the choir in Saint Paul's cathedral. The sun rising—and as the sun rises in the east to enlighten the world, so does the W.M. rise in the east to enlighten his lodge.

The Assyrians, or whoever the people were that constructed the monuments now known as Assyrian, must have been masons, that is "Speculative or *Astral*" free masons. Adjoining the pavilion or dwelling whereunder are the horses resting, is a remarkable strong man generally considered as a eunuch or chamberlain; he is standing between two pillars or posts, and as these have on their summits the goat Capricornus, they may as well be considered as the pillars of Freemasonry, one of which signifies in the strength, or in the goat. The strong man then is Samson or Hercules; Samson means "his *sun*" and his posts are otherwise the pillars of Hercules or Hiram, who constructed Jachin and Boaz. The Assyrian Hiram is between the entrance of the Lodge of the house of sun where the horses are, and the outer porch or entrance. In his left hand and over his shoulder is the cable tau, and in his right the rod or twenty-four inch gauge. Without the porch are four miserable sojourners in tribulation desiring to be released from Misriam Sirius or Egyptus. The figure in charge of them is the bow-man Sagittarius, who holds in his right hand a mystic cross-bow bolt, it is now known as Sagitta, it is "the arrow of the Lord's deliverance and the arrow of deliverance from Syria."

Henry Melville,
3, Chapel-road, Blenheim-crescent, Notting-hill.

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## ROSICRUCIAN SOCIETY OF ENGLAND.

A quarterly meeting of this body of scientific and philosophical Masons was held at the Freemason's Tavern, Great Queen Street, on Thursday, the 8th instant. Owing to the absence of Dr. Woodman, the Secretary-General, from town, we are unable to furnish more than a brief *resume* of the business done. After the confirmation of the minutes, Brs. E. Busher, Hon. Roper-Curzon, W. H. Bateman, and H. Wetherall, were admitted to the grade of Zelator, and eleven fratres to the grade of Adeptus Minor. Br. D. Murray-Lyon, M.A., of Ayr, was elected an honorary member and corresponding member for Scotland. Authority was granted by the Council to Frater F. G. Irwin to erect a College of Rosicrucians at Bristol, the total number admitted not to exceed twelve; and the Secretary-General was directed to prepare a list of the names of all members by the next meeting. The fratres then separated after the usual solemnities.

## METROPOLITAN MASONIC MEETINGS

*For the Week ending May* 1, 1869.

### Monday, April 26.

Lodge No. 4, "Royal Somerset House and Inverness," Freemasons' Hall.
" 26, "Castle Lodge of Harmony," Willis' Rooms, King-street, St. James's.
" 28, "Old King's Arms," Freemasons' Hall.
" 79, "Pythagorean," Lecture Hall, Royal Hill, Greenwich.
" 831, "British Oak," Bank of Friendship, Bancroft-place, Mile End.
" 902, "Burgoyne," Anderton's Hotel, Fleet-street.
" 905, "De Grey & Ripon," Angel Hotel, Gt. Ilford.
R.A. Chap., 188, "Joppa," Albion Tavern, Aldersgate-street.

### Tuesday, April 27.

Lodge No. 14, "Tuscan," Freemasons' Hall.
" 92, "Moira," London Tavern, Bishopsgate-st.
" 141, "Faith," Anderton's Hotel, Fleet-street.
" 145, "Prudent Brethren," Freemasons' Hall.
" 186, "Industry," ditto.
" 259, "Prince of Wales," Willis's Rooms, King-street, St. James's.
" 1158, "Southern Star," Montpelier Tavern, Walworth.
" 1196, "Urban," Old Jerusalem Tavern, St. John's Gate, Clerkenwell.
R.A. Chapter, 7, "Royal York," Freemasons' Hall.
" 29, "St. Alban's," Albion Tav., Aldersgate-st.
Metropolitan Chapter of Instruction, George Hotel, Aldermanbury; Comp. Brett, Preceptor.

### Wednesday, April 28.

GRAND FESTIVAL, Freemasons' Hall, at 6.

### Thursday, April 29.

General Committee, Female School, Freemasons' Hall, at 4.
R.A. Chap. 820, "Lily," Greyhound Hotel, Richmond, Surrey.

### Friday, April 30.

Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
Stability Lodge of Instruction, Guildhall Coffee House, Gresham-street, at 7.
Metropolitan Lodge of Instruction, George Hotel, Aldermanbury, at 7.

### Saturday, May 1.

General Committee, Boys' School, Freemasons' Hall, at 4.
Lodge No. 142, "St. Thomas'," Radley's Hotel, Bridge-st., Blackfriars.
" 1194, "Villiers," Northumberland Arms Hotel, Isleworth.

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The Macdonald Lodge of Improvement, No. 1216, meets at Head Quarters, First Surrey Rifles, Camberwell, every Wednesday, at eight, except when the Mother Lodge holds its meetings, viz., the first Wednesday in every month.

The lamented illness of Lieut.-Col. Bowyer M.P.S.G.C., 33°, having necessitated his resignation of that high post, the Ill. Br. Charles J. Vigne, Lt. G.C., has been elected Chief of the A. and A. Rite; Ill. Bro. Captain Nathaniel G. Phillips, 33°, has been chosen as G. Treasurer-General; and Ill. Bro. John G. Sandeman, 33°, as G. Secretary General of the Council.

MASONIC BALL.—A private Masonic invitation ball took place at Reading on Thursday, April 8th, and was attended by nearly a hundred and fifty ladies and gentlemen. Visitors from London, Guildford, Basingstoke, &c., helped to form one of the most perfect assemblies that have met in Reading for many years. The room was profusely decorated with shrubs, flowering plants, flags, &c.; these, with the varied colorings of the ladies' toilettes, formed a most pleasing and brilliant scene. The band (one of the most important items in meetings of this kind) was that of the 1st Life Guards, under the leadership of Br. Edwards, and the beautiful music they discoursed seemed to animate the entire company, as one and all took part, as true votaries of Terpsichore should do. The refreshments and supper were supplied by Mrs. George, Queen's Hotel, and gave general satisfaction. The arrangements were carried out by a most indefatigable band of stewards, and to these we can safely say the great success may be attributed. Dancing was kept up with unabated vigour until the rays of morning caused this most pleasant and successful meeting to disperse.

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**THE ANNIVERSARY MEETING**
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*RADLEY'S HOTEL, NEW BRIDGE STREET, BLACKFRIARS,*
**On FRIDAY, the 30th day of April, 1869,**
AT HALF-PAST FIVE PRECISELY,
When the Lecture of the Second Degree will be worked in Sections by the following Brethren, viz.,

1st Section, Bro. ALFRED BRYANT, P.M. 192, & S.D.. 12
2nd " " HENRY BIRDSEYE .. .. .. 715
3rd " " JAMES H. TOWNSEND, J.W. .. .. 715
4th & 5th " THOMAS CARGILL (Lodge Board) .. 49

The V.W. Bro. ÆNEAS J. MCINTYRE, GRAND REGISTRAR, will preside at the Banquet, which will be on the table at Eight o'clock

**The Brethren will appear in full Masonic Craft costume.**

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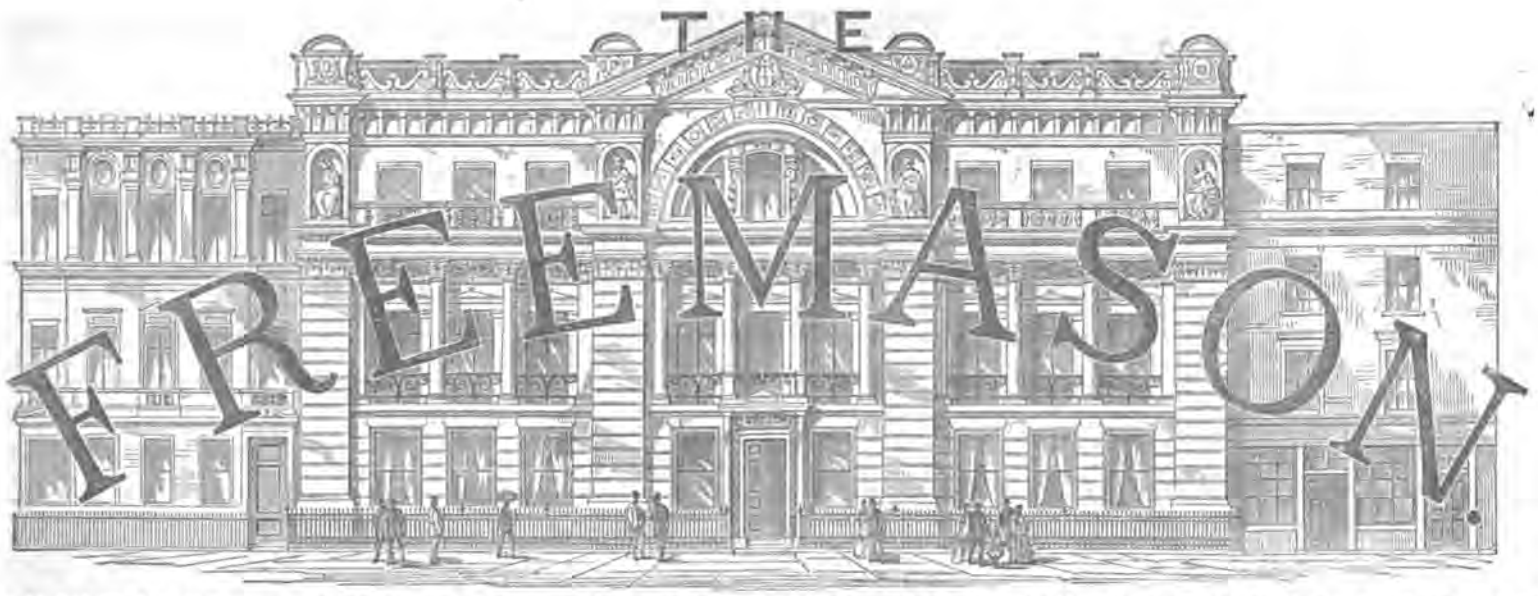
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## ROYAL ARCH MASONRY.

BY THE SON OF SALATHIEL.

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The value of a tradition is not to be estimated solely with reference to its antiquity; we must also take into account the analogy it bears to the history of the period, and consider its efficacy as a link in the chain which connects us with remote events in the mythic dramas of the past.

In this spirit we approach the Solomonian era, and raise upon the majestic pillars of the Jewish Temple an edifice grander by far; wherein are celebrated those sacred rites of brotherhood, and those sweetest ministrations of affection, which have crowned with unfading glory the lofty dome of Freemasonry.

The traditions which cling around the Temple of Solomon, like ivy round a ruined porch, are not only venerable but picturesque; they are not only harmonious in their dramatic unity, but profoundly ethical in their teachings and philosophy. But traditionary lore is a dead letter to the optimist who views only the glittering foam that tops the wave of life; while the metaphysician plunges beneath the surface, and returns laden with the *exuviæ* of rare and precious thoughts Hence it is that we can trace through the revolving cycles of time the same truth appearing in a thousand varying hues, according to the idealistic or realistic garb in which it is clothed. We have only to take as an example the original conception of the Unity of God, a belief common to all ages, and to all nations, and then follow its grotesque distortions in the Oriental mythologies, with their myriad divinities—in the populous halls of Olympus, and the countless theories of religion which invest the attributes of the Divine Being with personality and substance—and we shall cease to wonder that thoughtful men cherish the records of tradition, and find in those obscure and mystic paths rays of wisdom and light unnoticed by the utilitarian historian.

Great truths, as every Master Mason knows, are enveloped in the solemn rites of the third degree; but the peculiar significance of the legend attached to Royal Arch Masonry as a corollary to those rites has never, we conceive, been fully estimated. The symbolism of the rebuilding of the temple upon the ruins of the former structure is as apposite to the preceding teachings of the third degree, when properly considered, as the due succession of the corn to the seed, or the flower to the bud. The renovation of man's celestial nature is figured in every sentence of the Royal Arch ritual, and we may add that since our own admission into this sublime branch of Freemasonry, now some years ago, we have entertained the honest conviction that it is indeed, as its eulogists asserted, the very "root and marrow of Freemasonry," the culminating point, and the pinnacle of our speculative and philosophical institution.

Thus impressed, we have endeavoured to study its mysteries, and if the result of our investigations shall in any measure induce Royal Arch Masons to persevere in the acquisition of those treasures to which they alone possess the key, we shall consider ourselves amply rewarded for the time and labour which we frankly confess have been bestowed upon the task. It is first necessary to explain that in the introduction of illustrations connected with this supreme degree, we shall probably travel to some extent over beaten paths and time-honoured tracks in Masonic literature. Such a course is inevitable if we would preserve a logical sequence, and in any case we are fortified by the reflection that our opinions in this respect resemble those of certain great men who have expressed their belief in the efficacy of iteration and repetition. In the attempt to elucidate certain points over which our sacred vows will compel us to cast the veil of obscurity, let our readers bear in mind that a reference to Holy Writ will in many instances be found eminently useful. And we may here remark that it is certainly not one of the least recommendations of our sublime society that the revealed Word of God is to be found, as the unerring standard of truth, in every lodge and every chapter.

(*To be continued.*)

## Reviews.

"*Ten Miles from Town*," by Bro. WILLIAM SAWYER. Second Edition. London: William Freeman, 102, Fleet-street.

In Bro. Sawyer we recognise a true poet, one of the gifted few who possess the faculty of penetrating into the inner life of man, and revealing its mysteries of cloud and sunshine, of hope and joy, or of doubt and darkness. It is a strange psychological fact, that the inspirations of genius are frequently arrayed in deep and solemn thoughts, and we remark the traces of this profound yet pleasing melancholy in the utterances of Bro. Sawyer's muse, underlying, as it were, the genial current of many bright and happy fancies. We also find that Bro. Sawyer realizes the true mission of the poet as a teacher of truth, as when he tells us emphatically that,

> "Men thrive in conflict: soul refreshes soul,
> And hearts in trial and suffering grow strong,
> As he who wrestled with the Angel forced
> No blessing till he strove the whole night long!"

or

> "There is a true philosophy of life
> For those who win their way with manly stroke."

The first few lines of "In the Rectory Garden" are perfect as a picture of the "drowsy calm" of a "July noon," and recall to our mind visions of the Castle of Indolence, or the slumbrous trances of the lotus-eaters. As a telling contrast, the verses entitled "A Wedding Ring" will be found brimful of vigour and passion. "The June Dream" is also a lovely poem, imbued with tender thoughts exquisitly expressed.

Another test of Bro. Sawyer's poetic gifts will be found in the numerous lines suitable for quotations, as for example, when speaking of the poet he says—

> "With Truth and Beauty he had dwelt apart,
> And from their heights as from a tower looked down,
> Calm, dignified, immortal!"

The stanzas commencing "Sister, not Nun," we commend to the attention of ladies who may be yearning after "Starr" celebrity. "At the Opera—Faust" is a faultless gem of lyrical sweetness, Tennysonian in its flowing metre.

But the best thing we can do is to cordially recommend our readers to get Bro. Sawyer's book, and judge for themselves as to the charming character of its contents.

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# Reports of Masonic Meetings.

## THE CRAFT.

### METROPOLITAN.

*Lodge of Fidelity, No.* 3.—This lodge met on Wednesday, the 21st April, at Freemasons' Hall. Bro. Cartwell, W.M., presided for the first time during his year of Mastership, and initiated five members, viz., Messrs. William Alfred Heath, Wm. Morden, Thomas Burland, Joseph Davis, and James Meadows. Thirty-eight members and 11 visitors (among whom were Lord Ernest Vane Tempest and Bro. Emmens, P. G. Purst), partook of the banquet, which was enlivened by songs by the newly-initiated brethren, Heath and Morden, Bro. Meadows playing a piece on the piano. Bro. H. M. Phillips and Bro. Emmens also sang, and a very pleasant evening was spent.

*Lodge of Israel, No.* 205.—This numerous and influential lodge met on Tuesday, at Radley's Hotel, when the W.M., Bro. Chamberlin, in his usual efficient style, initiated Messrs. Isaac Cohen, George Purnell, and George Stanley Betzeman; passed to the second degree Bros. Southgate, Barnes, and Davies, and conferred the sublime degree of M.M. on Bros. Waylett, Aydan, Kitching, and Asher Isaacs. After the conclusion of the business of the lodge, the brethren adjourned to one of Bro. Hart's most *recherche* banquets, and after the usual loyal toasts the Rev. Bro. R. Warren Molesley, Lindsay Lodge, No. 712, and Bro. S. Gale, P.M., Royal Athelstan, No. 19, severally returned thanks—the Rev. Bro. especially mentioning how happy he felt on all occasions, and especially on this, in being able to meet on an equality with members of every religious denomination who worshipped the M.H.—for the other visitors, viz., Bros. Weaver, S.W., 862; M. Jacobs, 43; Miles, 180; Alfred A. Davis, 90; Harris, 247; Taylor, 504; and Haigh, 1077. The W.M. proposed the initiates of this and the former meeting, highly complimenting the latter as to the satisfactory manner in which they had answered the "usual questions." Bro. Coote, P.M., in a felicitous speech, returned thanks for the toast of "The Benevolent Fund of the Lodges," which produced a most hearty response from various brethren in the shape of liberal donations and subscriptions. After a very able address from the W.M., in returning thanks for Bro. Littaur's pleasing, learned, and highly complimentary manner of proposing his health, Bro. Coote, P.M., took the opportunity of calling the attention of the brethren to Bro. Saqui's benefit at the Beaumont Institution next evening, where he said that many very talented professors of music and singing, with himself, would attend gratuitously. The W. Bro. Cohen, P.M., Hon. Sec., in returning thanks for the P.M.'s, also earnestly advocated Bro. Saqui's cause as being the father of the Lodge of Israel. The pleasures of the evening concluded with the usual toasts of "The Officers," &c., and the brethren separated highly pleased with the proceedings.

*Lodge of Finsbury, No.* 861.—This flourishing lodge met on Friday, 23rd April, in the lodge room, at the Jolly Anglers' Tavern, Bath-street, St. Luke's, under the presidency of the highly-respected and talented Master, the W. Bro. Watson, when Bro. Davey S.W., was unanimously elected W.M. for the ensuing year, Bro. Alfred Day, P.M., was re-elected Treasurer, and Bro. Vesper, Tyler. A presentation jewel was then unanimously voted to the W.M., for his able services during the past year, when the lodge adjourned to one of Bro. Bond's excellent banquets. Amongst the numerous visitors we particularly noticed the W. Bro. Terry, who made an excellent speech in returning thanks for the toast of "The Visitors."

### PROVINCIAL.

IPSWICH.—*British Union Lodge, No.* 114.—The monthly meeting of this lodge was held at the Masonic Hall, on Thursday, April 22nd, Bro. W. Boby, W.M., presiding. The business of the day was to ballot for and initiate Mr. Edward Hayward into the mysteries of the Craft. The ceremony was impressively given by Bro. F. Gull, P.M. The working tools were given by Bro. P. Cornell, J.W.; the charge by Bro. C. Schulen, P.M., T.; and the lecture on the first tracing board was given at full length by Bro. A. J. Barber, S.W., P.G.O. Among the visitors were Bros. J. H. Staddon, W.M., 376; Forrester, P.M.; C. Davy, J.P.M., 225; W. A. Smith, J.W., 376; J. B. Fraser, S.D., 376; E. C. Tidd, 959, D.P.G.S.; S. Wright, J.D., 959; E. T. Read, 376; A. Gamman, 376. After business the brethren partook of a banquet, and the day was closed in harmony.

### IRELAND.

BANDON.—*Lodge* 84.—The members of the mystic tie will be glad to learn that the Order is progressing in Bandon. Lodge 84, or the "Antient Boyne," as it is termed, is weekly gaining strength, both in number and influence. On Monday evening Viscount Bernard was balloted for, and it was on that occasion stated by Brother Bennett that he has in his possession the Red Warrant, which it is proposed to attach to the lodge. The Antient Boyne can boast of many efficient members, but none more so than the present W.M., Bro. Tresilian, and Secretary, Bro. Bennett, to whom, in a great measure, Masonry in Bandon owes a great deal of its prosperity. Bro. Bennett may truly be said to be a working member, as on him devolves the labour of imparting the degrees. Masonry being a purely non-political and non-sectarian institution, it is pleasing to record its progress in the West, and while on the subject we may refer to the rapid strides and spread of the Order in Skibbereen. Here we find the brethren persevering in furtherance of the cause, and not only have they swelled their list to gigantic proportions, but are now energetically engaged in raising subscriptions for the erection of a Masonic Hall, a work into which Bro. R.H.R. Becher has thrown an amount of energy which is certain to insure success, when coupled with the willingness of the brethren generally to co-operate. Already the list of the patrons for the approaching bazaar is large and promising, embracing, as it does, some of the most influential personages in the country. Almost in every household we hear of something being made for the coming event, so there will be a display of réchérche work and unique articles that will vie with anything of the kind ever introduced in this country. The concert held in Cork on Friday, also betokens a kind feeling on the part of the public to aid in the good work, so that on every side we see that Masonry is appreciated, and by none more so than by the fair sex. This is as it should be, for good Masons make considerate brothers, kind fathers, and excellent husbands. Therefore, ladies, "ply your needles and thread" in aid of the bazaar, and show the world you appreciate an institution which offers the hand of fellowship to all Christians, no matter what his creed or political belief may be.—*Skibbereen Eagle.*

BELFAST.—*Friendly Brothers Lodge, No.* 609.—The regular communication of this very flourishing lodge was held in their lodge-rooms on Monday evening, April 26th, the W.M., Bro. Alex. Stewart, having opened the lodge in the M.M. degree, Bro. John Todd, who had received the E.A. and F.C., was raised to the sublime degree of M.M., by Bro. Freeman, P.M., of Hiram's Lodge, No. 97. The lodge having been called down to the E.A., Mr. John Ferguson, being properly prepared, was initiated in the degree of E.A. A discussion arose regarding the members becoming subscribers of THE FREEMASON. A very large number of them signified their intention of so doing, by giving their names to the agent here, Bro. Hugh M'Cormick. The lodge having been closed in due form, the brethren adjourned to the refreshment board, when the usual loyal and Masonic toasts were drunk with much ardour. The toast of our newly raised and initiated brothers having been given and responded to, the W.M. next gave, our visiting brethren, which was very ably responded to by the Rev. Bro. McCullough, Chaplain, No. 154 and 513. After spending a very pleasant hour the brethren separated, happpy to meet, sorry to part, and happy to meet again. This lodge is one of the most flourishing lodges in Belfast. Emergency meetings are held regularly to try if possible to get a large number of new members generally raised; an emergency meeting was held last Tuesday night week, when five members were raised to the degree of M.M.

KILKENNY.—*Lodge No.* 642.—The usual monthly meeting of this flourishing lodge was held at their lodge-rooms on the evening of Wednesday, the 14th April. The W.M., Bro. Fredk. Wydenham, R.A., presided, the other officers present being Bros. Chas. Lyster, S.W.; George H. Gardiner, J.W.; William Nicholson, S.D.; John Bradley, J.D.; Thomas Booth, T.G.; Thomas Hyde, Sec. and Treas.; also Bros. Mathew Smyth, Thos. Chaplin, P.M., Michael M'Creary, W. O. Mills, William Wade, P.M., John Coogan, and John Isdell, R.A. The visitors were the Rev. C. B. Weldone (646, Durrow), Irvine (1045, China), W. Lyster (150, Rathdowney), Hutchinson (28, Antrim). Several members of the lodge were unavoidably absent. Bros. Adam Lambert and Joseph Kirkby were duly initiated as E.A.'s by Bro. Gardiner, whose proficiency was much admired on the occasion. The other business concluded, the lodge was closed and the brethren adjourned to refreshment; separating at an early hour, after a very pleasant evening.

## ANCIENT AND ACCEPTED RITE.

*Invicta Chapter.*—A meeting of this chapter was held at the Masonic Hall, Woolwich, on Friday, the 16th ultimo, under the presidency of the Ex. and Perf. Bro. W. P. Ward, 18°, M.W.S., supported by the Ill. Bros. Colonel H. Clerk, 33°; Capt. N. G. Phillips, 33°; G. Lambert, 30°; J. Forrester, 18°; Hemsworth, 18°; Hyde Pullen, 32°; P. Laird, 30°, &c. Bros. J. M. Clabon, George Kenning (proprietor of THE FREEMASON), Thomson, and Cook, were duly perfected as S.S., P.P., Rose Croix 18°, and, after the transaction of some formal business, the members adjourned to the banquet-table, and spent a most agreeable evening together. Ill. Bro. Brignall, 30°, of the Royal Kent Chapter, was among the visitors.

## FREE (AND EASY) MASONS.

"There are thirteen!" screamed the terror-stricken stage-manager, when to his consternation he suddenly discovered that a supernatural addition had been made to his *troupe* of twelve counterfeit demons engaged in dancing an infernal ballet.

When the *Illuminati* of Dublin the other evening were joyously occupied in "chasing the glowing hours with flying feet," it would not, we presume, have surprised Cardinal Cullen had an unvouched-for "mysterious stranger" — concealing a bifurcation in a varnished *chef-d'œuvre* of Hoby, and a pair of cornuted excrescences beneath highly-macassared curls — appeared among those "free and accepted" who "greatly daring" danced.

Perchance the assumed absence of the sable "super" (for if he were present in *propria persona* he seems to have been too desirous of maintaining his traditional character as a gentleman to have made his objectionable company vulgarly conspicuous) was due to the fact that the majority of the faithful having abstained from joining the saltatory sinners, the dread potentate declined to waste his terrors on sceptical representatives ef "Protestant ascendancy." True, a sprinkling of the orthodox ventured to leaven the gathering "in spite of my Lord Cardinal," but these would seem to have been terpsichorean fillibusters who declined to acknowledge even a provisional allegiance to that spiritual authority of their own creed, within whose jurisdiction they found themselves temporarily abiding; or perhaps they danced on the principle of the sleeper who scorned the terrors of fire in the house where he reposed, consoling himself with the reflection that he "was only a lodger." But we are not allowed to assume that the bulk of the true believers abstained willingly from the revel. We hear of certain lustings after fleshpots in the shape of applications to His Eminence for a dispensation; and so we are compelled to come to the conclusion that ecclesiastical and lay ideas of the sin involved in Freemasonry—or at least in the patronage of Freemasonry—do not exactly coincide. Nothwithstanding, however, the Cardinal's ban, the affair appears to have been a brilliant success. Nothing occurred to give any indication of divine displeasure. The ordinary incidents of a Masonic ball—a cannon of couples in a galop resulting in a dual prostration, a catastrophe probably attributable to some clumsy craftsman's momentary oblivion of his obligation to move by right lines and angles—a dress torn out "at the gathers" the result of a too sedulous attention to other and more technical "steps" than those of the "first set"—such petty disasters can scarcely be thought to illustrate the church's malediction, seeing that they are common to other revels not under priestly inhibition. The same may be said of other consequences, the inevitable result of exposing to the battery of the bright eyes of Erin's fair daughters such inflammable hearts as are said to beat beneath the collars and jewels of the men of whom it is sung

> "No mortals can more
> The ladies adore."

If, on the one hand, the gallant brethren, recalling the aphorism of the sturdy smith that

> "Love's darts
> Pierce hearts
> Through mail shirts,"

find silk and cambric equally vulnerable, so, on the other, many a gentle Hibernian may bitterly experience that from the poet's proposition,

> "Men were inconstant ever,"

Freemasons are by no means necessarily excepted.

But surely something terrible must happen one of these days to those naughty, naughty polkers and waltzers. Aproned depravity cannot always be allowed to apply to papal prohibition the contemptuous philosophy of the burly coalheaver thrashed by his puny wife, "It amuses her and it don't hurt me." Those wicked brethren must not for ever be permitted to sing in the words of the chorus to a song once popular at the music halls,

> "We'll be free and easy still!"

True, nothing unpleasant occurred to mar the festivities of the evening in question, but this was strictly in accordance with providential precedent. When another Cardinal — the Lord Archbishop of Rheims—anathematized the purloiner of his ring, it was not during the continuance of the entertainment that the result of the malediction became apparent; on the contrary, according to the tradition, although

> "Never was heard such a terrible curse;
> Yet what gave rise
> To no little surprise,
> Nobody seemed one penny the worse."

But as the small and sable culprit ultimately experienced what a very uncomfortable thing it was to pilfer from an archbishop, so we must suppose that one of these days the defiant Dublin dancers will find out that they can't offend a Cardinal with impunity—*post hoc propter hoc* is a very useful sophism which popish casuists well know how to make effective with imperfectly disciplined minds. Did not the Lord Chief Justice of heretic England say unkind things of saintly sisterhoods, and decline to see the beauty of holiness

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in wearing dusters on the head and boots round the neck; and did he not nearly break his neck while out riding within a week afterwards? Shrewish wives and delusive tips are the least the male sinners have to expect: stingy husbands and cross babies the lightest punishment the lady offenders can look for as the results of disobeying the holy injunctions of His Eminence of Dublin.

Seriously, however, not only all good Protestants, but very many Roman Catholics—for the influence of "the man in black" is decreasing even in Ireland—will rejoice that an insolent attempt on the part of the ultramontane clergy to dictate and control the form which Irish loyalty should assume in welcoming the son of our Queen has been defeated. The success of the ball in Dublin is a perfect confutation of the theory which seeks to bracket Freemasonry with Fenianism. The one is an association for the purpose of overthrowing law, of disorganising society, and reproducing original chaotic anarchy; the other a society which, formed to illustrate the angelic proclamation, "Glory to God in the highest; on earth peace and goodwill towards men," places in the foreground of its tenets the duties of allegiance to the sovereign, and obedience to the law. Whatever Freemasonry may be on the continent, this is its character in these islands. Here it is emphatically non-political and non-sectarian. Cardinal Cullen's denunciation of the Fraternity, which has recently had the distinction to enrol among its members "The Prince of all the land," on the occasion of its assembling to offer a loyal and hospitable reception to his royal brother, was tactically a mistake—it evinced that incurable propensity on the part of the Roman Catholic hierarchy to behold the affairs of the world at large exclusively through the distorting media of Italian lenses which is fast destroying all Papal claims to Catholicity; and we are much mistaken if English and Irish Romanists do not themselves smart under the effects of this artificially-produced obliquity of vision in their pastors. The Ultramontane clergy of Ireland have been accused of toying with treason—of secretly sympathising with Fenianism. We will not reiterate the imputation, but let them reflect that it will not be without colour of probability so long as they continue to denounce a system which teaches, in the words with which we conclude, a lesson of loyalty, not superfluous surely in our unhappy sister island. Every one of these denounced brethren has obliged himself "to be exemplary in the discharge of his civil duties by never proposing, or at all countenancing, any act that may have a tendency to subvert the peace and good order of society, by paying due obedience to the laws of any state which may for the time being become the place of his residence, or afford him its protection; and, above all, by never losing sight of the allegiance due to the sovereign of his native land; ever remembering that nature has implanted in his breast a sacred and indissoluble attachment towards that country whence he derived his birth and infant nurture."—*The Blue Budget.*

## ROYAL MASONIC INSTITUTION FOR BOYS.

As a matter of reference for our readers we furnish the following information relative to the Election of the Royal Masonic Institution for Boys, which took place on the 12th ult. The following were the successful candidates:—

| Name. | Votes. | Name. | Votes. |
|---|---|---|---|
| Lane, F. Dalrymple.. | 1501 | Dowsing, J. Edward... | 1047 |
| Lane, John ..... | 1422 | Walkington, A. J..... | 995 |
| Sweet, Edw. G. Leigh | 1370 | Marjason, Josiah ..... | 954 |
| Gilkes, E. Lawson ... | 1242 | Bruford, Wm. Alex.... | 872 |
| Smith, Lewis ..... | 1183 | Harrison, E. M..... | 864 |
| Mace, Wm. Francis... | 1179 | Chappell, C. W. ..... | 860 |
| Shaw, Henry Giles... | 1151 | Sherry, Maurice ..... | 833 |
| Hennis, Charles ..... | 1124 | | |

The numbers placed against the names of the following unsuccessful candidates will be carried to their credit at the election in October next:—

| Name. | Votes. | Name. | Votes. |
|---|---|---|---|
| Collingwood, John ... | 716 | Wright, W. G. C. ..... | 71 |
| Bush, Henry Chas. ... | 689 | Nicholas T. Ferdinand . | 61 |
| Fabian, Wm. Grant... | 661 | Coombs, Geo. Albion ... | 52 |
| Whiteley, Alfred B. ... | 511 | Chase, Edward Arthur | 51 |
| Cottrell, John T. ..... | 503 | Edwards, Wm. Albert... | 44 |
| Amery, Fred. Taylor.. | 379 | Laws, George ..... | 31 |
| Eade, Henry Chas. .. | 372 | Wilkinson, Geo. F. W. | 22 |
| Rigden, Henry T. . ... | 343 | Fox, Henry Linzee..... | 18 |
| Haskins, Wm. Albion | 318 | Campbell, Frank G. ... | 17 |
| White, Wm. Herbert . | 282 | Ellis, George ..... | 17 |
| Axon, James Joseph... | 214 | Bone, Thomas Robert... | 8 |
| Hustler, Arthur Ernest | 212 | Sinclair, Joseph H..... | 8 |
| Woods, Frank ..... | 207 | M'Dowell, Wm. ..... | 4 |
| Bryant Robert ..... | 205 | Parsons, George ..... | 4 |
| Wills, Thomas Wm.... | 198 | Lowry, Herbert ..... | 1 |
| Ladd, Frederick Edwin | 113 | Harvey, Frank ..... | 1 |
| Spicer, Arthur E. ..... | 111 | Kitchen, John Henry... | 0 |
| Travers, John H. H.... | 107 | Kitchen, James George | 0 |
| Tate. Wm. Frederick... | 95 | Dennison, Alfred Martin | 0 |
| Walsha, Herbert ..... | 88 | | |

## PAPERS ON MASONRY.

By a Lewis.

### VI.—MASONRY AND HISTORY.

"That which is far off, and exceeding deep, who can find it out?"—*Ecclesiastes* vii. 24.

Diverse indeed have been the theories broached by men of intellect concerning the historical nature of Freemasonry. Some have referred its origin to ages of which the most acute and appreciative mind fails to form any adequate idea. Others have assumed an origin within reasonable historical limits. Which is the true view? With the inquiring Indian of Texas, who accepts all things as he finds them, we may say *Quien sabe?* "Who knows?"

Perhaps, however, the answer is more readily to hand than is suspected. Captain Cuttle's oracular friend, to whose judgment in all difficult cases he was accustomed to defer, used to say, "The application of the observation lays in the bearings of it." The individual notion of the present writer is, that in all ages of which we have any historical knowledge we find the human mind naturally predisposed to a leaning towards some system of symbolism; a desire for mysticism prevailing amongst men, as commonly as a desire for eating and drinking. All literature, all art, all poesy, veils within itself the nexus between the scrutable and the inscrutable, the finite and the infinite.

Taking this view, the highest antiquity of Freemasonry is reconcileable with its most modern reconstruction. Eleusis is not, therefore, so remote, nor is the Temple of King Solomon less a reality, when regarded through the light of symbolism. The father of Greek, perhaps of universal history, Herodotus, passes over the Jewish polity in silence, but, in a higher and holier sense, that polity existed. Yet it is plain from documents commanding our respect as evidence, that the origin of speculative or philosophical Masonry has a definite date attachable to it. England, the cradle of much that is good, but unfortunately also of much that is evil, gave Freemasonry, as now understood, coherency and form. The tendency to symbolise the solemn events of life and death—the application of pre-existent instruments of architecture—are no novelties. In the Roman building communities the symbols existed on the tombs; but those writers, in my opinion, err who would claim for speculative Masonry an origin more remote than a period extending back to the age of Sir Christoper Wren.

It is a question fairly to be encountered, and courteously to be investigated. Let it be admitted that the Bible, as delivered to us in these days, contains the principles, practice, and, as it is argued by many, even the literal ritual of Freemasonry—it is at the same time self-evident that that system may have originated at a period very much closer to our modern times than is supposed. When it is remembered that Christendom was for many centuries in possession only of incomplete and incorrect versions of the Scriptures—incorrect in the grossest manner even now—it is easy to undertand that the application of those scriptures to Freemasonry must have been a literal impossibility on the part of men who could neither read nor write.

There was a relative truth in the beautiful fictions of Hellenic and Roman mythology, but no one in their senses, either during their prevalence or since their decadence, claims for the heroes of Hesiod and Ovid absolute actuality of existence. So with the mythology—to express it by one word—of Freemasonry. It is relatively true, but absolutely a systematized fiction founded upon historic verity, of which very dim shadows are extant for men of modern times. One Order connected with Masonry existing at the present time—the Red Cross of Constantine—is avowedly founded upon a vision, and unless it is proposed to affirm that the age of miracles is not past, a symbolical, and not an actual, truth must be allowed for similar ceremonies and presumed events. The Temple, of which Christ is represented as speaking, was "not made with hands," but is the human body, with its concomitant outbirth, the mind and soul—the enduring immortal essence.

Well says the learned and philosophic Krause:—

"When we find in any nation or age social efforts resembling in aim and organisation those of the Freemasons, we are by no means justified in seeing any closer connection in them than such as human nature everywhere and in all ages is known to have in common—which characteristics form the basis of all social intercourse—unless we are thoroughly convinced, by most reliable historical facts, that a real historical connection exists. And even such historical connections are very various in kind; for it is one thing when an institution flourishes through the being constantly renewed by the addition of new members, its sphere of action and regulations undergoing at the same time repeated changes; and another thing when we learn from history that from an already established institution a perfectly new one takes its rise; and again somewhat different is it when a newly-formed institution, just rising into existence, takes for its model the views, sphere of action, and social forms of one which has become entirely extinct. The difference between these three kinds of historical connection must be everywhere most clearly defined in such cases, likewise, where they all three appear. In the history of Freemasonry the third kind is most especially important, because it is most generally to be found, and to those unversed in the subject it seems as if there actually existed historical connection of the first and second kind. Take, for example, the strong resemblance, most distinctly marked, between the constitutions and symbols in Freemasonry, and the sect called the Essenes. Whoever should give this as a reason for asserting that the Essenes had by successive transitions been incorporated into the Society of Freemasons, would greatly err by coming too hastily to a conclusion."

No! Freemasons must be content to date the full development of their benevolent and universal system from the latter part of the seventeenth, or the beginning of the eighteenth century; and in thus throwing away the mantle of age a very promising career of healthful activity may be predicated. Surely it is a matter of experience that all institutions of a purely human character have their youth, prime, manhood, and decay; and though the great principle of Charity—with its three fundamental and organic laws of Fraternal Affection, Relief, and Truth—is destined to flourish perpetually, a misty and mythical past is hardly to be desired for an institution as noble as it is vigorous.

Two other points, and I have done with this branch of my theme. It may appear strange to affirm that Freemasonry is a political institution, seeing that politics form no portion of its functions, but surely every institution is political *per se* which busies itself with the education of youth and the moral regulation of the conduct of citizens? It is political in the highest sense; forming an aid to the executive Government, adding stability and preserving order. In a similar sense it is eminently religious; it reveres as one of its great lights the volume in which all Christendom places a reverence of the highest kind, and though men of all faiths can join the Brotherhood, *it* forms a necessary portion of the furniture of a lodge. In the purest sense of the Religion of the Heart, Freemasonry is a religious institution.

CRYPTONYMUS.

P.S.—Since forwarding the foregoing paper, I have read the remarks made by the Bro., signing himself "Leo," in the number of the 24th April. Will "Leo" kindly understand that a courteous notice will be taken of his observations in No. VIII. of these papers? No. VII. I had proposed to apply symbolically, and therefore would prefer to maintain the prescribed order for sufficient reasons. At the same time, these papers are of a tentative nature, so that criticism of them is both fair and desirable. But my view as to "speculative" Masonry, in contradistinction to pure "operative," "Leo" will find confirmed by my researches, although we must not forget the power of symbolism. C.

RED CROSS OF ROME AND CONSTANTINE.—The following reply to the claim of Antonio Lascaris Comneno, to which we gave publicity in No. 4, appears in the *Court Journal* and in the *Court Circular* of the 17th April:—

"TO THE EDITOR.—Sir,—My attention has been called to a paragraph in your influential journal of the 27th ult., which has also been extensively circulated in other European publications, stating that the Roman Senate has lately inscribed in the Golden Book of the Patriciate, the name of 'Antonio Lascaris Comneno,' as the sole descendant in a direct line of the Eastern Emperors, and perpetual Grand Master, by right of hereditary transmission, of the Supreme Constantinian Order of Knights of St. George. As the representative of my house in this country, I hasten at once to protest against such inscription by the Roman Senate, and against the claim set up by 'Antonio Lascaris Comneno.' My family are the senior direct lineal descendants of the Byzantine Emperors, and the sole legal inheritors of the titles and honors belonging to that dignity, now improperly assumed by 'Antonio Lascaris Comneno', and steps will forthwith be taken to establish our indisputable rights and privileges. Accept, Sir, the assurances of my highest consideration.—RHODOCANAKIS.

"Clarendon Hotel, New Bond-street, April 15th."

A Grand Masonic full-dress entertainment took place at the Theatre Royal, Cork, on Friday evening, April 23rd, in aid of the funds being raised for the erection of a Masonic Hall at Skibbereen, under the distinguished patronage of the Provincial Grand Lodge of Munster, the Masters, Wardens, and Brethren of the several Lodges of the Province, and the officers of the garrison, who kindly granted the valuable assistance of their splendid band. Brilliant success attended the performance—a thing not to be at all wondered at considerfng the great array of attractions announced. The play chosen for representation was Lord Lytton's grand production "Richelieu," Mr. Clarance Holt taking the part of the celebrated Cardinal. He was very ably supported by Mr. Wallace as De Mauprat, and by the entire company. After "Richelieu" had concluded, the splendid band of the 15th came on the stage, and under the direction of Mr. Allen, band-master, performed a varied selection of Irish quick steps and airs in a manner which was a convincing proofof their having received most skilful and careful training. Madlle. Tarelli next came, and sang in her very best style, and with immense effect, some of her choicest selections. The performance wound up with a miscellaneous concert by amateur brethren of the Craft.

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## Births, Marriages, and Deaths.

[Announcements of Births, Marriages, and Deaths relating to the Craft, or their families, will be inserted, free of charge, if properly authenticated ]

BIRTH.

BUCHANAN.—On April 25th, at 93½, Main-street, Anderston, Glasgow, the wife of John Buchanan, Esq. (R.W.M. Lodge Clyde, No. 408), of a daughter.

DEATH.

HARRISON.—April 22nd, at Spafield. Abbeyleix, John, aged five months, son of Bro. John Harrison, Secretary 402, Abbeylaix, Ireland.


# The Freemason,

SATURDAY, MAY 1, 1869.

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## MASONIC FESTIVALS.

OUR lively neighbours, the French, are accustomed to guage the civilization of a nation by its skill in the noble science of gastronomy, and most of us remember the tale of the Duke of Wellington and his *chef*, when the latter quitted Apsley House in despair, because the great man failed to appreciate the triumphs of his unrivalled *cuisine*. From a Scythian feeding on roots, to a Heliogabalus feasting on dainties worth their weight in gold, is an abrupt transition, and a well-balanced mind revolts as much at the savage diet as at the wasteful banquet. Happy, therefore, is he who follows the *via media*—who rejoices in the goodly fruits of the earth in their season, and cheerfully gives of his excess to the poor and needy. A good dinner has long been an institution in England, and hence we find that soon after the reorganization of the Masonic body in 1717 the "Annual Feast" was revived, and has been held uninterruptedly ever since. It is a pity that we have no accessible records of those earlier festivals over which such men as Philip the "mad" Duke of Wharton, and the princely Howard of Norfolk presided, for although we know that the toasts now used were introduced so far back as 1723, in other respects vast changes and improvements have taken place in the conduct of our "Grand Feasts."

Undoubtedly, good order and regularity prevailed at those old Masonic meetings to an extent unknown at other festive gatherings of the period, but the manners and customs of the time favored excess, and six-bottle men were the exemplars of society. Fortunately all this is altered now, and a Freemason at the present day can partake of the bounteous hospitality of the Grand Stewards, enjoy the sweetest strains of music, and retire to his home at an hour when the Whartons and the Montagues of the early decades of the 18th century were entering upon the first stages of their nocturnal orgies. It is noteworthy that the Grand Festival is really the only general feast of the Craft unconnected with the mystic rites, or charitable objects of the Order. It is simply a fraternal banquet where brethren can meet and rejoice together over the progress of Freemasonry, and the triumph of truth and justice.

Each Grand Festival marks a year of Masonic work, and invites the fraternity to pause from labour and renew the animal man with well-earned refreshment. It is figurative of that spiritual renovation which the mind receives from a contemplation of the Divine nature, for "man does not live by bread alone." Let us, therefore, adhere to the ancient custom of feasting and fraternising together once a year, and enjoy in moderation the good things of this life. Let our path be neither that of the ascetic nor the glutton; let our festivities be conducted with temperance and prudence; and, above all, let us not forget to sanctify the feast by harmony and brotherly love, "as though an angel supped with us unseen."

## THE HIGH PLACES OF FREEMASONRY.

WE are not about to expatiate upon the dignities and honours of Freemasonry, as some may imagine from the title of this article; neither is our business at present with the modern representatives of King Solomon or the cunning workman of Tyre, highly placed though they be in the Craft. Our subject is lottier still, and, in a word, it is "mountains."

The records of Holy Writ inform us that the children of Israel, deaf to the prayers and warnings of their prophets, persisted in burning incense and offering sacrifices in "high places." One of these hills was Mount Hermon, whereon stood a temple dedicated to Baal; and at the base of "Great Hermon"—for there are two mountains of the name—the sacred river Jordan takes its rise. Hermon is the highest pinnacle in the chain of hills known as Anti-Lebanon, its altitude being nearly 9000 feet above the level of the sea. Our readers will not forget how beautifully David refers to this holy mount when he compares the blessed influence of brethren dwelling together in unity to the "dew of Hermon, and the dew which descends upon the hills of Zion." A recent traveller in the Holy Land describes it as "the majestic Hermon, with its icy crown."

Another "high place" in Palestine is the famous Mount Hor, which Aaron, the first high priest ascended, and then laid him down to die. This mountain is now a landmark in the desert, and whenever an eastern caravan comes in sight of the "tomb of Aaron" a lamb is slain to his memory, and the Arabs offer sacrifices on a stone altar close by as memorials of the dead high priest. Hor is described as "the very throne of desolation itself;" so rugged and barren is the wilderness around it.

Lebanon presents a vastly different picture, and is thus lauded by one of the Arabian poets:—"Lebanon bears winter on its head, spring plays upon its shoulders, autumn rests on its bosom while summer lies sleeping at its feet." Thence did Solomon bring the mighty stones that were needed as material for the temple, and from the cedars of the forest the necessary timber was fashioned. Of these but few remain, although efforts have been made of late years to replant the cedar groves of Lebanon. Innumerable passages of scripture refer to this interesting mountain, whose history is inseparably woven with the most cherished traditions of the Craft.

The holy Mount Moriah is another "high place" of Freemasonry which invites our contemplative gaze. The scene of Abraham's trial of faith, when he scrupled not to offer his beloved son Isaac, till "lo! God's angel stayed him;"—the spot where Araunah erected his threshing-floor, and David reared an altar to Jehovah—this sacred hill was afterwards the chosen site of the Temple itself. Around it cluster many bright Masonic memories.

Tabor—beautiful Tabor, the pride of Galilee—a fortress occupied by the princes of the land—is another hill intimately associated with our traditions. But perhaps the most familiar name of all is Mount Zion—the peculiar glory of Jerusalem—the type of peace and happiness—the mystic image of celestial perfection. There, wrapped in the silence of the tomb, David and Solomon rest from their labours; to that spot the pilgrim directs his steps, and muses over the faded grandeur of the Past.

Truly there is rich *pabulum* for thought in the wondrous scenes which have been enacted in the "high places" of Freemasonry.

## The Editor's Portfolio.

SINCERITY.

Sincerity is one of the most beautiful words in the English language, and, like many other words, it has a history. It comes from two Latin words, *sine* and *cera*, without cement, and its origin was in this wise. In the golden days of Roman prosperity, when her merchants were very affluent, and dwelt in marble palaces on the banks of the Tiber, there was a very natural sort of emulation in the grandeur and artistic adornment of their dwelling. Their successful wars had made many of the gems of Grecian art the possessions of the Roman people. A taste for sculpture had been awakened, and the sons of Rome set to work themselves in the schools of design. Good sculptures were quickly bought up. But dodges sometimes took place then, as now; for instance, if the sculptor came upon a flaw in the marble, or if his chisel missed its aim, he had a carefully constructed cement, with which he filled in the chink, and so cleverly fixed it as to be imperceptible. In time, however, and after the purchase had been long completed, heat, or damp, or accident, would affect the cement, and it would reveal its presence there. The consequence was, that when new contracts came to be signed for commissioned works of art, there was a clause put in that they were to be *sine cera*, or without cement.

## Masonic Jurisprudence.

PAST MASTER.—We are clearly of opinion that a W.M., when unable to attend his lodge, cannot depute *any P.M.* to perform the work in his absence. The I.P.M. takes the chair in such a case, and in his absence the senior *P.M. of the lodge* present, failing which *any P.M. in the lodge* may, at the request of the S. Warden, occupy the chair, but he cannot claim it as a right. The Book of Constitutions is binding upon R.A. Masons wherever its laws are applicable, but it does not follow that the R.A. Regulations are a criterion for the government of Craft lodges.

GRADUS.—We have before stated that the Grand Lodge of England does not recognise a "Past Master's" degree. The body in which an I.M. is entrusted with the secrets of the chair is not a "lodge" of P.M.'s, but a "board" of I.M.'s; therefore neither an uninstalled Master of a Scotch lodge nor a brother with the Scottish P.M.'s degree is admissible to an English Board of *Installed Masters*.

A P.M. (*Vide* "Original Correspondence").—The office of Provincial Grand Standard Bearer is unknown to the Book of Constitutions, and consequently all such appointments are illegal. The subject was very properly brought before Grand Lodge some time ago, by Bro. H. G. Warren, and it was then understood that such irregularities would be visited with severe displeasure if made known to the authorities. With respect to a W.M. accepting a minor office in a Provincial Grand Lodge, when higher posts are conferred upon his juniors, it is a matter entirely within his own discretion. We should not consider it *infra. dig.* ourselves, especially as the rule of promotion, year by year, prevails in many provinces.

Enoch is said to have been the first man who erected a public altar to God. The principal altars of the Jews were the altar of incense, that of burnt offering, and the altar, or table, for the shew-bread.

The M.E. Grand Superintendent of N. and E.R of Yorkshire, has signified his intention of holding a Provincial Chapter of the Holy Royal Arch, at the Old Globe Chapter, Scarborough, on the 19th of May, at 2.30 p.m., when it is hoped that as many Companions as can make it convenient will attend. The banquet will afterwards be held at Companion Parker's, "George Hotel." Tickets, including dessert, 5s.

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## GRAND MASTER'S SANCTION.

We have the gratification to announce that the Right Honourable the Earl of Zetland, *K.T.*, Most Worshipful Grand Master of England, has kindly granted us permission to report the proceedings of Grand Lodge in "THE FREEMASON," and in thanking his lordship for this mark of confidence, which it shall be our study to retain, we also embrace the opportunity of expressing our high appreciation of the generous support extended to "THE FREEMASON" by the Craft at large.

The circulation of our Journal as a purely Masonic Paper is already the largest in Europe, it having reached the large number of 5,000 weekly, within a period of less than *Two Months*.

## GRAND LODGE.

### INSTALLATION OF M.W. GRAND MASTER, AND APPOINTMENT OF OFFICERS.

On Wednesday evening last the Grand Festival of the year was held at Grand Lodge, Freemasons' Hall, Great Queen-street, Lincolns'-inn-Fields. Punctually at five o'clock the M.W. G. Master, the Right Hon. the Earl of Zetland, K.T., took his seat on the throne, and was received with loud cheering. He was preceded by a procession of Grand Officers. Earl Vane occupied the Senior Grand Warden's chair, and Victor Williamson (nephew to the Earl of Zetland) the Junior Grand Warden's position. Besides others there were present, the Earl of Limerick, Prov. Grand Master for Bristol; R. J. Bagshaw, Provincial Grand Master for Essex; the Rev. J. Huyshe, Provincial Grand Master for Devonshire; John Fawcett, Provincial Grand Master for Durham; Alexander Dobie, Provincial Grand Master for the County of Surrey; Lord Pelham, Provincial Grand Master for Sussex; R. J. Spiers, Past Grand Sword-bearer, and Deputy Provincial Grand Master for Oxfordshire; J. L. Evans, President of the Board of General Purposes; C. Locock Webb, Past Grand Deacon; H. Grissell, Past Grand Deacon; John Savage, Past Grand Deacon; Dr. Jabez Hogg, Past Grand Deacon; Samuel Rawson, Past District G. Master for China; Gavin E. Pocock, Past Grand Sword-bearer; E. J. Fraser, Past Grand Deacon; J. Mason, Past Grand Sword-bearer; William Farnfield, Past Assistant Grand Secretary; Charles Beaumont, Past Grand Deacon; H. Browse, Past Grand Deacon; W. Ough, Assist. Grand Pursuivant; Thomas A. Lewis, Past Grand Purst; Col. Burdett, Past Grand Warden, and Representative of the Grand Lodge of Ireland; E. H. Patten, Past Grand Sword-bearer, and Secretary of the Girls' School; E. Roberts, Past Grand Sword-bearer; John Emmens, Past Grand Purst., Old Concord Lodge, &c.; Hyde Pullen, P.G.S.B.; J. Phillips, P.G.D.; the Rev. Sir J. W. Hayes, Past Grand Chaplain; J. Udall, Past Grand Deacon; Joseph Smith, Past Grand Purst.; W. E. Walmesley, Past Grand Sword-bearer; W. Young, Past Grand Sword-bearer; John M. Clabon, Past Grand Deacon; F. P. Cockerell, Grand Supt. of Works; G. W. K. Potter, Past Grand Deacon; J. W. King, Past Grand Deacon; N. Bradford, Past Assistant Director of Ceremonies; White (J.W. 22), Speed (J.W. 47), Thomas Higgs (P.M.), J. Fitzroy, Ebenezer Saunders (Grand Master's Lodge, No. 1); William Watson (P.M. 23), John B. Monckton (P.M. 197), H. Thompson (P.M. 177, 1158), Massey (W.M. Beadon Lodge), Dr. Goldsboro' (P.M. 201, and Prov. Grand Warden South Wales), W. J. Vian (P.M. 21), the Revs. R. J. Simpson and T. F. T. Ravenshaw, Grand Chaplains; Æ. J. McIntyre, Grand Reg.; Samuel May, P.M.; Samuel L. Tomkins, Grand Treas.; R. Spencer, F. Walters, P.M.; J. W. Halsey (P.M. Caledonian Lodge), Carter, (P.M. 145), James Brett (P.M. Domatic, and P.Z.), R. Spencer, Grand Steward; J. Nelson, Past Grand Deacon; H. G. Buss, P.M., P.Z., &c.; F. Hockley, P.G. Steward; R. W. Little, P.M., P.Z., &c.; Charles E. Thompson (1158 and 177), &c.

The Grand Lodge was opened in proper form, and with solemn prayer by the Grand Chaplain.

The minutes referring to the unanimous election of the Most Worshipful Grand Master were read and confirmed.

The GRAND DIRECTOR OF CEREMONIES (Bro. A. W. Woods) then proclaimed the Rt. Hon. the Earl of Zetland as the Grand Master for the ensuing year.

The usual honours were then paid to his Lordship in his exalted position.

The M. W. GRAND MASTER then addressed the Grand Lodge in the following terms:—

Brethren,—Before I proceed to appoint the Grand Officers for the year, I must thank you most sincerely for the kind reception you have given me, and for re-electing me, I believe for the twenty-sixth time, to the honourable post of Grand Master of Free and Accepted Masons of England, I can assure you I feel it to be a high honour that you have conferred upon me, and I have to thank you for the invariable kindness I have received at your hands since I was first appointed to this most important trust. An extraordinary event has occurred this year, which I must on this occasion notice, viz:—The Inauguration of the New Hall. I am sure every Brother present at the Inauguration this day fortnight past, must have felt extremely gratified at the manner in which it was conducted. We are deeply indebted, especially indebted, to the Grand Director of Ceremonies, Bro. Albert William Woods, and to the Assistant Grand Director of Ceremonies, Bro. Fenn, for the manner in which they conducted the ceremony of Inauguration, which I think must have been highly gratifying to every Brother who was present. I shall propose a vote of thanks to Brother Woods, and also to Brother Fenn, for the able manner in which they managed that festival. I think they succeeded entirely. There is another point I wish to mention, and I am sure every Brother who was present will agree with me, that the oration, delivered on that occasion by Brother Simpson, Grand Chaplain, deserves the highest praise. (Loud cheers.) And I have without waiting for the sanction of the Grand Lodge, taken upon myself the responsibility of ordering that that address shall be printed. (Hear, hear.) I think every Brother who was present on that occasion, will wish that that course should be taken. I shall now proceed to appoint the Grand Officers for the year.

The M. W. GRAND MASTER appointed his officers as follows:—

Earl DE GREY and RIPON, Deputy Grand Master.
Earl PERCY, Senior Grand Warden.
JOHN G. DODSON, M.P., Junior Grand Warden.
Rev. T. F. T. RAVENSHAW, Rev. C. J. MARTYN, } Grand Chaplains.
SAMUEL TOMKINS, Grand Treasurer.
ÆNEAS J. MCINTYRE, Grand Registrar.
JOHN HERVEY, Grand Secretary.
SAMUEL L. TOMKINS, WILLIAM POWELL, } Senior Grand Deacons.
E. BRACKSTONE BAKER, J. COOPER FORSTER, } Junior Grand Deacons.
F. P. COCKERELL, Grand Superintendent of Works.
ALBERT WILLIAM WOODS, Grand Director of Ceremonies.
CONRAD C. DUMAS, Assistant Grand Director of Ceremonies.
JOSHUA NUNN, Grand Sword Bearer.
JAMES COWARD, Grand Organist.
WILLIAM OUGH, Grand Pursuivant.
JAMES BRETT, Assistant Grand Pursuivant.
CHARLES B. PAYNE, Grand Tyler.

The W. M. GRAND MASTER then accorded permission to Bro. Lewis, Past Grand Pursuivant, to wear the clothing of a grand officer, and take rank as Past Grand Pursuivant. The W. M. Grand Master then appointed, in the following order, the Grand Stewards for the year:—

| | Lodge. |
|---|---|
| E. K. Bagley ... ... ... ... | 1 |
| Thos. Meggy ... ... ... ... | 21 |
| E. W. Plowright ... ... ... | 197 |
| B. Gray ... ... ... ... | 2 |
| J. Jordan ... ... ... ... | 4 |
| G. J. Theobald ... ... ... ... | 5 |
| E. H. Burke, M.P. ... ... ... | 6 |
| L. H. Head ... ... ... ... | 8 |
| F. J. Cornwell ... ... ... ... | 14 |
| J. F. Walsh ... ... ... ... | 26 |
| P. T. Breary ... ... ... ... | 26 |
| G. W. Nutt ... ... ... ... | 29 |
| R. Risdon ... ... ... ... | 46 |
| F. Corder ... ... ... ... | 58 |
| J. T. Collins ... ... ... ... | 60 |
| H. G. Lapworth ... ... ... | 91 |
| H. G. Pilcher ... ... ... ... | 99 |
| John Gibson ... ... ... ... | 239 |

There being no other business the Grand Lodge was closed with the ceremony usually observed, and the Brethren adjourned to the

### BANQUET,

which was served in the large dining-hall, where covers were laid for nearly 300. During the procession to the dais, and until the brethren were seated, the ladies remained in the gallery, from which they afterwards retired to the ladies' dining-hall, and were carefully looked after by the Stewards.

When the Banquet had concluded, grace was sung by professional singers:—

"Deum laudate propter beneficia sua
Dominum in excelsis laudate.
Amen."

The M. W. GRAND MASTER proposed the first toast—"The health of Her Most Gracious Majesty the Queen." He said the brethren would, he had no doubt, all be prepared for the toast he had the honour of giving, and he was sure they would drink it with the same satisfaction they always did. There was no Order in England that would drink it with more satisfaction and good-will than the Freemasons'. (Hear, hear.) They had always been a loyal body, but never more loyal than they had been for Her Most Gracious Majesty. He begged them to join with him in drinking the health of the Queen. (Cheers.)

The solo parts of the National Anthem were sung by Madame Patey and Madame Bodda-Pyne.

The M. W. GRAND MASTER said he was sure they would drink the next toast with the same cordiality as they had the previous one, and was quite sure the other members of the Royal Family would long enjoy the respect they had so deservedly won. With all sincerity he gave them. "The health of H.R.H. the Prince of Wales, the Princess of Wales, and the rest of the Royal Family." [The toast was heartily responded to.]

Bro. Spencer, whose abilities as a toast-master and generall courteous conduct are worthy of notice sounded his gavil for silence, and

The R.W., the EARL DE GREY AND RIPON, rose and said:—Officers and Brethren, it is my good fortune, as it has been on many former occasions, to propose the toast that I am now about to ask you to drink, and I am sure that you will do so with as much pleasure as it gives me whenever I have had the good fortune to propose it. I have risen to propose to you the health of the Right Hon. the Earl of Zetland, the Most Worshipful Grand Master of Masons (cheers). It is with a peculiar feeling of satisfaction that I offer this toast to you this evening, and, if I mistake not, you will receive it with more than ordinary enthusiam, because we are called upon to-night to drink the health of our Grand Master, who has entered on the twenty-sixth year of his administration of that office. If it were not for his presence, I might be inclined to dilate at length upon his peculiar merits for the high post he occupies, but upon this occasion I can appeal to something better than words, when I ask you to look back at our Masonic history for the past twenty-five years, and consider the progress—the great progress—that has been made in the Craft, how greatly it has been diffused, how greatly it has increased in the number of brethren and in the number of lodges, how steadily and surely it has risen in public estimation. What, I ask, has been the progress of our Masonic Charities and our Charitable Institutions? We had substantial proof of that not long ago in this very hall, when on the occasion of the Boys' School Festival, the largest sum (£12,500), that has ever been collected, was contributed. When we look back at our history for a quarter of a century, and also see the prosperity and well-doing of the Craft which mainly depends upon Him who rules over us, we ought to bear our testimony to the spirit, the ability and the labour with which the M. W. Grand Master has conducted the affairs. Brethren I am confident, that on this most auspicious occasion; in this new building inaugurated by him, you will join with me in wishing health, happiness, and prosperity to the M. W. the Grand Master.

The toast was received in a most worthy manner and with loud applause.

The M. W. GRAND MASTER, who, upon rising to

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respond, was greeted with a perfect storm of applause, said: Right Worshipful Sir, Grand Officers, and Brethren, I assure you, and you will believe me when I say so, that I cannot find words to express the feelings of my heart on this occasion. I feel that I am unworthy of the compliments paid me by the Worshipful the Deputy Grand Master, the Earl de Grey and Ripon; but I do feel your kindness very much—the kindness which you have on all occasions shown towards me. It is quite true that this is the 26th time that I have been elected to fill the honourable and high office of Grand Master. I can assure you that I esteem it the highest honour that could be conferred upon me, but it is more than 26 years that I have been associated with you, for before that time I had been Pro. Grand Master, and conducted the principal business relating to the Craft, so that I may say I have ruled the Craft for 30 years. Thirty years is a long time. I assure you I feel very grateful for the kind manner in which I have always been received, and the assistance I have obtained from the brethren in times of difficulty. If I had not had good advisers, and called to my aid counsels from brethren whom I could trust and who gave me their assistance, I should long since have given up so arduous a duty. I thank you, brethren, for the way in which you have drunk my health, and I trust that my name will go down to posterity as one who has taken a deep interest in Freemasonry, and endeavoured to fulfil the duties committed to his care. It is true that I do take an interest in Freemasonry—an interest in the increased number of the Craft and in the extension of our charities. It is always my anxious wish and earnest endeavour to make Freemasonry what it is—a charitable society— and it anyone, whether he is a mason or not, looks back at our charities, he must feel that Freemasonry is setting an example throughout the whole of the world. Brethren, it is difficult for me to find words to convey my feelings, my true feelings, for the kind manner in which you have always received me during the time I have ruled the craft, and on every occasion when I have come amongst you. I feel more than I can express. I thank you deeply, and shall conclude by drinking towards all your good healths (applause).

The W. M. GRAND MASTER: The next toast I have to give, is—"The Grand Lodges of Scotland and Ireland." It is most gratifying to find now the amicable terms which exist between this Grand Lodge and the Grand Lodges of Scotland and Ireland. The Grand Master of Scotland did us the honour of paying us a visit on the day of the inauguration, about a fortnight ago, and I regret that he is not with us on the present occasion. The Grand Master of Ireland, on all occasions, has proved a cordial friend to the Grand Lodge of England, and I have often had opportunities of receiving fraternal communications in regard to Freemasonry from the Duke of Leinster, who is a great friend to Masonry; he has sent his representative to this country, and who will return thanks for this toast. The Grand Master of Ireland was present on the occasion of laying the foundation-stone of the new buildings, and he has often honoured us with his presence, and on all occasions acted cordially and fraternally with the Grand Lodge of England. Brethren, I give the toast of—"The Grand Lodges of Scotland and Ireland," coupling with the toast the name of Colonel Burdett.

The toast was drunk with enthusiasm.

Colonel BURDETT, the representative of the Grand Lodge of Ireland, returned thanks for this toast. He said he was glad to know that there was great cordiality between the Grand Lodges of England and Ireland, and although he came from what some persons had called an "unfortunate country," he had always been received with a fraternal welcome. He thanked them most heartily for the honour conferred upon him. He had always been an Irish Mason, but by the great kindness of the Grand Master he could now take his place in the Grand Lodge of England as one of their fellows, and he felt it an especial pleasure to be not only a Grand Officer of Ireland but one of the Grand Lodge of England. He would do all in his power to promote the prosperity and harmony between the Grand Lodges of the two countries. He did not think the country to which he belonged an unhappy one.

The M.W. Grand MASTER said: Brethren, I now propose a toast to which I beg your earnest attention, and in which I am sure you will join with the utmost cordiality, it is "The health of the Right Hon. the Earl de Grey and Ripon, the Right Worshipful the Deputy Grand Master of England." I am sure it is a toast which deserves your utmost approbation, and in asking you to unite with me I can assure you that I feel myself personally under the greatest obligation to him, for on every occasion when I have required his assistance he has been most ready to give it to me. He is one who really has the interest and the prosperity of the Craft at heart, and who has undertaken the most arduous duties for years past, and I could not have selected a more worthy brother, or one who has given me more kind and cordial assistance than he has.

This toast was likewise received with much honour.

The R. W. DEPUTY GRAND MASTER rose and said:—Most Worshipful Sir, Grand Officers and Brethren, I beg to return you my hearty thanks for the kind and cordial manner in which you have received the toast: I can assure you I esteem most highly such a proof of your regard. I feel obliged to you for the kind reception you have given me on all occasions, but I am afraid that on a recent occasion you must have looked upon me as a deserter. (Laughter.) If I was not able to be present on the interesting occasion of the inauguration, it was because I had to attend important functions elsewhere. Beyond my duty as a Mason I had another duty as one of Her Majesty' sadvisers, which stood first and foremost. I can assure you that it is with great pleasure that I find myself amongst you on this occasion. It has been a source of high gratification to me to hear from the lips of the Most Worshipful Grand Master, that I have been even in my humble position able to assist him to some extent, and I highly esteem the confidence placed in me by the Brethren of the Craft. I have endeavoured to discharge my duties, and I am fully rewarded by the confidence you have placed in me, and I trust that it will never be diminished. I can truly say that during the long years I have belonged to this Fraternity I have have had great confidence in the principles of the Craft, and my affection for them has increased from day to day, and from hour to hour, for I believe that Masonry is doing a great work in this country, for a good Mason makes a good man and a good citizen, and I believe that in labouring for the prosperity of the Craft, we are labouring for the improvement and advantage of our common country. (Loud applause.)

The M. W. GRAND MASTER said: Brethren, I come to a toast which I am sure you will drink with cordiality. It is—"The Health of the R.W. Grand Wardens and other Grand Officers of the Year," and it is with great pleasure that I unite with this toast the name of a scion of a noble family, who takes a great interest in Freemasonry, and who is also a member of the House of Commons, and who possesses no small amount of influence in that house. In undertaking the office to which he has been appointed he has shown a willingness and a readiness to act in concert, so that the different classes should be included amongst the Grand Officers. It is most desirable that all who belong to Freemasonry should consider themselves on an equality in the Craft. It is, therefore, with great pleasure that I connect with this toast the name of the Senior Grand Warden, Earl Percy. (Hear, hear.)

Earl PERCY, who was warmly received, returned thanks, and spoke very much to the point. He said the Grand Officers would, to the utmost of their ability, do all they could to promote the prosperity of the Craft, and deserve the dignity which the Grand Master had conferred upon them.

Bro. DODSON, J.G.W., M.P. for Sussex, also returned thanks (in answer to a loud call) in appropriate terms.

The M.W. GRAND MASTER proposed, "The Right Worshipful Provincial Grand Masters," and said it was most gratifying to be supported by such influential and worthy members of the Craft, as the Provincial brethren present.

Bro. HALL, the Deputy Grand Master for Cambridgeshire, returned thanks, and said he felt it a high honour to return thanks for the toast of the Provincial Grand Masters, &c.; that he had a personal regard for the M.W. Grand Master to receive that honour from his lordship's hands.

The "Masonic Charities" was the next toast, for which Bro. Patten returned thanks.

The M.W. GRAND MASTER proposed the health of the "Grand Stewards," of whom the following is a complete list:—

Br. J. Ebenezer Saunders (No. 1) President; Br. William J. Vian (21) Treasurer; Br. John B. Monckton (197) Hon. Secretary; Brs. W. Hedgman (2), John H. Challis (4), Charles G. Hale (5), Chas. F. Millett (6), Swinford Francis (8), Frank Richardson (14), John H. Stedwell (23), Marston C. Buszard (26), Edmund Bainbridge (29), William Henry Kingsford (46), William J. Franklin (58), Henry Young (60), John T. Swainston (91), Frederick Powell (99), Julius Kaltenthaler (259).

He was sure they would drink the toast most cordially. He coupled with it the name of Br. J. Ebenezer Saunders, the President.

Br. J. EBENEZER SAUNDERS returned thanks, and expressed his gratification that the labours of the Grand Stewards had given so much satisfaction. Their work had been a simple one in providing for the creature comforts, and if what they had done was approved of they were well repaid.

The M.W. Grand MASTER proposed the last toast, "The Ladies," which met with applause from the brethren.

The company then adjourned to the Grand Hall, where the rest of the programme was gone through, and a happy evening brought to a close.

We are much indebted to the urbanity and great courtesy of Bro. Monckton, the Hon. Sec. of the Board of Grand Stewards in giving our representative every facility for the performance of his duties.

The professional singers, &c., engaged were:—Madame Bodda-Pyne, Madame Patey, Miss Banks, Bros. W. Coward, Barnby, Carter, Edward Murray, and Lawler; Grand Pianoforte—Bros. James Coward and W. F. Taylor, P.P.G.O., Bristol; Director of the Music—W. Bro. James Coward, Grand Organist, P.M., 905, &c.

The programme of the pieces sung during the evening was as under:—

DURING THE BANQUET.

Grace—"Deum Laudate" .. .. *Dr. John Smith.*
National Anthem .. .. .. .. *Dr. John Bull.*
Song—"Should he upbraid" .. .. *Bishop.*
Madame BODDA-PYNE.
Song—"Sacred Vows" .. .. .. *Gabriel.*
Madame PATEY.
Quintett—"Blow gentle gales" .. .. *Bishop.*
Song—"Over hill, over dale" .. .. *Cooke.*
Miss BANKS.
Song—"Speed on, my bark" .. .. *Leslie.*
Bro. LAWLER.
Ballad—"Home, sweet home" .. .. *Bishop.*
Madame BODDA-PYNE.
Old Ballad—"The Bailiff's Daughter" ..
Madame PATEY.
Part Song—"O, will o'er the downs?" .. *Pearsall.*

IN GRAND HALL.

Part Song—"When evening's twilight" .. *Hatton.*
Song—"Roaming through the green fields *Vivian.*
Madame BODDA-PYNE.
Song—"Forget me not" .. .. .. *Gans.*
Madame PATEY.
Song—"She wore a wreath of roses" .. *Knight.*
Bro. EDWARD MURRAY.
Duett—Overture "Zampa" .. .. *Herold.*
Bro. JAMES COWARD and Bro. W. F. TAYLOR.
Song—"Love's request" .. .. .. *Reichardt.*
Bro. CARTER.
Song—"Love hail'd a little Maid" .. *Ganz.*
Miss BANKS.
Glee—"Here in cool grot" .. *Lord Mornington.*
Song—"'Tis when to sleep" .. .. *Bishop.*
Bro. LAWLER.
Glee—"Sleep, gentle Lady" .. .. *Bishop.*

## A MASONIC SONG,

Written for his Initiation Banquet by Bro. ATHELSTON HARVEY BOYS, W.M. Union Lodge (127), Margate.

Come, now our lodge is over,
Let's pass the bowl around,
And show how work and pleasure
Are in their places found;
For, meeting on the Level,
And acting on the Square
Exhibit how inviolate
Masonic precepts are.

Then, at our festive gathering,
Say, who would not be gay
When feelings all fraternal
Among us hold their sway.

The outer world may wonder
At all our Mystic arts,
But let them also ponder
On what our craft imparts.
Equality our Standard,
While merit finds its place,
And Love, Relief, and sacred Truth,
Our lodge proceedings grace.

Then, at our festive gathering, &c.

We find the humble classes
Associate with the Peer,
For, as our precepts tell us,
We equal are all here;
Yet, with us, full Obedience
To all our laws is found,
Fidelity and Secresy
In all our craft abound.

Then, at our festive gathering, &c.

The Masters and his Wardens,
They rule the lodge by love,
And dictates from the sacred Laws
Of him who reigns above;
While 'mongst our poorer brethren
Our worldly gifts we share,
And may Masonic Charities
Be long our constant care.

Then, at our festive gathering, &c.

Then pass the brimming goblet,
And let us drink a toast
With hearts and minds in union,
As all our lodge can boast;
Here's a health to all good Masons,
May they ever "good" remain,
Then when next we meet together
We'll drink their health again.

Then, at our festive gathering, &c.

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# Reports of Masonic Meetings.

(Continued from page 2.)

## THE CRAFT.

### METROPOLITAN.

*University Lodge, No.* 1118.—A Lodge of Emergency was held on Monday last, April 26th, at Freemason's Hall (Bro. Philip A. Latham, Past Prov. G. Registrar, Oxon W.M., in the chair), for the purpose of initiating Mr. Lionel Henry Shirley, and Mr. Leon Merlin. Mr. Shirley is a nephew of the Representative of the Grand Lodge of Ireland, Bro. Colonel Burdett, P.G.W., who was present as a visitor on the occasion. At the same time, Bros. Gordon Tomkins (a son of the G. Treas.), H. S. Trower, and J. H. Webb, were raised. This new lodge continues to progress in the most satisfactory manner; the ordinary meetings are insufficient for the work, and at the Grand Festival one of its members, Bro. S. Leith Tomkins, was appointed Senior Grand Deacon.

### PROVINCIAL.

WINCHESTER.—*Lodge of Economy, No.* 76.—The regular monthly meeting of this lodge was held on Wednesday, April 28, when there were present during the evening, Bros. Harris, W.M.; Everett, P.M., as S.W.; Sheppard, P.M, as J.W.; Sherry, P.M., Treas.; Stopher, Sec.; Whale, S.D.; Penton, as J.D.; Priddis, I.G.; Oakstat, P.M.; Warner, Barratt, Lumsden, Pyle, Sealey, Elliott, Blackmore, and a visitor, Bro. Henry Warren, of Domatic Lodge, No. 177. The minutes of the previous lodge having been read and confirmed, the secretary read a notice which had been received from the Grand Secretary, Bro. J. Hervey, calling attention of brethren of lodges to Bro. Clabon's scheme for disposing of a portion of the money of the Fund of Benevolence, and which scheme would have to be discussed at the next meeting of Grand Lodge, to be held on June 2nd. Some introductory conversation took place on the subject, and Bro. Sherry expressed a desire that the brethren should read themselves up in the matter, and then gave the following notice of motion: "That the scheme proposed by Bro. Clabon, for appropriating a portion of the Fund of Benevolence to other than the purposes for which it was created, be taken into consideration and discussed at our next monthly meeting, on May 26th." —Proposed by Bro. Stopher, P.M., and seconded by Bro. Sheppard, P.M., "That suppers be held at the regular lodge meetings in February, May, August, and November, instead of every month as at present." Carried unanimously. Bro. Sherry solicited the votes for the Benevolent Institution on behalf of Bro. Charles Fletcher, No. 18 on the list, and for Mary Guy, No. 5 on the Widow's List, intimating his intention of being present at the election on May 21st, and would feel obliged by any brethren sending him their votes. The ceremonies of the lodge were then proceeded with, and Bro. F. Isaac Warner, having served his time as an entered apprentice, proved his proficiency, was passed to the degree of a Fellow Craft. Bro. Henry Pyle, also having proved himself worthy, was entrusted, prepared, resumed and raised to the sublime degree of a Master Mason. The lodge was from the third to the second, and second to first degrees, and finally closed at a quarter past nine.

WARRINGTON.—*Lodge of Lights, No.* 148.—The regular monthly meeting of this lodge was held on Monday night last, under the presidency of the W.M., Bro. D. W. Finney. The W.M. was supported by Bros. W. Mossop, S.W.; W. Richardson, J.W.; John Bowes, P.M. &c.; H. B. White, P.M. &c.; W. S. Hawkins, S.D.; M. S. Domville, I.G.; W. Woods, Ralph Johnson, Horatio Syred, W. Fletcher-Wood, George Bailey, Jos. Cassidy, Jno. Laithwaite, Jos. Maxfield, P.M., Geo. Woolf, Rev. W. Whitelegge, Jas. Johnson, (Tyler), James Hannah, visitors, Bros. P. J. Edleston and James Parry, (No. 1134.) The lodge was opened in form and the minutes read and confirmed. The ballot having been taken for the Rev. William Whitelegge, as a candidate for the mysteries, and it proving unanimously in his favour he was duly initiated by the W.M. Bro. George Bailey was passed, and Bro. W. Fletcher-Wood was raised by Bro. John Bowes, P.M. &c. After some routine business had been transacted, the lodge was closed with the usual solemnities.

NEWCASTLE-ON-TYNE—*Northern Counties' Lodge, No.* 406.—The members of this lodge held their annual meeting on Wednesday, the 21st April, at Freemasons' Hall, Bell's-court, Newgate-street, for the installation of Bro. John Frederick Frölich, elected as W.M. at the monthly meeting, April 7th. The brethren met at three o'clock, p.m., when the lodge was opened by Bro. John Ridsdale, W.M., assisted by his officers, viz., Bro. J. F. Frölich, S.W., W.M. elect; Bro. J. G. Youll, J.W.; Bro. Wm. Punshon, P.M., P.Z., P.P.G.S.W. of Northumberland and Berwick-on-Tweed, Treas.; Bro. J. Cooke, Sec.; Bro. J. Jensen, P.M. 406 and 48, P.Z. and P.P.G.S.B. of Northumberland and Berwick-on-Tweed; Bro. H. G. Ludwig, P.M. and P.Z., P.P.G.R. of Northumberland and Berwick-on-Tweed; and several other members of the lodge. Among the visitors present were Bro. White, Emulation lodge, London; Bro. A. C. Mott, *Lieut. R.N.R.*, 148, 241, 1013, 1086, P.M., P.Z., P.G.S.D. and P.G.S.N. of West Lancashire; Bro. Thos. Anderson, P.M. 541, P.G.J.W. Northumberland and Berwick-on-Tweed; Bro. Anthony Clapham, P.M. 24, 48, P.Z. 48, 406, P.P.G.J.W. Northumberland and Berwick-on-Tweed, P.P.G.R. Durham; Bro. T. T. Strachan, 24, 685, P.M. P.Z. 406, P.P.G.J.D. Northumberland and Berwick on-Tweed; and Bro. Thomas Smith, P.M. 424, 541, P.P.G.S.D. Northumberland and Berwick-on-Tweed. After the minutes had been read and confirmed, and the ballot taken for two candidates, who were duly elected, Bro. A. C. Mott, at the request of Bro. J. Ridsdale, W.M., took the chair and Bro. J. F. Frölich, W.M. elect, was presented by Bros. Ridsdale, P.M., and J. Jensen, P.M., to a board of Installed Masters, and received at the hands of Bro. A. C. Mott, P.M., &c., the benefit of Installation. The ceremony was performed by this distinguished Bro. in a most impressive and solemn manner, which has already made him so renowned in his own province as an Installing Master. The great attention of the brethren proved how much interested they were in the ceremony, and all expressed themselves highly delighted with it and, at the conclusion, their satisfaction found vent in a hearty burst of applause to Bro. Mott. The W.M. appointed and invested his officers as follows:—Bros. J. Ridsdale, I.P.M.; J. G. Youll, S.W.; R. Ross, J.W.; W. Punchon, P.M., Treas.; J. Gjenare, Sec.; J. Jensen, P.M., D.C.; W. English, S.D.; Thomas Wilson, J.D., S.S.; G. L. de Poitiers, I.G.; W. S. Hughes, J. Steward; J. S. Trotter, Tyler. Before the lodge was closed a vote of thanks was recorded to Bro. White for the pains and trouble he had taken in obtaining votes to get a daughter of a deceased member of the lodge into the girls' school. After the lodge was closed, the brethren dined together at Bro. Miller's, Queen's Head Hotel, Pilgrim-street, and passed a very pleasant evening, which was enlivened by songs from several brothers, and separated at ten o'clock.

HAWORTH.—*Lodge of Three Graces, No.* 408.—The monthly meeting of this lodge was held on Monday, the 26th, in the private rooms in the occupation of the lodge, when there was a good attendance of members and visitors, the latter of whom partook of an excellent tea, previous to the opening of the lodge at six o'clock. The business of the evening was the raising of Bro. John Leach, which ceremony was ably performed by Bro. E. Taylor, W.M. An interesting feature of the evening, was the introduction of an harmonium, at which Bro. W. Hemingway (448) presided, who added greatly to the beauty of the sublime ceremony by the performance of music, and the responses to the prayers. A new code of by-laws having been read the first time, and a printed copy ordered to be sent to every member for approval or otherwise, the lodge was closed in harmony in the usual manner. The brethren then adjourned to spend an hour or two in conviviality, when the usual loyal and Masonic toasts were given and responded to. "The Visitors" was replied to by Bros. T. G. Knowles, (W.M. 1055), W. Cook, (P.M. 448), and Fred Scholefield, (Edinburgh.)

STOKESLEY.—*Cleveland Lodge, No.* 643.—The monthly meeting of this lodge was held in the lodge-room, at the Golden Lion Hotel, on Monday evening last. Present: Bros. Stephen Hunter, P.M., W.M.; Henry Fawcett, *B.A.*, S.W.; George Markham Tweddell, *F.S.A. Scot.*, in the absence of his son, as J.W.; J. H. Handyside, P.M., as S.D; John Rontree, as J.D.; and William Weatherill, as I.G. The lodge being duly opened and the minutes of the preceding meeting confirmed, three candidates, who had been balloted for on the previous lodge-night, were initiated into the mysteries of Ancient Freemasonry, and retired; after which, the lodge being opened in the third degree, Bro. the Rev. Spencer Cubitt, curate of Stokesley, was raised to the sublime degree of M.M. The lodge was then properly closed, and the brethren departed in peace and harmony.

## CONSECRATION OF THE GROSVENOR LODGE (No. 1257), PIMLICO.

It is now some years since a lodge was located in this district, the last being the Leigh Lodge, No. 957, which removed to Freemasons' Hall, there being at that time no fitting place to hold a lodge in Pimlico. The Metropolitan District Railway Station lately opened there having been selected as a suitable place for the purpose, not only for the Brethren in the immediate locality, but from its accessibility to all parts of the metropolis and S.W. suburbs, a petition was presented to the M.W. Grand Master, praying for a warrant, which his lordship has been pleased to grant, on condition that the lodge should not be removed from Pimlico. The name selected not only serves to hand down the name of an illustrious member of our noble Craft, but also to connect the lodge with its local habitation. It was hoped that the V.W. Grand Sec. would consecrate the lodge, but other engagements obliged him to decline, when the M.W. Grand Master was pleased to appoint Bro. Terry, P.M. 225, and P.Z. 975, to perform that ceremony, and the 24th April was fixed for that purpose.

The brethren met at 4 o'clock, and were duly marshalled by the Director of Ceremonies, Bro. Davis, P.M. 228, and entered the room in procession. The S.W. chair was filled by Bro. Tamfield, P.A. Grand Sec., and that of the J.W. by Bro. Mason, P.G.S.B. The lodge was duly opened by the consecrating Master, and the petition warrant having been read, he delivered an oration; the anthem, "Behold how good and joyful," was then sung by Bros. Montem, Smith, Lawler, and Distin. Brother Jekyl presiding at the harmonium. The solemn ceremony of consecration was then proceeded with by Bro. Terry, assisted by Bro. Hosgood and several other Past Masters, and the lodge was dedicated to Masonry, Virtue, and Universal Benevolence, and was declared duly consecrated, and dedicated according to ancient form. The anthem, "Glory to God on High," was then sung. The W.M. designate, Bro. Cotteburne, P.M., 733 and 759, was then duly installed into the chair by Bro. Terry. The following brethren were appointed officers of the new lodge: Bros. Moginie, 172, S.W.; Gee, 145, J.W.; Williams, 145, S.D.; Dr. Ward, 453, J.D.; Swallow, 382, D.C.; Bethell, 30 and 186, W.S. Bro. Parker, 172, was then duly elected Treasurer, Bro. Coulton was chosen Secretary, and Woodstock, Tyler. Several brethren were proposed as joining members. We must say that we never witnessed the consecration of a lodge where the proceedings went off with more *eclat* than on this occasion —the addresses and oration delivered being faultless; and to show the high appreciation of Bro. Terry's kindness and ability, the members elected him an honorary member, and expressed a hope that they should often have the pleasure of seeing him amongst them. The musical parts were also well arranged by Bro. Carter, P.M., 382, and beautifully rendered. After the lodge was closed the brethren adjourned to a sumptuous banquet, provided by Bro. Fisher, who so admirably caters for the refreshment department in this station; the wines were of excellent quality. The usual loyal and Masonic toasts were given and duly responded to, and during the course of the evening the musical brethren evinced their talent by some capital songs, with accompaniment on the piano. Among the visitors were Bros. Farnfield, P.G.A.S.; Mason, P.G.S.B; W. Ough, Asst. G.P.; Hosgood, P.M., 192; Meredith, 87; Cockerell, P.M. 957; and Dodd, J.W. 1194.

## FREEMASONRY AND POLITICS.

The following letter appeared lately in the *Cork Constitution*:—

"Sir,—In the *Craftsman and British American Masonic Record*, Hamilton, Ontario, the following article may be read. It is copied into the *Craftsman* from the *Square and Compass*. You may also read in pages 33 and 34 an account of the noble conduct of the Emir Abd-el-Kader, when a horde of fanatical and rebellious Mussulmen rushed into his palace in 1860 to butcher the Christians who sought his protection. It is thus told:—'In the midst of those scenes of bloodshed and murder stood Abd-el-Kader, unarmed and accompanied by only a few of his faithful followers, but determined to save the enemies of his faith from the clutches of that bloodthirsty mob. "The Christians! the Christians!" cried these enraged men; "Deliver up to us the Christians, you infidel, or else you will share the same fate with them; we will destroy you altogether with your new brothers." "The Christians!" replied Abd-el-Kader, whose eyes parkled with anger, "so long as one of these brave soldiers around me stands on his legs I will not deliver them up to you, for they are my guests. Ye murderers of women and children! only attempt to take out of my house those Christians to whom I have given refuge, and you will experience how the warriors of Abd-el-Kader understood to give language to powder." This war-cry ended the strife, and 12,000 Christians were saved. The Lodge Henry IV. of Paris, was the first that congratulated the Emir on the courage he displayed during these frightful occurrences, and on the 18th of June, 1861, he was admitted into Masonry into the Lodge of the Pyramids. Abd-el-Kader viewed Freemasonry as the first institution in the world. According to his opinion, every man was imperfect who did not confess the Masonic principles. He hoped that Freemasonry would some day spread over the globe; so soon as that had taken place all the peoples would live together in peace and fraternity. Such were the sentiments of the Mussulman who calls Allah his God, and Mahomet his prophet.'

I am, Mr. Editor, yours truly,

W. H. S., Master Mason, Cork.

April 17th, 1869.

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## PAISLEY FREE LIBRARY & MUSEUM.

### MEMORIAL STONE PROCEEDINGS.

On the afternoon of Tuesday, the 27th April, the memorial stone of a building which is to contain a Free Library and Museum for the use of the community of Paisley, was laid with full Masonic honours by the Right Hon. the Earl of Dalhousie, K.T., Grand Master of Masons in Scotland.

The history of this institution is so creditable, and so well worthy of imitation by the affluent in other towns, that we shall indicate it briefly before narrating the proceedings of Tuesday. Some years ago the Rev. William Fraser brought under the notice of the Philosophical Society of Paisley a scheme for the establishment of a library and museum, to which the public should have free access. He had calculated that an expenditure of about £3000 would erect a building amply suited to the purpose, and he proposed that an endeavour should be made to get ten gentlemen to raise that amount by subscriptions of £300 each. The scheme was favourably received, and some progress was made in obtaining subscribers, but as time went on interest in the matter decreased, and in all probability no practical result would have been gained had not a gentleman of more than ordinary public spirit and munificence come to the rescue. All the world nearly has heard of the house of J. and P. Coats, in connection with the manufacture of threads, and now another and higher species of fame connects itself with the partners of that firm. Twelve months ago we noticed the gift to Paisley by Mr. Thomas Coats of Ferguslie, of the magnificent park known as the Fountain Gardens, and to-day we record with equal pleasure that Mr. Peter Coats, of Woodside, anxious, like his brother, to serve the best interests of his fellow townsmen, and taking up the library and museum scheme of Mr. Fraser, has at a cost, it is said, of something like £12,000, procured the establishment of an institution, which, when completed, will stand first of its kind in Scotland. The site is in High street—the main thoroughfare of Paisley—and the building, now far advanced towards completion, is designed in the Ionic style of Grecian architecture. The principal feature of the facade is a portico over the main entrance door, measuring 48 feet in height to the top of the pediment. An imposing flight of steps, extending across the whole width of the portico, leads up to the door. On entering, one finds on the right an apartment appropriated as a reading room in connection with the library. In front is the museum, and on the left a lecture hall, 50 feet long by 35 feet in width. Communicating with this hall, but at the same time having an entrance at the west end of the building, are a large committee room and retiring rooms. At the east end is a handsome porch giving access to the lending-out department of the library, as also to a department designed for the reception of specifications. The principal room of the museum, on the ground floor, has a length of 45 feet, and a width of 30 feet; while above there is a gallery measuring 102 feet by 30 feet, to which acces is provided by a spacious staircase. The latter apartment will be lighted from the roof. The work is being carried out from the designs, and under the supervision of Mr. John Honeyman, I.A., of Glasgow.

Paisley held high holiday yesterday in honour of so interesting an occasion. With few exceptions business was suspended in the town and immediate neighbourhood, and the community, young and old alike, concerned themselves solely with the event of the day. In the matter of decoration the grey old town presented quite a festive appearance. In the leading thoroughfares almost no house but displayed from its windows drapings of lively hue, and even in out-of-the-way streets there were numerous indications that the inhabitants regarded the day as one worthy of being particularised in this manner. Fronts of large buildings were hidden with foilage, flags waved from every available pinnacle, and triumphal arches spanned the streets at various points. Here and there a householder with the Paisley tendency to poetry, had announced to passers-by that "With Coat's thread we go ahead," or that "recorded in historic pages" the names of the donor of the Fountain Gardens and the Free Library would "glow in future ages," while some one, humorously given, asked the question, "What would the Seestubodies do without their *Coats?*" The weather, fortunately, was of the most brilliant kind, and the effect of the decorations was very fine.

The business of the day began at one o'clock, when the Grand Lodge of Scotland met and was constituted in the County Hall. The Worshipful Grand Master, the Right Hon. the Earl of Dalhousie, K.T., occupied the throne, and was supported by Colonel Campbell of Blythswood, Acting Deputy Grand Master; Sir M. R. S. Stewart, Bart., Acting Substitute Grand Master; William Mann, Senior Grand Warden; William Officer, Junior Grand Warden; Rev. V. G. Faithful, Grand Chaplain; Daniel Robertson, Grand Bible Bearer; Alex. Hay, Grand Jeweller; Owen Gough, President of Grand Stewards; J. W. M'Culloch, Vice-President of G. Stewards; William L. Laurie, G. Secretary; A. J. Stewart, Grand Clerk; John Coghill, Chief Grand Mareschal; and John Laurie, Grand Mareschal. While the Grand Lodge was being opened, the general body of processionists formed in County-square and the adjoining streets, and shortly after two o'clock started in the following order:—Farmers, carters, &c., on horseback; Rifle Volunteers; Captain Ingram, Grand Marshal; Ferguslie Workers; Tinplate Workers; Knight of Malta Lodge; Weavers; Plasterers; Bricklayers; Plumbers; Blacksmiths; Oddfellows; Clothlappers; Boilermakers; Amalgamated Engineers; Order of Foresters; Operative Bakers; Amalgamated Tailors; Joiners; Dyers; United Operative Masons; Amalgamated Slaters; Royal St. Crispin Lodge; Independent Slaters; Glenfield Workers; Burgh Officials; the Sheriff and M.P. for the Burgh; the Provost, Magistrates, and Town Council; the Justices of the Peace, Clergy, Physicians, and Writers; the Incorporated Societies in their order; University Students; the Philosophical Society and Curators of Paisley Library; the Architect and Builder of the Library; Guard of Honour; the Provincial and Local Lodges in their order; the Grand Lodge; the Earl of Dalhousie, W.G.M.; Guard of Honour.

The following Masonic Lodges were represented:—Provincial Grand Lodge of Glasgow; Provincial Grand Lodge of Renfrewshire, West; Provincial Grand Lodge of Renfrewshire, East; Mother Kilwinning; 3, St. John, Glasgow; 4, Glasgow Kilwinning; 7, Hamilton Kilwinning; 8, Journeymen, Edinburgh; 9, Dunblane; 12, Greenock Kilwinning; 18, Dumbarton Kilwinning; 20, St. John, Desmahagow; 21, Old St. John, Lanark; 22, St. John Kilwinning, Kilmarnock; 27, St. Mungo, Glasgow; 28, St. John Kilwinning, Kirkintilloch; 31, St. Mary, Coltness; 39, St. John, Kilsyth; 46, St. John, Auchterarder; 47, Operative, Dundee; 51, London Kilwinning, Newmilns; 57, St. John Kilwinning, Haddington; 68, Doric Kilwinning, Port Glasgow; 69, Alloa; 73, Thistle and Rose, Glasgow; 86, Navigation, Troon; 87, Thistle, Glasgow; 88, Montrose, New Monkland; 103, Union and Crown, Glasgow; 109, St. Marnock, Kilmarnock; 117, St. Mary, Partick; 122, Royal Arch, Perth; 126, St. Andrew, Kilmarnock; 127, Thistle, Stewarton; 128, St. John, Shettleston; 129, St. Mirrin, Paisley; 147, Cadder, Argyle; 149, St. Andrew, Irvine; 156, Royal Arch, Pollokshaws; 156, St. Barchan, Kilbarchan; 157, St. John, Beith; 160, Roman Eagle, Edinburgh; 169, Thistle and Rose, Stevenston; 170, St. John, Leven; 171, St. James, Doune; 175, St. John, Greenock; 177, St. James, Old Monkland; 178, Scotia, Glasgow; 179, St. Mungo, Mauchline; 187, St. John, Carluke; 201, St. Thomas, Muirkirk; 202, St. Clement, Riccarton; 204, St. Paul, Ayr; 205, Garthland, St. Winnoch; 215, St. Andrew, Strathaven; 219, Star, Glasgow; 230, St. Barnabas, Old Comnock; 233, Hamilton: 242, Houston St. Johnstone; 244, Union, Stonehouse; 250, Union, Dunfermline; 252, St. John, Thornhill; 272, St. John, Mid-Calder; 275, Shamrock and Thistle, Glasgow; 290, Blair, Dalry; 291, Celtic, Edinburgh and Leith; 292, St. John, Rothesay; 306, St. Thomas, Larkhall; 320, St. John Kilwinning, Ardrossan; 321, St. Andrew, Alexandria; 332, Union, Glasgow; 335, Argyle, Dunoon; 347, St. John, Rutherglen; 354, Caledonian Railway, Glasgow; 360, Commercial, Glasgow; 362, St. Clair, Glasgow; 370, Renfrew Co. Kilwinning, Paisley; 384, Athole, Kirkintilloch; 392, Caledonian, Edinburgh; 399, Royal Blues, Kilbirnie; 408, Clyde, Glasgow; 413, Athole, Glasgow; 419, Neptune, Glasgow; 426, Prince of Wales, Renfrew; 427, St. Clair, Cambusnethan; 437, Govandale, Govan; 441, Glasgow, Glasgow; 442, Neptune, Ardrossan; 458, St. John, Busby; 465, St. Andrew, Glasgow. The foregoing are all the Lodges we are enabled to particularise. There were, however, several others represented. The entire number of lodges, we understand, was 109, and the total number of brethren 4300.

The route of procession was through Love Street, Wallace Street, New Sneddon, Gilmour Street, Old Bridge, Gauze Street, Thread Street, Bridge Street, Orchard Street, Causeyside, George Street, Broomlands, and Wellmeadow to the new building. As it turned out, this route was over long, and owing to the crowded state of the streets the main body of the processionists did not reach High Street until about 4 o'clock. The arrangements at the new building were entirely satisfactory to all concerned. The memorial stone was laid in the façade, to the right and left of which accommodation had been provided for a considerable number of ladies and gentlemen. The Grand Lodge took up position close to the stone, the Provost and Magistrates, Sheriff Fraser, Mr. Crum Ewing, M.P., and others, being in the immediate neighbourhood. The proceedings were opened by Mr. Peter Coats presenting a handsome silver trowel to the Worshipful Grand Master.

The Earl of DALHOUSIE, in reply, said—Mr. Coats, I have had the honour of laying the foundation stones of various public buildings, both in Scotland and in England, but on the present occasion I feel particularly gratified at being invited, as Grand Master Mason of Scotland, to lay the memorial stone of a building which will convey to this town so many important benefits, and which, I am proud to say, has been presented by one whose generosity is respected wherever it is know by all. (Applause.) I am proud, Sir, that I have received this presentation at your hands. Be assured your gifts will be held amongst my best regarded treasures, and that so long as I am spared I shall remember the pleasure and the honour which has been conferred upon me this day. (Applause.)

The Grand Chaplain then offered up prayer; after which the Grand Master directed the treasurer, secretary, and clerk to place the coins, &c., in the cavity of the stone, and the architect to bring forward the necessary workmen. These duties having been performed, the stone was lowered to its bed, and the proper officers applied the plumb, level, and square, and certified that the work had been executed according to the rules of Masonry. Thereupon the Grand Master, giving the stone three knocks, said—"May the Almighty Architect of the Universe look down with benignity upon our present undertaking, and crown the edifice, of which we have now laid a memorial stone, with every success." The cornucopia was then delivered to the Substitute Grand Master, the vase with wine to the Senior Grand Warden, and the vase with oil to the Junior Grand Warden, and the contents of each thrown on the newly-laid stone by the Grand Master. The ceremony closed with prayer.

The Earl of DALHOUSIE then spoke as follows:—

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Provost Macfarlane, Mr. Coats, ladies and gentlemen, and brethren all—I have now to make to you the formal announcement that, in compliance with the wish of the Provost of this burgh, I have laid the memorial stone of this building, which, I trust, under the providence of the Almighty, may spedilly be finished without accident to limb or life, and may long remain an ornament to your town. But, Mr; Provost, the mere outward aspect of this building is trifling in comparison with what will, I trust, be seen within. In the first place it is the gift, the munificient gift, of a townsman to the town in which he was born. In the next place, it is dedicated to the noblest of all purposes—not for the original and primary education of the people, but, being educated, to carry them on in the march of intellect; and it is a roof under which they will find the means of cultivating that knowledge which will raise them from the class in which they began life, it may be to the highest class in this great country. It is necessary for me to dilate upon the benefits which an institution like this is enabled and has power to confer upon any community. Here the industrious will find leisure to cultivate their understandings, and here, I trust, the idle may be induced to come, first, perhaps, from curiosity, and secondly from having seen the benefits which may be derived from the use of that Free Library which is to be established in this place. There is to be here a Free Library in which you may read of the glories of the past; not simply and only of the glories of war, but of the far higher glories of peace and industry and intelligence, and of the secrets and of the growth of that religion which has made this country what it is. (Applause.) Here too, you will find that which is not the least of all useful knowledge—a constant supply of the literature of the day. It will keep you informed of what is going on, of the laws which are made, and of the encouragement which is given to those who obey the laws; and it will keep you informed also of the course pursued by those by whom we are governed, and of that Parliament whose directions it is our duty to follow. Under this roof also you will find a public Museum, in which, I have no doubt, there will be accumulated treasures of every description from all parts of the world. You will have the opportunity of studying the animal, vegetable, and mineral kingdoms, and you will also have it in your power to trace that which many have wasted their days without succeeding in tracing—viz., the combination of those arts and sciences which have placed this country in the high position in which it stands. Mr. Provost, and ladies and gentlemen, I cannot conclude this short address without expressing to the brethren who have attended here to-day my thanks for the honour which they have done the Grand Lodge in turning out in such large numbers. Brethren, you have witnessed a great and glorious sight, and it has been your privilege to assist in putting the memorial-stone upon a great and glorious work. Evidences such as this, of the generosity of those who rise to wealth and affluence, are but too rarely seen, though I am proud to say they have been frequently witnessed in our own country; and I am sure I cannot conclude this day's work more to your satisfaction, and certainly not more to my own, than by proposing that we give three cheers for that generous man to whose large heartedness we are indebted for the work we have just been engaged in. (Loud cheers.)

Provost Macfarlane—My Lord, in behalf of the inhabitants of Paisley I have to tender you our most grateful thanks for your condescention and kindness of coming here to day, for the very important work that you have performed, and for the large representation of the Grand Lodge and of the other lodges throughout Scotland that has attended on this occasion. We are gratified beyond measure at the very successful carrying through of this day's ceremony. (Applause).

The Earl of Dalhousie then called for three cheers for Her Majesty the Queen; and a similar compliment having been paid his Lordship and the ladies present, the procession reassembled and returned to County Square. In closing the Grand Lodge, the noble Earl conveyed through the masters and wardens present his thanks to the various lodges represented for the admirable manner in which they had adhered to the prescribed arrangements. We may add to this that the authorities and inhabitants of Paisley deserve great credit for the orderly way in which the day's proceedings were conducted.

## BANQUET IN THE DRILL HALL.

The memorial-stone ceremonial was followed by a public banquet, which took place in the Drill Hall. The hall was tastefully decorated for the occasion with flags and evergreens. At one end the chairman's platform was erected, while the general company were seated at five tables, which extended along the whole length of the spacious hall. In all, there were probably about 400 persons present. The chair was occupied by Provost Macfarlane; while the duties of croupiers were discharged by Bailies Masson, Watson, Eaglesim, and Caldwell, and Treasurer Russell. The Chairman was supported on the right by the Right Hon. the Earl of Dalhousie, K.T.; Sir M. S. Stewart, Bart.; Mr. H. E. Crum Ewing, M.P.; Mr. Thos. Coats, of Fergualie; Mr. Wm. M'Ewen, Lord Dean of Guild, Glasgow; Capt. Smyth, Mr. James Arthur, of Barshaw; Rev. Mr. Faithful, Edinburgh; and on the left by Mr. Peter Coats, of Woodside; Sheriff Cowen, Col. Campbell, of Blythswood; Major Holms, Captain Carlisle, R.R V.; the Rev. James Brown, Mr. A. Galbraith, Glasgow; Mr. P. Comyn Macgregor, of Brediland; Mr. David M'Cubbin, Glasgow; Mr. James Mr. James Moncrieff, Glasgow; Mr. D. G. Sharp, and R. D. Robertson.

The Rev. Mr. Duncan, Middle Parish Church, having asked a blessing, dinner was partaken of, thanks being returned by the Rev. Mr. France.

The Chairman afterwards said apologies for absence had been received from a number of gentlemen, amongst others from Mr. Speir, Convener of the County, who very much regretted that on account of a severe bereavement in his family, he was prevented from being present. An apology for absence had also been received from the Rev. Dr. Burns of Toronto, who was unable to be present in consequence of the death of a very near relative. Colonel Mure, also, who was in the south, had expressed regret at his inability to attend. It was further intimated that Sheriff Fraser required to leave for Edinburgh immediately after the foundation stone ceremony.

Thereafter the ordinary loyal toasts were given from the chair, and heartily responded to. The toast of "The Army and Navy, and the Volunteers" was afterwards given by Baillie Masson, the name of Captain Smyth being coupled with the Army, and that of Major Holms with the Volunteers. These gentlemen replied for the respective branches of the services.

Mr. H. E. Crum Ewing, M.P., afterwards said—The toast which has been committed to my hands is 'The Health of Her Majesty's Ministers." But, before proceeding to give that toast I may be allowed in the fullness of my heart, to allude in a single word to the munificence of my excellent friend Mr. Peter Coats, which has been the means of calling us together this day; and I must say that a more suitable gift could not have been given to the town of Paisley than that which he has this day bestowed. (Applause.) That instance of private liberality is almost unequalled, except by that of his esteemed brother Mr. Thomas Coats, and it is a rare case when two such brothers exist in any one community. (Applause.) But I do not wish to trench upon what is the province of whoever may be giving the health of our esteemed friend Mr. Peter Coats, and I shall therefore proceed to give the toast which has been put into my hands. Since I have been your member, now for a considerable number of years, I have sat sometimes on one side of the House and sometimes on the other—sometimes on the right hand of the Speaker, at others on the shady side of the Opposition. But my observation has been, that whoever have been in the government of this country have been men of consummate ability, of the most inflexible integrity, and men who have had only one end in view, namely, the good of their country. (Applause.) I beg to propose "Her Majesty's Ministers."

The Chairman next gave "The Lord Lieutenant." He said,—In this county we have had the privilege of having as the representative of her Majesty amongst us a nobleman who resided in our immediate neighbourhood, and who was very highly respected and esteemed by all with whom he came in contact. (Applause). He has lately been removed from amongst us by death, and I am sure that in consequence of that event a very general feeling of regret was cherished by this entire community, and of sympathy for his bereaved partner in life. He was taken from us in mature years, after he had long resided in our neighbourhood, and was respected and esteemed by us all (applause), and in introducing the next toast, I feel that I ought in a single word to express my own feeling, and I doubt not I may say the feeling of this large assembly, of regret for the death of our late Lord Lieutenant, the Earl of Glasgow. It is, however, fortunate for the county that his lordship is succeeded by one who is universally known and esteemed—(loud applause)—and on this, I may say, his first public appearance in the capacity of Lord Lieutenant of this county, I do require to say that you will give him a hearty welcome. (Loud applause). Sir Michael Shaw Stewart has been long known and respected by this community. He has long taken an active part in the public business of this county, and he is known to take a deep interest in everything that relates to the welfare and prosperity of its inhabitants. (Applause). I have very great pleasure in proposing to you the health of Sir Michael Robert Shaw Stewart, Lord Lieutenant of the county of Renfrew. (Applause).

The Lord Lieutenant, who was very cordially received, said—The Provost, in so kindly proposing my health, has truly said that this is my first public appearance as Lord-Lieutenant of the county of Renfrew. (Applause). I have often had the honour of returning thanks for my health being drunk in the good old town of Paisley, and I may say that I have appeared in a good many characters, so to speak, in this Drill Hall—(hear, hear)—but it certainly is a very novel sensation for me to return thanks to you as Lord-Lieutenant of the county. (Applause). I may say at once that I am not going to follow my honourable friend Mr. Crum Ewing into the higher regions. (Laughter and loud applause). The sun, the moon. and the stars are very magnificent, but I think I shall feel much safer, for the present at any rate, on this platform. (Laughter and applause). In returning thanks for the very kind way in which you have received my name, I feel that I should be wanting in proper feeling if I thought only of my own position. I could not have done so after the very proper remarks made by your Chairman in proposing this toast, but I should be unfeeling and ungrateful if I did not at this moment reflect upon the circumstances which have led to a new appointment of a Lord-Lieutenant in this county This is not the occasion on which to enlarge on the merits and good qualities of the late Earl of Glasgow, more particularly as these have been so gracefully alluded to by the Provest, but I may say that in him I have lost a true and a kind friend. (Hear, hear and applause). I had perhaps as frequent opportunities as any one in this assembly of knowing the manner in which Lord Glasgow discharged the public duties pertaining to his office, and those who had to do with his Lordship in his public capacity know very well the prompt and ready attention he always gave to public business, and the sound judgment and good heart which he displayed in all his actions. (Applause.) I am sure of this, that the present generation in the town of Paisley will not cease to remember, and those who follow them will learn and cherish, the great munificence—the noble-hearted, noble-handed charity of the Earl of Glasgow in times of distress in this community. (Applause.) I can only say for myself that it will be my earnest endeavour to discharge the duties which devolve upon me in a business-like manner, and let me say that on this, my first public appearance, I receive as very kind on your part the cordial reception which you have given to this toast, and I assure you it will be an encouragement to me that I have received from so large an assembly so fair a start. (Applause.) Allow me to add that it is a great pleasure to me to have taken part in the proceedings to-day, so ably conducted by the Right Worshipful Grand Master Mason of Scotland, on the occasion of, I cannot say the first, but the latest munificient action on the part of the Messrs. Coats of Paisley—(applause)—whose great munificence and genuine simplicity of character are proverbial in the West of Scotland.

The Chairman afterwards said—I have now the honour of proposing the toast of the evening. "The Grand Lodge of Scotland and the Most Worshipful the Grand Master, the Right Hon. the Earl of Dalhousie." I am sure I speak the sentiments of my townsmen when I say that we feel very highly honoured indeed to be permitted to entertain his lordship this evening. (Applause) As Grand Master of the ancient brethren of the masonic craft, he has at considerable personal inconvenience come to our old town to-day to perform a very important duty. Surrounded by an assembly of the brethren to the number of upwards of 4000, he has laid the memorial stone of the Free Library and Museum of Paisley—a memorial stone that may tell to some future age the story of that building—may tell how a patriotic nobleman summoned not his clansmen from the hills, although he might have done so, and thousands would have responded to his call, but summoned the brethren of the mystic tie, a more ancient order than that of the clans, and from all quarters they come, not singly but in battalions—may tell also of the giver of that building to his townsmen, and the purpose to which he intends that it should be dedicated. (Applause.)

The toast was pledged amidst loud applause.

The Earl of Dalhousie replied in a most earnest and eloquent speech, concluding thus: My aquaintances and my affections, although they rest upon the Lord-Lieutenant, are more dearly and more closely associated with those who went before him. I numbered amongst my intimate friends his father, his uncle Patrick, whom you all new and loved, and I think I can number among my living friends that roaring, excellent blade Houston, than whom a merrier man or a truer friend never existed in this world. (Applause). It has given me sincere satisfaction to see the Stewards of Ardgowan placed at the head of the county of Renfrew. We have a Stewart—the descendant of a Stewart at least—the Baron of Renfrew; and now we have a Stewart, a

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legitimate and long descended Steward, Lord Lieutenant of the county. (Applause). There are pleasant things to look upon. The time is drawing near when I may look upon fewer pleasant things than I have, and therefore every one that I do see is more stamped upon my imagination, and I rejoice in it the more. (Applause.) Gentlemen, I thank you cordially for the manner in which you have expressed your opinion with regard to the turn-out of the Grand Lodge this day. I shall make a special statement at the next meeting at Grand Lodge of the reception with which you have honoured us, and all I can say is, that if on any other occasion you have buildings to erect—(prolonged applause)—and if you have on this occasion found us to be "bonny lads" you may bid us "aye come back again." (Laughter and applause.)

The Earl of DALHOUSIE afterwards said—I am extremely sorry to be obliged to be guilty of what may appear somewhat indecorous contradiction of our excellent Chairman, the Provost. He stated to you just now that he rose to propose the toast of the day. Now I dispute that position with him entirely. (Laughter and applause.) I think that the honour of proposing the toast of the day has, whether intentionally unintentionally, been devolved upon my shoulders. I wish it had fallen on the shoulders of the Provost, because whilst I was considering how I should introduce the subject of the toast of the day, first of all a gallant volunteer got up and took the wind out of my main-sail—(laughter)—and then the Member for the burgh got up and he took the wind out of the other sails – (renewed laughter)—so I found after all that the best thing I could do was to follow modern invention, and to try and do a little by steam. (Laughter and prolonged applause.) I am sure, gentlemen, you will have anticipated me when I say that the toast to which I shall ask you to drink is the health of Mr. Peter Coats, the donor of the building of which we have this day laid the foundation-stone. (Loud applause, the company rising and waving their handkerchiefs) Well may you rise, gentlemen, with these signs of approbation. A townsman of that cast is not to be lightly valued. He has given to his native town an institution in which is to be cherished the love of science, the love of letters, the pursuit of knowledge of all descriptions—knowledge which tends to soften the savage mind, and to bring the infant minds of the rising and the minds of the present generation into harmony with the civilisation, advancing as it is, of the day. Gentlemen, we have all of us seen, in these money-making days, men advancing in the accumulation of wealth, and we have seen that wealth turned only to selfish purposes or to self-indulgence. I say, perish such wealth in the using. (Applause) But men founding their own fortune, rising upon that foundation, as these two brothers have done, to eminence in their own locality and gathering the lawful gains of their industry, not to spend them in self-indulgence, but to make them the means of pouring blessings upon those among whom they live—all honour, I say, to such wealth—(applause)—all honour to the industry and activity of those who have accumulated it. (Applause.) Gentlemen, I trust that Providence may long spare these two brothers to see fruit from their handiwork—the one to see the fruit which is to be derived from those fields which he has laid out for the healthful recreation of the community; the other to see frait arise within the building which he has founded to enoble the minds of his fellow townspeople, and to teach them those lessons which will make them examples to every manufacturing town in the country. (Applause.) I cannot conclude these observations without saying how much gratification I derived from the conduct of the inhabitants of the town this day. (Applause.) The Sheriff has said that he has painful duties to perform in his locality. I should imagine they were far less painful than in that locality from which I myself come. When I contrast the behaviour of the inhabitants of Paisley this day with that of any other large town in which I have seen similar exhibitions. I can only say this, that not seeing a policeman, except with the magistrates—(laughter and applause)—throughout the whole of this day, I did not observe either the most remote approach to a breach of the peace, nor even an act of incivility on the part of any of the townspeople. (Applause.) I have derived great pleasure from my visit here; but the greatest I have derived is that of shaking hands left and right with two such brothers as Peter and Thomas Coats. (Applause.) I now ask you to give what I think I have almost proved to be *the* toast of the evening, the health of Mr. Peter Coats. (Applause.)

Mr. COATS, who, on rising to reply, was received with loud applause, said: I rise, I assure you, with very trying feelings to respond to the toast of my health, which has been proposed by his lordship in flattering terms of which I consider that I am altogether unworthy, and responded to by this large assembly with such cordiality. (Applause.) I regret very much that I cannot adequately thank you for your kindness. My friend, Provost Macfarlane, knows very well that my wish was that the ceremony of this day should be conducted in a much more private manner than has proved the case—(hear, hear)—but I yielded to the solicitations of my friend, knowing that his intention was so good. It was my intention to have said something to-night in regard to the institution of which the foundation-stone has been laid to-day, but I have learned from my friend the Provost that that our speeches are to be brief, and I am thankful that he has given me such a hint. You will perhaps think it excusable that the events of to-day have tended to embarrass and excite me, and I shall therefore content myself with acknowledging, as I do with heartfelt gratitude, the flattering manner in which my health has been proposed and responded to. (Loud applause.)

The remaining toasts were "The Clergy," "The M.P. for the Burgh," "The M.P. for the County," and "The Provost, Magistrates, and Town Council." In the course of the evening, several capital songs were sung by members of the company, and music appropriate to the toasts were rendered by an instrumental band in attendance. The proceedings were very pleasant and successful.

## LODGE OF PRUDENT BRETHREN.

PRESENTATION TO BR. G. S. STATES, SECRETARY.

On Tuesday evening last a meeting of this numerous and influential Lodge was held at the Freemason's Hall, Great Queen-street, Lincoln's Inn Fields. Br. H. Phipps Allender, W.M., occupied the Chair of K.S., and was ably supported by the following officers:—Thomas Moore, S.W.; W. J. Walter, J.W.; J. Boyd, Treasurer; George S. States, P.M. Grand Steward's Lodge 172, 166, P.G.S., &c., &c.; W. J. Brown, S.D.; Cambridge, J.D.; George Wood, Director of Ceremonies; George Pitt, I.G., the ever-agreeable William Watson, Wine Steward; J. G. Brown, Assistant Secretary; Hoare, P.G.S., Tyler, &c. Amongst the Past Masters were Brs. George Sharpe, R. A. Brown, and William Carter. The visitors were, Brs Morris (P.M. Phœnix, 173), Platt (Globe, 23) E. Massey, S.W. (Beadon, 619), Reid, P.M. (Westbourne 733), J. B. Reid, (J.D. Strawberry Hill, 946), Bibb, (United Strength, 228), Peirce (Belgrave, 749), Rance, (Industry, 186), Vaughan (Confidence, 193), Fyse (Philanthropic), C. Ireland (Eleusis, Boston, U.S.A.), Charles Sloman (45, &c.), and Charles E. Thompson (1158 & 177).

The Lodge was opened in due form, and with solemn prayer, and the minutes of the previous meeting read and confirmed.

The only Masonic business done was rendered in an exemplary manner by the W.M. Br. Phipps Allender, and elicited the warmest approval from the brethren, and consisted of one passing and one raising.

The Lodge was then called off, and the brethren adjourned to an excellent dinner served under the management of (as usual) of Br. C. Gosden, and which gave universal satisfaction. The office of wine steward, (on such an occasion no sinecure), was ably filled by the veteran in Freemasonry, Br. W. Watson.

After the cloth had been drawn,

BR. ALLENDER, W.M., (who, we understood, had attended, although suffering from indisposition, in order to be present on this unusual occasion) rose, and proposed the first toast. He said, amongst Masons the Queen was always first in their thoughts, and to render it a Masonic toast, he coupled with it the "Craft." Her most gracious Majesty the Queen was so much respected and admired that anything like eulogy on his part would almost amount to impertinence. He therefore called upon them to drink to the "Queen and the Craft."

The national anthem was then sung, the solo parts being given by Brs. Carter and Theodore Distin.

The Worshipful MASTER then proposed the health of the Sovereign in Freemasonry, the Right Hon. the Earl of Zetland, the Most Worshipful Grand Master of Masons, who for twenty-five years had presided over them with so much honour. It was almost needless to say anything about the uuiversal courtesy with which he treated the brethren with whom he came in contact (hear, hear), nor was it worth while to say anything about his Masonic talents. (Cheers.)

The toast it is almost unnecessary to say, was received with applause, and a really good fire given.

The Worshipful MASTER proposed the health of the Earl de Grey and Ripon, the Deputy Grand Master, and said, all who were in the habit of attending Grand Lodge are aware of his abilities, and when the time should come when he would be Grand Master he was quite sure he would give the same satisfaction as he did in his present position. (Cheers).

Br. Carter, "Teach me, Mary, how to woo thee."

Br. SHARP, I.P.M., proposed the health of Br. Allender, the W.M. He said, for the very able and efficient manner in which he had discharged his duties he was entitled to their respect and warmest approval. He had only been a member of the Prudent Brethren Lodge for a few years, and yet he had arrived at the honourable position he then filled. His progress in the Craft would, he trusted, act as an incentive to his younger brethren to work with the same diligence. He thought they were very much indebted to him for presiding over them, and trusted they would drink to his good health, long life, and prosperity, in bumpers.

The toast was well received.

Br. THEODORE DISTIN sang "Savourneen Deelish," which was applauded.

The Worshipful MASTER said, Br. Sharp, Past Masters, Wardens, and Brethren, it is with diffidence that I rise to return thanks for the kind manner in which you have proposed and responded to the toast. I feel that our Br. Sharp has given me more credit than I deserve, although it is quite true I am but a young member of this Lodge. I should not have been in this position had it not been for the kind instruction I have received from our brother Past Masters, it would be invidious to particularise, but I will venture to mention our Brs. States, Sharp, Browning, and Carter, (hear, hear), and I cannot help saying that I feel bound to do my best for the Lodge, so that I may not bring discredit upon them. If my efforts have met with your approbation I can assure you I am amply repaid. (Cheers).

The next toast was the health of the ever-genial kind-hearted Bro. States the Sec., and in speaking of him the W.M. said he was an excellent and worthy Mason, and he wished him long life and happiness. He (W.M.) then, by the power invested in him, resumed the lodge from refreshment to labour, for the purpose of presenting to Bro. G. S. States, the Secretary of the lodge, a very handsome testimonial, consisting of an engrossing in a handsome frame surmounted by the Masonic emblems and the number of the lodge.

The engrossing, which was elaborately got up was as follows:—

Testimonial, from the Lodge of Prudent Brethren, No. 145, to BRO. GEORGE STATES.

Dear Sir and Brother,—We beg sincerely to testify to you our high esteem and best thanks for the very able manner in which you performed the duties of the secretary of this lodge for the last four years, and hope that this Testimonial will be a convincing proof that where true Masonic feeling and ability are displayed, the brethren will never fail to award their approbation.

With kind regards towards yourself, as well as our best wishes for your health, happiness, and prosperity, we subscribe ourselves, on behalf of the brethren, yours fraternally and faithfully,

JOHN BOYD, President.
GEORGE JOSEPH SHARPE, Vice-President.
GEORGE WOOD, Treasurer and Secretary.
27th April, 1869.

This was accompanied by a handsome "Centre-piece," which was made of solid silver, weighing about 90 ozs. and of the value of about £100, upon which was the following inscription:

"Presented by the Members of the Lodge of Prudent Brethren, No. 145, to Bro. Geo. S. States, as an acknowledgment of his services as Secretary.—27th April, 1869."

The Worshipful Master said it was his most pleasing duty to be the medium by which the brethren wished in begging his acceptance of the handsome testimonial before him, to express the good feeling they entertained for him. He had conducted himself in a more than usually excellent manner in the discharge of his duties as secretary of the lodge for the last four years. After reading the Inscriptions the Worshipful Master, amidst loud applause, presented the Testimonial to Bro. States, and said he hoped Bro. States would allow him to add his quota—his individual quota—of respect and good feeling entertained for him. There was an old saying that "good wine needs no bush," and that he thought applied to Bro. States, and he need only say that he hoped he would long continue a member of the Prudent Brethren Lodge, to enjoy that esteem in which he was held.

BRO. STATES, who upon rising was received with unbounded marks of approbation, said that if he had the capability of one of the first statesmen of the realm in expressing his ideas, he could not express himself in sufficiently adequate language to thank them for the honour they had done him. It was the first,—his maiden, presentation—that he had ever had in the whole course of his life, and he should always look upon it with feelings of gratitude; and for the very kind presentation he begged most sincerely to

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return to the brethren,—more particularly those who had subscribed to it, his kindest acknowledgments for the unmerited honour they had done him. He had not words to thank them sufficiently for their kindness,—little did he think when he succeeded one whom he trusted had gone to a better home; (he alluded to his dear departed friend Bro. Blackburn), that he should meet with such treatment at their hands. During the time he had been their secretary he trusted he had done his duty, and as long as he lived he would look upon that handsome present with heartfelt gratitude. He begged them to accept his thanks, and would simply say, "God bless them all, was the sincere wish of George States." Several other toasts, including "visitors," to which Bro. Morris responded, the "Past Masters" &c. were given; and a most pleasant evening brought to a close, at an early hour.

## GREAT MASONIC ASSEMBLY AT WHITEHAVEN.

### PROVINCIAL GRAND LODGE AND BANQUET.

Wednesday last was a Red-letter Day among the Brethren of the Craft in the Masonic Province of Cumberland and Westmorland, the occasion being the holden of a Provincial Grand Lodge, after which, as usual, the brethren dined together.

Under ordinary circumstances the meeting would have been one of an important character, but in this instance special interest attached to it owing to the fact of this being the first Provincial Grand Lodge held at Whitehaven under the presidency of Lord Kenlis since the appointment of his lordship to the distinguished position of Grand Master of the Province. It was on this account that there was a more than ordinarily large muster of the brethren of the Craft —not only of those resident in the town but also those living at a distance.

The proceedings commenced at noon, at the Freemason's Hall, College-street, the Lodge being opened by Br. Spittal, W.M. 872, assisted by Brs. E. Fearon as Senior, and R. Foster as Junior Warden, Brs. Ellis and Brindle, S.D. and J.D., T. C. Windross, I.G., and P. Quinn, Tyler.

After the opening, the R.W.P.G.M. Lord Kenlis, and other Officers of the Provincial Grand Lodge, were announced, and received in due form, Br. Cooper, P. Pr. Grand Organist, performing a voluntary on a new harmonium recently purchased by the Whitehaven Lodges, and used in the musical parts of Masonic ceremonial for the first time on the present auspicious occasion. The Provincial Grand Master, who wore, in addition to the gorgeous Masonic clothing pertaining to his high office, a massive gold chain, was preceded by Banner, Sword Bearer, &c., who escorted him to the Throne, where he received the salutes of the Brethren.

Lord Kenlis then opened the Grand Provincial Lodge, Bro. W. B. Gibson, Whitehaven, officiating as Deputy Provincial Grand Master, (in the absence of Bro. Whitwell, M.P., who was engaged in London with his parliamentary duties,) Bro. the Rev. T. R. Holme, Pr. G. Chaplain; Bro. Busher, Pr. G.S.W.; Bro. Morton, Pr. G.J.W.; Bro. J. Mc.Kelvie, Pr. G.S.D.; Bro. J. Slack, Pr. G.J.D.; W. H. Tickle, Pr. G.P., and Bro. E. G. Hughes, Pr. G.T., Bros. the Rev. J. Simpson, Pr. G.S., and J. Lemon, Pr. G. T., were also present, and discharged in their respective offices.

Among other Office-bearers and brethren present at the lodge or dinner afterwards were the following, viz., Bro. Joseph Iredale, S.P.D. Pr. G.M.; Major Spencer, P.M., P.P.G.S.W.; S. Gawith, Pr. G.M.C.; W. Pearson, P.P.G.S.W.; E. W. Henry, P.G.S.; W. Jones, P.G.S.; J. Wilson, P.G.S.; G. W. Kenworthy, P.M. and P.P.G.J.D.; J. Mayson, P.J.W., P.G.S.; J. Barr, P.M. and P P.G.S.; H. Fleming P.M. 412, and P.P.G.A.D.C.; Joseph Nicholson, P.P.G.J. W.; J. R. Tickle, W.M. 371, and P.G.P.; Hugh Carr, P.P.G.S.; W. Johnstone, W.M 310, Carlisle, J. Pearson, W.M., 962; Workington; J. H. Weedon, W.M., 715, London; A. Woodhouse, P.M., 412; T. Maude, J.D., 371; J. Hutton, S.W., 339; W. Sandwith, J.W., 119; J. Wood, J.W., 1073; E. E. Hincks, 1073; J. Robertson, D. Robertson, W. Hastwell, E. Chapman (Egremont), W. B. Renwick, J. Cook, J. Bethwaite, N. Topping, W. Paitson, J. Tyson, Dr. Jones (Aspatria), W Wardhaugh, J. Welsh, Atter, Horan, Harwood, Mills, J. Anderson, Cragg, Bewley, Jos. Morton, J. Bragg, C. Fitzgerald, R. Twentyman, &c., &c.

The business of the lodge embraced the confirmation of the minutes of the last Provincial Grand Lodge, holden at Penrith in October last; the receipts of fees, dues, and donations to the Provincial Fund of Benevolence, and to make grants from the same; the re-election of Bro. Lemon to the office of Provincial Grand Treasurer for the ensuing year; and other matters, including the fixing of the place where the Provincial Grand Lodge shall be held in the ensuing autumn. Maryport was desirous of the honour, and it was decided that the next lodge should be there held.

The Lodge was closed in due form a little after two o'clock, and at three o'clock the brethren repaired to the banquet-room for dinner, which was furnished by Mrs. Todhunter, of the Albion Hotel, in her well-known bounteous and in every respect admirable style of excellence. The dishes embraced every delicacy of the season, and the dessert and wines were also of first-class character. Covers were laid for between 70 and 80, and every seat was occupied. Lord Kenlis, presided, having on his right and left Bros Holme, Iredale, Gibson, M'Kelvie, Lemon, Spencer, Morton, Kenworthy, Spittal, Barr, &c. Bros. E Fearon, S.W. 119, and W. Whittle, S.W., 872 occupied the vice-chairs. S. Gawith officiated as master of the ceremonies, and the Rev. T. R. Holme officiated as chaplain. Bro. Cooper presided at the pianoforte, and in the course of the evening Bros. Jones, Brunton, Hughes, Windross, Iredale, Fearon, Heatley and others, sang several songs, glees, &c., in capital style.

Br. the Rev. J SIMPSON, P.G.S., in proposing the toast, "D.G.M. Earl de Grey and Ripon and the rest of the Officers of the Grand Lodge," said,—Most worshipful as was their G.M. in every relation of life, social and individual, there was nothing that had commanded the reverence and received the respect and esteem of Masons more than his judgment and discretion in the selection of his Grand Officers. (Applause). Absolute and autocratic as was their government it had ever been the pleasure of the Grand Masters of Masonry to gather around them men of skill and knowledge to assist them in the execution of their work, even as the wisest ruler of the Craft called to his counsels, and associated with himself, him who was the prince of architects and the most learned and accomplished of Masons. (Great applause). And it was because their own Grand Master had well discriminated in his choice of those whose duty and privilege it was to assist him in his work, that he felt confident they would extend to the Deputy Grand Master, and the rest of the Grand Officers, that kindly feeling and regard they had recently manifested towards him by whom they had been selected, and at whose hands they had received their distinguished honours. (Hear, hear). He had not the honour of a personal acquaintance with Earl de Grey and Ripon, but from all he had heard he believed him to be second to none in his earnestness and zeal, and hearty good wishes for the welfare and prosperity of the Order. Hear and applause.) Not only did he discharge his duties, as the right hand man of the Grand Master, discreetly and well, but he was a thorough Mason, not only in name and by profession not merely in the working details of the Craft, but in his possession and appreciation of those great principles upon which their Order was founded, and the practice of which reflects upon Freemasonry its greatest glory and brightest lustre. (Applause.) With respect to the other officers of Grand Lodge, it was gratifying to know that they were chosen out of the brethren, and appointed to distinguished offices, as he trusted all officers were in this province and every individual Lodge, not merely because they occupied a high position, not because they were blessed with this world's wealth, not because of favour or affection, but because of their Masonic merits; because they had in their hearts the true principles of the Craft—brotherly love, and a sincere wish to benefit their fellowmen; and were ever contending against selfishness, and striving after that which was true and just and good. (Applause). He need not remind them that to become an officer of Grand Lodge was exceedingly difficult. It was an object of legitimate ambition to masons; but the honour had not often been attained by brethren belonging to this remote northern province. (Hear, hear). They had, however, amongst them on that occasion one worthy brother upon whom the rank of grand officer had been conferred. (Hear, hear). Some of them might perhaps imagine that Bro. Busher owed his preferment to his fine physique, which would add dignity to the most imposing procession—(hear and laughter),—but he could assure them that the honour was well deserved. Bro. Busher was a good Mason, who understood and practised the great principles of their Order, and had been specially active in the cause of charity. (Hear, hear.) He begged to couple his name with the toast, and hoped he would long live to enjoy the honourable position he had gained in the Craft.

Brother E. BUSHER, Past Grand Sword-bearer of England, briefly responded to the last toast, observing that so many kind things had been said of himself that he really dared not venture to say a word upon the subject more than to thank Brother Simpson and the Brethren generally very sincerely for the honour they had done him and also the Earl de Grey and Ripon and the other Officers of Grand Lodge. (Applause.)

Brother Major SPENCER said he had been deputed to perform the pleasing task of proposing the health of the R.W.P.G.M. Lord Kenlis, (Loud and prolonged cheering.) He was quite sure that he expressed the sentiments of all the brethren in West Cumberland when he assured the noble lord of the great gratification it afforded them to see him among them on this occasion, and of their earnest desire to extend towards him the hand of cordial fellowship and good will. (Cheers.) Lord Kenlis had taken a position in Masonry which had been previously occupied by senior members of the Craft, and with great success; but as younger men had joined the order, from time to time, it became desirable to have a younger man at their head, and he was quite satisfied, and believed every one else was, that they had found the right man and put him in the right place. (Cheers). This was the first time they had the honour of meeting Lord Kenlis as Provincial Grand Master for Cumberland and Westmoreland in these parts, and he must say—and he knew they would all endorse it—that they had never seen the Lodge conducted in a better manner than it had been that day. (Hear, hear). Far be it from him to detract from the good qualities of older men who sat in the chair of the Provincial Grand Master; but he must give honour where honour was due, and he would say that all had been well done and quickly. (Applause). He invited the brethren to drink the health of Lord Kenlis in a bumper, and with cheers which would afford his lordship a kind of guarantee that when they again met him they would accord to him the same hearty welcome as on the present occasion. (Cheers.)

The noble CHAIRMAN rose to respond and was saluted with renewed cheering. His lorship said he felt great difficulty in finding language adequately to express his gratitude to them for the kind way in which his health had been proposed and drunk. He thanked them very sincerely for the hearty reception he had met with on this occasion—the first opportunity he had met with on this occasion—the first opportunity he had had of meeting them in Grand Lodge in this part of the province, and assured them that on his departure he should carrry away with him most pleasant reminiscences of his visit to Whitehaven and of the kind manner in which he had been treated by every brother that day. (Loud applause.)

Several other toasts and songs followed:—The Tyler's Toast—"All Poor and Distressed Masons,"—as usual, closed the banquet, and the company separated, every one apparently greatly delighted with the whole day's proceedings.

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## ANOTHER FENIAN OUTRAGE:

### A Tale of the times.

*(Reprinted from the South Durham & Cleveland Mercury.)*

BY EMRA HOLMES,

*Author of "Mabel," "Ernest Blake," "Hopelessly," "The Path of Life: an Allegory," "Waiting for Her," &c.*

### CHAPTER I.

THE TWO FRIENDS AND SOCIETY.

"SURELY you are wrong, Frank. I do think you are. I don't see how Society can help itself in such a case. What right as a fellow like Forester to make such an ass of himself?"

"Well but, Madge, you know you never were immaculate yourself, and it's all very well, now you are married, to change your views of things—but you must not expect me to be quite so ready to back you in your opinions."

"Well take my advice, and drop him; that all. Why should you choose to cultivate a fellow who makes such an ass of himself? Why it was only last week Robertson told me that out of kindness he asked Forester up to his rooms to spend the evening. He swears he left him at half-past ten quite sober, and the next morn he was found in the coal-hole up at the Bank, fast asleep with his hair in curl papers."

"Nonsense!"

"Fact, I assure you. Some fellow told me that at the last place he was at, somewhere on the east coast, he used to get out to sea in the middle of the night in one of the steamers, and would insist in taking a dive off the paddle-box at one o'clock in the morning, just to try his nerves, as he said."

"Well, but you must admit he's a good natured fellow."

"A good natured fool if you like."

The speakers are two friends, Frank Ashburn and Madge Raymond, and the subject discussed is the conduct of one Marmaduke Forester, better known by the youth of Marton-on-the-Hill as "Miss Fanny."

Frank was but two years the senior of Madge; but, having been earlier thrown on his own resources, having spent two or three vacations abroad, he had acquired a manner far in advance of his years; and people gave him credit for being thirty-five or thirty-six at the date of my story, when, in truth, he was still on the pleasant side of thirty.

It is a winter's evening in the early part of the year of grace, 1866, and Frank Ashburn is sitting in his friend's smoking-room, Mrs. Raymond having retired for the night. Madge has hardly been married a year, yet he already assumes the air of an old Benedick, and lays down the law to his bachelor friend with great unction, much to Frank's amusement.

"The fact is," Frank is saying, "That adage is true, no doubt, which says, 'A rake makes the best husband,' (here an indifferent hearer might imagined a slightly satirical tone in his—the speaker's—voice) but I am quite sure of this, that you fellows who have been a little fast your yourselves, directly you get married, become ridiculously suspicious and painfully moral."

"Now, Frank, you are talking bosh."

"I am not talking bosh, and you know it. Forester is a muff, every one knows that; but instead of giving him a helping hand, and trying to keep him out of mischief by inviting him to your houses occasionally you and the other married people of your acquaintaince cut him, because he made a fool of himself the other day and took the barmaid of the Vulture out for a walk down the High-street in broad daylight. You know the Vulture is the best hotel in the town; you know that Miss Robertson is a pretty and well-informed girl, far above her station; and you can't say you have heard a word against her character."

"'Pon my word, Ashburn, I shall think yon spooney on the girl yourself, if you go on in this way; but seriously, tell me why you take up the cudgels for "Miss Fanny." You can't care much about him. He is very much younger than you are; you must admit he's about as soft a piece of goods as you could come across; and I know very well that you wouldn't care to introduce any fellow to your sisters, if you had any, who was always loafing about billiard-rooms, and trying his fascinations on barmaids and milliners."

"I don't say I should, and I don't take Forester's part because I approve of his conduct—far from it; but, because he's down, every one kicks him, and I thinks its a confounded shame. I think men ought to be satisfied with the society of those in their own class of life. But I know very well that in many cases they are driven to seek that of those beneath them, because Society, forsooth, dosen't choose to admit them to its charmed circle."

"Well, what would you have."

"Never mind what I would have But I will tell you what I think: if ever Forester goes to the bad, Society, will be as much to blame as he himself."

There is silence for a few minutes, while Frank pulls steadily from a curiously carved meerschum pipe, and stares gloomly into the fire. Frank is great in pipes.

*(To be Continued.)*

## NOTES BY A NOVICE.

THE EPHEMERAL AND THE ETERNAL.

We have often wondered that no attempt has been made to collect information respecting those quaint and, in many cases, absurd parodies on Freemasonry, which flourished, like the insects of a day, towards the latter part of the eighteenth century.

These societies rejoiced in various names; some extremely high-sounding and awe-inspiring, and others of a more plebeian character; but in all, the element of buffoonery ran riot. We happen to possess several bound volumes of "E. Johnson's British Gazette and Sunday Monitor," ranging from 1788 to 1799, in which several notices of meetings of these societies appear, and, stimulated by curiosity, we have left no stone unturned to find out their secret *modus operandi*, but as few records or rituals of these free-and-easy fungi exist, our success has been only partial. Such as it is, however, it may interest our Masonic readers as a striking illustration of the fact that Freemasonry, built upon the solid rock of eternal truth, has survived and will survive, all such ephemeral associations, erected upon the shifting sands of folly and deceit.

We will first take the "*Holy Order of Nails*," and our mode of procedure will be to allow the initiate (if we may so term him) to describe the mushroom "mysteries" in *propria personæ*.

"Step forward, Mr. Gabriel Greenhorn, and tell us all you know about the 'Nails.'"

"In the beginning of the year 1788, I was an apprentice in the shop of Mr. Mead, the peruke-maker in Newington Causeway. He had a large business among the gentry who lived at Newington, Walworth, and Camberwell, and was held in high repute by Sir Edward Walton, High Bailiff of Southwark, and many other great dignitaries, who always entrusted their headpieces to his care. I had a fellow-apprentice named Richard Jaques, one of the wildest wigmakers I ever knew, for they are generally a quiet, harmless set of men, as grave as judges and quite as wise. However, Dick was nothing of the sort, and was never better pleased than when he was seated at the Pheasant Inn, in Stangate, with a rousing bowl of punch before him, and a jolly set of companions to chink glasses and sing merry staves. One night, Dick came home, as usual, late (Mr. Mead, I must say, knew nothing of his little pranks), and, as usual, ascended to his room, which was also mine, by means of a rope ladder suspended from the window. He was generally quiet enough when he got in, but on this occasion nothing would do but he must shout—

"'I'm a Nail! I'm a Nail!'

"'What do you mean,' I cried, 'you'll alarm the house, and Mr. Mead will soon put a stop to your freedom of ingress and egress.'

"'Oh, Greenhorn,' he cried, 'you need not wonder I feel so merry. I have been made a Nail this evening!'

"'A what?' I replied contemptuously.

"'A member of the Holy Order of Nails,' he rejoined; 'and if you keep quiet for a month or two, perhaps I may get you initiated.'

"'Go to bed, Dick—do,' I answered; 'you have had too many rummers of malt this evening.'

"So, with a little more persuasion, I induced him to undress and seek what I believe Shakspere calls 'sweet sleep.' However, the next morning he explained to me that he had not spoken in jest, as he had really and truly been admitted into the famous Order of Nails, which was destined to eclipse the Freemasons, the Constitutional Sols, and every other secret society of the day. Its objects, he said, were grand, and its ceremonies imposing, and, moreover, he had been initiated in the 'Grand Lodge.' All this sounded very fine, and aroused my curiosity to such an extent, that in the course of a few weeks I begged Dick to propose me, which he accordingly did, and I received the following summons to attend:—

"*Grand Lodge of the Holy Order of Nails.*

"Held at the Pheasant, Stangate, Lambeth. The Brothers of this Lodge are desired to take notice that their next meeting night will be on Tuesday, 15th of July, 1788, at eight o'clock in the evening; then to be opened in the first degree, and to continue so for the future, every Tuesday evening alternately for each degree.

"By Order of the Grand Master, Officers, &c.,

(Signed) "JAMES BAYTHORN, Secretary."

"On the all important evening of July 15th, I set out with Jaques for the 'Pheasant,' on arriving at which I was remitted to the parlour, as the 'Holy Order' met in rooms upstairs; and Dick said they would send for me when all was prepared for my reception. Meanwhile I sat in trembling expectation, half-inclined to run away, for I had heard that the ordeal was a very painful one, when one of the brothers entered the room and desired me to follow him. This I did cheerfully, as nothing can be more oppressive than suspense. He led me to an upper chamber, which apparently was an ante-room to the place of meeting, and ordered me to strip and array myself in a dirty old sheepskin jerkin. This 'looks promising,' quoth I to myself—for my guide enjoined perfect silence—'what next, I wonder?' However I obeyed, and he then fastened a black mask over my face, which left merely a space for breathing through. Thus enveloped in darkness, he led me to the door and gave a terribly loud knock thereon with a hammer which I had previously observed in his hand. The door was opened and a voice cried, 'Wretched Amalekite, wherefore comest thou?' And my guide answered in solemn tones, 'O Issachar, I have brought thee a victim—yea, even one who will give thee of his goods and his chattels, and hesitate not to lay down his life for the cause.' 'The deuce he will,' I half ejaculated, but my guide sternly enjoined silence, and the strange voice replied 'It is well; await the Grand Master's orders,' and so saying he slammed the door in our faces. In a minute or two he returned, and said, 'Enter, the Nails are sharpened, and a goodly reception awaits the Amalekite.' I was then led forward into the room, when a sepulchral voice cried, 'Let the Amalekite drink,' and before I could say 'Jack Robinson' my arms were seized from behind and my wrists encircled with manacles, while a copious stream of icy water came down on my head like a shower bath. I naturally roared at this chilling reception, when the unearthly voice again uttered in deep tones, 'The Amalekite speaks—he has broken our rules—upon him ye Philistines!" In another moment I was thrown down by a rush of men, some of whom seized my legs and others my shoulders, and in this manner I was carried round the room amidst the most discordant noises. At last they laid me upon a table or bench, and for some minutes there was profound silence, during which I recovered my breath but hardly my composure, and began to wish I was well out out of it.

"But my troubles were by no means at an end."

*(To be continued.)*

## PROCEEDINGS OF THE TWO GRAND LODGES OF ENGLAND IN RATIFICATION OF THE UNION, 1813.

*Grand Assembly of Freemasons, for the Union of the two Grand Lodges of England, on St. John's Day, 27th December,* 1813.

*(Continued.)*

The Act of Union was then read by the Director of the Ceremonies.

The Rev. Dr. Coghlan, Grand Chaplain to the Fraternity under the Duke of Sussex, proclaimed aloud, after the sound of trumpet:—"Hear ye: This is the Act of Union, engrossed, in confirmation of Articles solemnly concluded between the two Grand Lodges of Free and Accepted Masons of England, signed, sealed, and ratified by the two Grand Lodges respectively; by which they are to be hereafter and for ever known and acknowledged by the style and title of THE UNITED GRAND LODGE OF ANCIENT FREEMASONS OF ENGLAND. How say you, Brothers, Representatives of the two Fraternities? Do you accept of, ratify, and confirm the same?" To which the Assembly answered—"We do accept, ratify, and confirm the same." The Grand Chaplain then said: "And may the Great Architect of the Universe make the Union perpetual?" To which all the Assembly replied, "So mote it be."

The two Grand Masters and six Commissioners signed the Instruments, and the two Grand Masters then affixed the Great Seals of their respective Grand Lodges to the same.

Dr. Barry, after sound of trumpet, then proclaimed:—"Be it known to all Men, that the Act of Union between the two Grand Lodges of Free and Accepted Masons of England, is solemnly signed, sealed, ratified, and confirmed, and the two Fraternities are one, to be from henceforth known and acknowledged by the style and title of 'The United Grand Lodge of Ancient Freemasons of England,' and may the Great Architect of the Universe make their Union eternal!" And the Assembly said, "Amen."

The two Grand Masters, with their respective Deputies and Wardens, then advanced to the Ark of the Masonic Covenant, prepared, under the direction of the W. Brother John Soane, Grand Superintendent of the Works, for the edifice of the Union, and in all time to come to be placed before the Throne. The Grand Masters standing in the East, with their Deputies on the right and left; the Grand Wardens in the West and South. The square, the plumb, the level, and the mallet, were successively delivered to the Deputy Grand Masters, and by them presented to the two Grand Masters, who severally applied the square to that part of the said Ark which is square, the plumb to the sides of the same, and the level above it in three positions; and lastly, they gave it three knocks with the mallet; saying, "May the Great Architect of the Universe enable us to uphold the Grand Edifice of Union, of which this Ark of the Covenant is the symbol, which shall contain within it the instrument of our brotherly love, and bear upon it the Holy Bible, square, and compass, as the light of our faith and the rule of our works. May he dispose our hearts to make it perpetual!" And the Brethren said, "So mote it be."

The two Grand Masters placed the said Act of Union in the interior of the said Ark.

*(To be Continued.)*

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# Masonic Antiquities, Records, and Bibliography.

## SPECIMENS FROM A MASONIC QUARRY.

BY WM. JAMES HUGHAN, P.M., No. 181 TRURO,

### SPECIMEN No. 1.—OPERATIVE MASONIC LODGES.

### ST. JOHN'S, BANFF, SCOTLAND.

*Continued from No. 6.*

In summarizing the Records of Banff, we may state that before the new ritual of Freemasonry, founded by Bros. Desaguliers and Anderson had been promulgated, the Masons of Banff appear to have practised a simple rite of one degree. Craftsmen being those who served their time as Apprentices, Master Masons meaning such brethren who were able to employ a number of the Craft to work in any locality. There were thus four classes, consisting of Apprentices, Craftsmen, Master Masons, and aristocratic Patrons. So far as we know, the minutes of other lodges of same date or earlier where precisely of the same nature.

At Banff no mention of the Royal Arch occurs until A.D. 1764, and the laws for that degree have been printed in the number of THE FREEMASON for March 20th, enacted on *St. John's Day*, A.D. 1765.

We have thus transcribed and made known the earliest by-laws of the Royal Arch yet published. There does not seem to have been any restriction in these rules, as to Masons "passing the chair" before exaltation A.D. 1765. The degrees of Mark Mason, and Mark Master Mason, were worked as early as A.D. 1778, but the Templar and Malta degrees are nowhere recorded before A.D. 1790. The "Suph. Excellent," however, was known some time before that date. "The St. James Lodge," McDuff, received the degrees of R.A., K.T., and M., from the St. John's Lodge, Banff, November 1794. "St. Stephen's," Portsey, was formed from the latter lodge, A.D. 1795, and obtained the high degrees for one pound. The "Fraserburgh," erected by St. John's, A.D. 1796, received a similar distinction for double the sum, and individual brethren seem to have been exalted for the fee of half-a-crown, and "dubbed" Knight Templar, and Knight of Malta for the large sum of twelve pence!! and if their means were not such as to *warrant so great an outlay*, they were either admitted for a smaller amount, or received *gratuitously*.

As we believe the only way to know in what ancient Masonry *really* consisted is to examine and study the constitutions and records of the Craft anterior to revival of Freemasonry, A.D. 1717, we have been at some little trouble to present some excerpts from the Minute Books of the lodges at Banff, before and since the revival. We think so far as regards their nature as operative records, there will not be noticed any deviation from the ordinary character of the Craft. All purely operative fraternities of Craftsmen preceding the last century, wherever located, evidently were formed on a very simple basis, and supported mainly, in some cases exclusively, to preserve the secrets of the science and art of Masonry. Hence, Freemasonry of the eighteenth century was built upon the exclusive foundation of an association of builders, which, though once a necessity, had become well-nigh extinct in the first decade of the eighteenth century. Gentlemen were admitted members of the operative body long before 1717, as the records testify. (Notwithstanding, it is declared by several distinguished Masons that at the first meeting of the revived society the members decided "that the privileges of Masonry should not be limited to architects and operative masons." Bro. Lyon, and other well-informed writers of late, have shown the error of such a statement.) Still, the real aim of the fraternity was a selfish one, and quite justified by the usages of the trades for centuries. It must be remembered that the Masons were not the only society that professed to have mysteries or secrets. All had them, and the members were termed Craftsmen, whether they were called Masons or not. "Deakons" were also appointed for the various Crafts. We find that as early as March 12th, 1424 (during the reign of James I., of Scotland), it was provided that, "Ilke Craft suld have ane Deaken," so that there is no evidence to lead us to suppose the Masons of those days possessed more "secrets" than the other trades. The only thing was, that Operative Masonry presented more features that were susceptible of symbolism than any other Craft; and hence it gradually acquired a superiority that caused it finally to be adopted by the world as the chief of all trade organizations, and, subsequently, a few members of "drooping lodges," in London, determined to still preserve its proud distinction by altering "landmarks," so as to make it purely "a system of morality veiled in allegory, and illustrated by symbols." In this century Freemasonry has multiplied so rapidly over the globe, and has become so vast an institution, that its history cannot be written, or its extent known.

We cannot better conclude the first specimen from our "Masonic Quarry," than by quoting the grand conclusion to the article entitled "Lessons of Prosperity," in THE FREEMASON (No. 7): "Sustained by the allegiance of true men, symbolised by deeds of benevolence and affection, and robed in the imperishable vestments of truth, Freemasonry shall yet acquire greater renown, and wider empire over the hearts of men; standing forth to all ages as a teacher of faith in the Great Architect of the Universe, of hope in immortal salvation, and of charity towards all mankind."

*(To be continued.)*

# Multum in Parvo, or Masonic Notes and Queries.

The ancient Druids had a most profound veneration for oak-trees, and the Gauls are said to have worshipped Jupiter, under the figure of a lofty oak:

> "The sacred oaks,
> Whose awful shades among the Druids strayed
> To cut the hallowed mistletoe, and hold
> High converse with their gods."
>
> *Sir Humphrey Davy.*

The oak is an appropriate emblem of strength.—COSMOS.

*Joppa.*—According to Pliny, it was at Joppa in Judea that Andromeda was tied on a rock, to be exposed to the sea-monster. And in St. Jerome's time, namely, about the year 400, were still shewn marks of the chain by which she was said to have been fastened. Joppa is frequently mentioned in the scriptures, particularly in 2 Chronicles, ii., 16; Acts ix., 36, 38, x., 5. It is now called Jaffa, and is celebrated as the scene of a fearful slaughter of prisoners by the French in 1799.—COSMOS.

*Triangulum.*—There are two constellations known by the name of triangle—one in the Northern hemisphere called Triangulum Cælesti, the other in the Southern hemisphere denominated Triangulum Australis. This figure is used in various Masonic degrees with different significations.—ANTIQUARIUS.

*The Ancient and Accepted Rite.*—I must object to Brother Yarker passing over my remarks with scarcely a notice. If the readers of THE FREEMASON will examine the friendly correspondence between us, they will see of what I complain. I have tried to answer all Bro. Yarker's objections to my views, but although he has written much in his notes of interest to Masons generally I do not consider it has been in reply to my arguments: *e.g.*, (*a*) The Baldwyn Encampment's claim to antiquity, which I disputed, he does not clear up at all, but merely states what the members say of it. (*b*) The Belgian Craft Constitution of 1722, said to refer to Knight Kadosh, &c., is not alluded to in his reply, although I defy any one to produce the Book! (*c*) Then, as to the "Ancients" and their pretentions to "York" authority, we hear no more of that either. Were it worth while I could say much more on the subject, but will content myself with disposing of the presumed antiquity of the *Baldwyn Encampment*, by quoting an authority that Bro. Yarker will likely admit as better than either his or mine. The much-respected and esteemed Bro. Dr. Henry Beaumont Leeson has declared that the Baldwyn Encampment at Bristol was founded by French Masons, who had brought it from Canada, *towards the close of the last century*, a fact of which he was certain as the original books were in his own possession. (*Freemason's Magazine*, August 2, 1862.) I look upon Br. Yarker as an enthusiastic Mason, who would do well to take his authorities first-hand, instead of through Dr. Anderson's questionable medium. For proof of this I would refer him to his quotation from the Harleian MS. which Bro. Hughan corrected him in.—ROSE CROIX.

In closing the present correspondence, on my part, relative to some disputed points in Freemasonry, I would respectfully desire the readers of THE FREEMASON to again refer to the whole of the correspondence that has passed between us, and consider for themselves, and decide according to the *evidence given*. "Lathomus" does not support the antiquity of the "Knight Templar Priest," neither does he agree with the so-called quotation from the "Annual Assembly," given by Bro. Yarker in THE FREEMASON (April 3, p. 5); although, certainly, he supports the interpretation *about which we differ*. I am of opinion that "Lathomus" is likely to object to all masonry, excepting the Craft, including the *Royal Arch*; of course I am not sure, but the style of his letter reminds me of a most accomplished Mason, with whom I have the pleasure of corresponding, and reckon such acquaintances are of the most fortunate friendships I have made through the happy medium of Freemasonry. I cannot close my note without expressing my high opinion of the very friendly and gentlemanly manner in which all Bro. Yarker's communications are made. I will write to his address relative to the "Cross-legged Masons."—WILLIAM JAMES HUGHAN.

# Original Correspondence.

[The Editor is not responsible for the opinions expressed by Correspondents]

## THE MASONIC CHARITIES.

*(To the Editor of The Freemason.)*

DEAR SIR AND BROTHER,—As a Mason interested in the welfare of the Masonic Charities, and moreover, as one who has especially worked hard for the Boys' School, I desire to ask a few plain questions:—

1. Is it true, as stated in the *Era* newspaper, that the "governors" of the Boys' Institution have awarded Bro. Binckes, the secretary, a salary and gratuity of £400 a year?

2. Is it true that in future he is to have a *carte blanche* for travelling expenses, in addition to his salary, which has thus been increased from £150 and commission, to £400?

3. Is it true that Bro. Binckes receives £500 commission this year on the sums announced at the last Festival?

4. Is it true that Bro. Binckes is not required to devote the whole of his time to the secretarial duties of the Boy's Institution, and is also permitted to hold another appointment?

5. Is it true that he is to be allowed £100 per annum for a clerk?

6. Is it the fact that the secretaries of the other charities are now placed in a disadvantageous position in comparison with Bro. Binckes?

7. Is there any valid reason why the other secretaries should not receive £400 or £500 a year; have a clerk each at £100, with three collectors, as at present, on commission, averaging £160 to £200 each per annum?

Lastly. Are the Freemasons of England expected to contribute their guineas in order to support the widows and orphans of their brethren, or merely the officials of the Masonic institutions?

Commending these queries to the attention of your readers, "I pause for a reply."

Yours fraternally,
QUIDNUNC.

## MASONIC MANUSCRIPTS.

*(To the Editor of the Freemason.)*

DEAR SIR AND BROTHER,—Were THE FREEMASON carefully to copy word for word, from the originals, and publish in its columns, some of the ancient, or supposed ancient, Masonic manuscripts lying in the British Museum, it would confer a great boon on its readers. At the same time mentioning the date when each particular MS. was first deposited in the museum, and from whom it was obtained; in short, giving, so far as possible, a reliable history of each one, so far as is known, and so far as the existence of each can, truly and reliably, be traced back. A beginning might be made with some of the shorter ones first, and I would hope that the great interest of the subject would repay the trouble.

I am, yours fraternally,
LEO.

## CHAIR DEGREE.

*(To the Editor of The Freemason.)*

DEAR SIR AND BROTHER,—In your issue of the 17th inst. I notice a letter, signed "Ammi," on this subject.

Your correspondent is quite right so far, as I believe that St. John's Masonry is the three degrees only; but "Leo" is quite right also, as the fact is there are few lodges in Scotland in which the chair degree is not given with St. John's Masonry. The Grand Lodge of Scotland's instructions are quite distinct on the subject, viz., it recognises only three degrees of St. John's Masonry, and I believe if the Grand Lodge were either to recall or suspend lodge charters when members were defaulters in this matter, she would have a small family around her.

I was myself chaired when made, but of course did not at that time know it was wrong. So soon as I found out my error I objected to the performance of it, and universally leave if such a degree is to be given under a St. John's charter.

I am, dear Sir and Brother,
Your obedient servant,
WILL. SNODGRASS, Sec. 153, R.A.
5, Greenbank-terrace, Pollokshaw,
22nd April, 1869.

*(To the Editor of The Freemason.)*

SIR AND BROTHER,—Will you please say, in your "Masonic Jurisprudence" column, by what authority a Provincial Grand Standard-bearer wears a purple apron with the badge of a standard within the ordinary double circle of Prov. G.O.'s, and whether it would not be *infra-dig.* for a W.M. to accept that office when at the same time other brethren who had not attained to the chair were put over his head?

I am, Sir and Brother, yours fraternally,
A P.M.

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## ORATION

Delivered by the V.W. the Grand Chaplain, Bro. R. J. SIMPSON, on the occasion of the Inauguration Festival, held at Freemasons' Hall, on Wednesday, the 14th April.

Most Worshipful Grand Master, Grand Officers, and Brethren,—It is recorded in the volume of the Sacred Law that gold, silver, and precious jewels were willingly offered by the Israelitish people towards the erection of the glorious temple which King Solomon afterwards reared to the honour of Jehovah, and that when these freewill offerings were laid before King David, he blessed the Lord before all the congregation in these words:—"Blessed be Thou, Lord God of Israel. Thine, O Lord, is the greatness, and the power, and the glory, for all that is in the heaven and the earth is Thine: both riches and honour come of Thee, and Thou reignest over all; and in Thine hand is power and might and to give strength to all. Now, therefore, our God, we thank Thee and praise Thy glorious name." Let this, brethren, be the keynote of *our* song of praise to-day, assembled on this auspicious occasion; and catching the spirit of the King of Israel, let us ascribe unto the Great Architect of the Universe all honour and praise for the bounty thus vouchsafed us, for putting it into the hearts of the brethren to erect these noble buildings now opened by our Grand Master, for giving us power to carry out this design, and for sparing us to rejoice at its completion; but, not least, are we bound to praise Him for His merciful kindness in protecting the builders in life and limb, so that no death, no bone broken, no drop of blood, no cry of pain, has interrupted or marred the progress of a work of considerable extent, and occupying a period of five years, reminding us of that notable description of the peaceful growth of the great Temple—

"Like some tall palm the noiseless fabric sprung."

It is, in truth, at once a most happy augury and a most chacteristic feature in this case, that this great centre of English Freemasonry, from which is to emanate all that is to soothe distress, relieve suffering, and rejoice the heart, should not only be begun in faith and hope, but be completed in perfect love and joy and safety. And joy, as it must be to us all, how much more to those true and trusty brethren to whose judgment, zeal, and ability were entrusted the direction and superintendence of this great undertaking, and who must feel how entirely the result has justified the confidence reposed in them. No trifling amount of time and thought and labour must they have devoted to this work, and no ordinary amount of responsibility must they have incurred, and I am sure I am only echoing the sentiments of every Mason, not only in this Grand Lodge, but throughout the land, when I thus give marked expression to the grateful sense we entertain of the benefits they have conferred upon the Craft, and to the unqualified admiration with which we regard the manner in which they have carried out the work which our architect so wisely and beautifully designed.

To possess a magnificent building which should include within its walls good offices for our charities, a handsome board-room for our meetings, convenient lodge-rooms for our lodges, a grand banqueting-hall for our social gatherings, and a restored temple more worthy of our sacred rites; this, Most Worshipful Sir, was an object grand in its design, and, as we can testify to-day, admirable in its execution; and, when in future days our brethren view with satisfaction this noble group of buildings, the names of Havers, Evans, Hervey, Savage, Plucknett, Stebbing, Grissell, Cockerell, and last, not least, our late Bro. Gray Clarke shall not be forgotten.

Nay; shall it not be recorded of them as of our illustrious Masonic forefather who erected the grandest fabric that adorns this great city—"*Si monumentum quæras circumspice.*" And if our children, in time to come, inquire under whose auspices these works were done, it shall be told with just pride and grateful memory, that on the foundation-stone, on the topstone, and on the keystone of the arch, is engraved in characters that time cannot efface, the honoured name of Zetland; and, more than this, that the building which our Grand Master has opened this day was the crowning act of that quarter of a century during which he has, with so much dignity, usefulness, and ability, presided over the Masons of England. How his reign has illustrated our Masonic annals, and how Masonry has flourished during that eventful period, I will not stop to tell, nor anticipate an occasion not less interesting than the present, on which such recollections may be more appropriately recorded. Brethren, it is a subject of great congratulation that we are honoured on this occasion with the presence of the Grand Master of Scotland, and the Deputy Grand Master of Ireland. We hail them with a hearty Masonic welcome, and we rejoice that they are present on an occasion which may testify to them, and to our brethren of Scotland and Ireland, that the Masons of England are builders in every sense of the term, and that they regard their own Grand Master with respect and affection.

On Thursday, May 23rd, 1776, this hall was dedicated in solemn form, and handed down to us by our brethren of that day as a rich inheritance. And here we stand, at the distance of nearly a century, to renew and enlarge this building in a manner worthy of this later age, and more suited to our increased numbers and requirements. They worked not only for themselves but for us. We, in our turn, work for ourselves, but also for those who shall succeed us when we have fallen asleep, and who shall rejoice in this noble edifice as the central home of English Masonry. A home—a sacred home—where our holy rites may be duly performed in the solemn repose of a temple and of lodges set apart for such high purposes; a home which shall be a type and model for the lodges of England, and which, while in no way preventing the happy social intercourse that I trust may ever mark our festive gatherings in their *proper* place, shall secure a sacred enclosure for those most solemn and beautiful ceremonies which have regard to that Grand Master on high, whom Jacob adored at Bethel, and Solomon worshipped on the Hill of Sion.

And as in the material, so in the moral and intellectual world, we hope to do our part in our generation. It has been well observed by an eminent writer, that "subject to certain cycles of partial revolution, every generation of man is a labourer for that which succeeds it, and makes an addition to that great sum total of achieved results which may, in commercial phrase, be called the capital of the race." Every generation of men as they traverse the vale of life, are bound to accumulate new treasures for the race, and thus leave the world (as far as they are concerned, at least) richer than they found it. Of the mental portion of this treasure, no small part is stored. The Greeks, perhaps, had the largest ideas upon the training of man, and produced samples of our race with gifts unsurpassed. But the nature of man, such as they knew it, was scarcely at all developed; nay, it was maimed in its supreme capacity in its relations to the Great Architect of the Universe—to the Father of Spirits. Hence, as in the visions of the Prophet, so upon the roll of history, the imposing fabrics of ancient civilization have never endured. Greece has bequeathed to us her ever-living tongue, and the undying labours of her intellect. Rome made ready for a later age the germs of policy and law; but the bright collection of endowments which goes to form civilization, having no root in itself, could not weather the storms of time and change. But there is a community that has weathered all these storms; taking its rise in the earliest ages, founded on the purest principles of piety and virtue, it has pursued an onward course from age to age, a three-thousand years' tale not yet full. But there is light along all its course; a light to those who sat in darkness and in the shadow of death, guiding their feet into the way of peace, and pointing the pathway to a happier land.

Yes, brethren, Freemasonry can boast, not only a most remote origin, but a most glorious career; like a golden thread in some texture of beauty, it has run through the varying fabric of human thought, and, like the great river of Egypt, it has wound its devious way through many a land, overflowing and fertilizing the nations in its course, meeting with various forms of religious belief and civil government, it has allied itself to all in proportion as each system was disciplined by order, practised in virtue, and founded on truth. Breaking through the fetters of mere human systems, it has ever boldly proclaimed those great cardinal truths which cherish virtue and point to Heaven. Salted with perpetual life, it has passed through the terrors of heathen darkness, mediæval corruptions, and modern Atheism. It has kindled—

"That freedom of mind which no vulgar dominion,
Can turn from the path a pure conscience approves;
Which, with hope in the heart and no chain on the pinion,
Holds upwards its course to the light that it loves."

Hence it is that Freemasonry has had to encounter many formidable foes; hence, especially, has our Order been denounced by superstition and been persecuted by intolerance; but, like the granite promontory, it stands unmoved amid the wild ravings of fanaticism which surge around it only to be hurled back into their native foam. Unhappy is he who in his morose, bigoted self-sufficiency can see nothing but evil in the history of humanity, and who overlooks all those conceptions of truth and of good—all those kind and beautiful affections which God has interwoven with our frame, and which throw almost a divine glory over the most clouded features of the history of our kind; or who beholds only in that varied and wonderful history the traces of a ruined being, and to pray as its noblest consummation, that all its future pages may exhibit the aspiring faculties of human genius, bound down under one narrow system of contracted thought and the natural flow of human affections creeping on in one dull and artificial channel. Nor does the blood of the natural man freeze in the veins when the sublime principles of faith are impressed upon the soul, but continues to flow as before through their multiplied windings; neither is it meant that these principles of a higher character should impede one rush of genuine affection—one legitimate employment of our intellectual powers—or even one innocent play of fancy—but that they should guide them all to *right ends*, and guard them with the shield of their own peculiar sanctity. Freemasonry rejoices in these principles, it addresses itself to every description of men, and hides the poor under the shadow of its wings from the ills and injuries of life. It is equally suited to the north, the south, the east, the west—all are interested in its beautiful lessons of brotherly love, and all treasure its contemplations of immortal life.

Ours is indeed a glorious fabric! founded in strength, ordered by wisdom, and adorned with beauty! For, say, brethren, what institution can have a firmer foundation than the *volume of God's sacred law?* And why is this so, independent of its own claim? Because it sanctions all that experience teaches us respecting the natural powers of the mind. It leads us up in grateful thoughts to Him who bestowed the principles of life at the first, and who continues to impart it through successive generations. It enhances its value by asserting and proving its immortality. It renders the man useful to society by cherishing the love of goodness and encouraging hatred to vice, by unveiling the future destination of the spirit to eternal happiness as the reward of piety, or to eternal misery as the just judgment of sin, and thus affords a more powerful guard of virtue and barrier against vice than all the laws society could impose. He, then, that is an enemy to sacred truth is an enemy to *himself*. He is extinguishing so far as he can, the light which is sent to guide him home and to absorb the feebler rays of reason and of nature, and he is refusing the only cup of consolation which is a true antidote to the bitterness of sorrow. But he is an enemy to *mankind*, for he is robbing society of the cement which holds it together; of the source of its intelligence, its happiness, its glory. And he who is the enemy of man is the enemy of *God*; for He is the Parent as well as the Architect of the Universe—He stamped human nature with His image, and He loves it still. Yes! brethren, this sacred volume is our foundation-stone, which, while it records a thousand blessings for the present, points out to every wandering child of Adam, "the path of life." And if Truth lies at the foundation, Wisdom has raised the superstructure of our house. No one of thoughtful mind and who has studied Freemasonry to any extent can have failed to "observe the connection of our whole system as well as the relative dependence of its several parts," the great objects brought out in the various implements of art, the lessons taught by our traditional histories, the significance of every ornament that adorns our lodges, all these are striking emblems of blessed verities—outer things mutely symbolising the highest duties of social life and the deepest truths connected with our inner life. Never can we witness a brother raised to the degree of a Master Mason without feeling a divine call to a higher life—without at least being deeply moved by the solemnities of a ceremony which for impressiveness and instruction is second to none in this lower world.

And is not our house not only strongly founded and wisely built, but beautifully adorned? Are not purity of thought, integrity of life, benignity of manner, and above all, sweet charity, the beautiful garments with which a true Mason is invested? Oh! how lovely is this Charity! It constitutes the highest dignity of human nature—it elevates and refines our feelings—it calms the storms of passion—it causes men to look with kindness on each other and to view no one as a stranger whose joys we can heighten, whose wants we can supply, or whose sorrows we can soothe. No distinction of rank will affect its operation—it will consider no object as beneath its notice that can be benefited by its exertions, and no task to be mean by which it can promote human happiness. Where would be the boasted dignity or reason if employed only to promote narrow selfish views? Where the glory of that knowledge which never of itself advised or comforted another? And where the honour of that power which never promoted indigent merit or wiped a tear from the mourner's eye? A fiend may possess a higher degree of reason, more knowledge and more power, than the wisest and best of men—destitute of charity, he is the more to be dreaded—not revered. Who would esteem the man of rank whose haughty selfish spirit could never smile on modest worth? Of what avail is wealth imprisoned in the rusty coffers of the miser or wantonly squandered away in the dissipation of the prodigal? Who would value our influence, if never employed in promoting the prosperity of others? If such gifts are made subservient to personal advantage, they only show that we want the spirit and inclination to enjoy that greatest of all luxuries, the luxury of doing good. And do not the tenets of our venerable Order ever point in this direction? Are not our glorious charities practical illustrations of these truths? Yes!

Brethren, to bind up the broken-hearted, to extricate the industrious from misfortune, to rescue the helpless and the orphan from the prospect of want or ruin, to comfort the widow in affliction's hour, and to afford a peaceful home to the aged and deserving in the evening of their days—these are objects worthy of the regard of every Mason who values the delight of blessing others, the respect due to himself, the honour of the Craft, and, above all, the approbation of God. And as the child is father to the man, let us as Masons give special diligence to foster education in its highest

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sense, and while storing the mind and exercising the intellect, ever remember as men—as Englishmen, or as Masons—that there are weapons and an armour still more necessary for the battle of life. It is not so much in what we have as in what we are that our greatness consists.

Let us educate the child, that when, in future days, he feels himself alone among the crowd, when he is for a moment disheartened by that difficulty which is the rude rocking' cradle' of all excellence, when he is conscious of the pinch of poverty and self-denial, he should be conscious, too, that a sleepless eye is watching him from above; that his honest efforts are assisted; that his prayers are heard; that all things are working together for his good. Is not this the life of faith, of hope, of duty, which lights up for us the cheerless world, and transfigures all that we encounter (whatever be its outer form) with hues brought down from heaven, and finally leads us through the valley of dark shadow "to shine as the stars for ever and ever."

If thus, brethren, we hold to the great principles of our order, "adding to our faith virtue, to virtue knowledge, to knowledge temperance, to temperance brotherly kindness, and to brotherly kindness charity," then shall we hand down something in our generation to bless and enrich our Craft, our country, and our kind. Systems may change; customs may vary; nay, empires may rise or fall, we shall still, keeping in view the ancient landmarks and "the bright and morning star," go on our way rejoicing—rejoicing in the spread of truth, of virtue, of charity—rejoicing in the diffusion of that peace and goodwill which shall really conduce to the brotherhood of nations—rejoicing in the mitigation of human suffering, in the alleviation of human sorrow, in the elevation of human thought—then, having passed through the apprenticeship of human discipline, having had fellowship in the work of restoration—having mastered the lower passons and affections of human nature—having, in fact, finished the work given to us to do, we shall exchange these lodges or tents we now inhabit for eternal mansions not made with hands, which the Great Architect has prepared—and we shall enter on the possession of that promised land, where the good and faithful workman shall rejoin the companions of his former toils, shall rest from his labours, and shall receive his "great reward."—*Freemason's Magazine*, April 24.

## METROPOLITAN MASONIC MEETINGS

*For the Week ending May 8, 1869.*

### Monday, May 3.

Lodge No. 16, "Royal Alpha," St. James's Ho., Piccadilly.
" 25, "Robert Burns," Freemasons' Hall.
" 72, "Royal Jubilee," Anderton's Hotel, Fleet-st.
" 90, "St. John's," Radley's Hotel, Blackfriars.
" 171, "Amity," Albion Tavern, Aldersgate-street.
" 188, "Joppa," do. do.
" 256, "Unions," Freemasons' Hall.
Mark Lodge, "St. Marks," 24, George Hotel, Aldermanbury.

### Tuesday, May 4.

Colonial Board, Freemasons' Hall, at 3.
Lodge No. 9, "Albion," Freemasons' Hall.
" 18, "Old Dundee," London Tav, Bishopsgate-st.
" 167, "St. John's," Holly Bush Tav., Hampstead.
R.A. Chap., 169, "Temperance," White Swan Tav., Deptford.
" 507, "United Pilgrims," Horns Tav., Kennington.
K.H.S., "Mount Carmel Sanctuary, Freemasons' Tavern.
Metropolitan Chapter of Instruction, George Hotel, Aldermanbury; Comp. Brett, Preceptor.

### Wednesday, May 5.

Supreme Grand Chapter, Freemasons' Hall, at 8.
Lodge No. 10, "Westminster and Keystone," Freemasons' Hall.
" 217, "Stability," George Hotel, Aldermanbury.
" 1044, "New Wandsworth," New Wandsworth.
" 1216, "MacDonald," Head Quarters 1st Surrey Volunteers, Brunswick-rd, Cambrwll.

### Thursday, May 6.

Lodge No. 27, "Egyptian," Anderton's Hotel. Fleet-street.
" 45, "Strong Man," Freemasons' Hall.
" 227, "Ionic," Ship and Turtle Tavern, Leadenhall-street.
" 231, "St. Andrew's," Freemasons' Hall.
" 554, "Yarborough," Green Dragon, Stepney.
" 822, "Victoria Rifles," Freemasons' Hall.
" 1155, "Excelsior," Sydney Arms, Lewisham-road.
" 1178, "Perfect Ashlar," Gregorian Arms, Bermondsey-road.
R.A. Chapter, 2, "St. James's," Freemasons' Hall.
" 174, "Sincerity," Cheshire Cheese Tavern, Crutched Friars.
" 733, "Westbourne," New Inn, Edgware-rd.
" 742, "Crystal Palace," Crystal Palace, Sydenhm.

### Friday, May 7.

R.A. Chap. 3, "Fidelity," London Tavern, Bishopsgate-st.
" 8, "British," Freemasons' Hall.
" 754, "High Cross," White Hart Ho., Tottenham.
Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
Stability Lodge of Instruction, Guildhall Coffee House, Gresham street, at 7.
Metropolitan Lodge of Instruction, George Hotel, Aldermanbury, at 7.

### Saturday, May 8.

Lodge No. 108, "London," Freemasons' Hall.
" 173, "Phœnix," do.
" 176, "Caveac," Radley's Hotel, Blackfriars.

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## Advertisements.

### DRUMBO CHURCH ERECTION FUND, ONTARIO, CANADA.

AN examination of the official papers set forth below will sufficiently explain, and, I venture to think, justify, my bringing to the notice of my fellow-churchmen the object which I have at heart in visiting England at this time.

The Mission of which I have the charge, situated at Princeton, in the diocese of Huron, covers a very large area, and is, at present, provided with but one church—a provision utterly inadequate to supply the spiritual wants of the district.

This church, a very small one (being but 30 by 60), I was enabled to build by the proceeds obtained from lectures delivered by me, and appeals made by sermons and other agencies, supplemented by free gifts of sand, stone, and other material, most liberally contributed by the members of the mission, who gave, in addition, their personal services, both in digging the foundations and bringing to the site the whole of the material required—a distance, in some cases, of twelve miles.

Before leaving Princeton I had the great consolation of seeing this church (St. Paul's) free from debt, and consecrated to the service of Almighty God.

My present object is to provide a *second church* for Drumbo, the northern portion of my mission, *distant about seven miles* from St. Paul's Church, Princeton.

In this district are many settlers, mostly emigrants from Great Britain, who are very anxious to have the great blessing of a place of worship in their midst, and who, although too poor to help much financially, are both ready and willing to contribute, as their neighbours in Princeton have done, in labour and material.

The amount required for this good end is but trifling, £1,200 to £1,500 being amply sufficient (with the labour and material given) to provide a suitable church and mission-house; and I appeal with all confidence to God's stewards of wealth in England who are happy in the full enjoyment of all Christian privileges, to extend to their fellow churchmen for whom I plead, the blessings so liberally poured out upon themselves.

BRO. HENRY BARTLETT,
(Incumbent Princeton, Canada), Senior Curate (pro tem), St. George the Martyr, Southwark.

March 17th, 1869.

*From His Grace the Archbishop of Canterbury.*

"I have examined the papers of the Rev. Mr. Bartlett which seem to me to be quite correct

(Signed) "A. C. CANTUAR.

"Lambeth Palace, February 27th, 1869."

*From the Lord Bishop of Huron.*

"The Rev. Henry Bartlett has been, since his ordination, Missionary at Princeton, in the Diocese of Huron. Within the limits of his extensive Mission, the village of Drumbo is situated. Mr. Bartlett is desirous to erect a church in this village, and, the people being very poor, he is under the necessity of seeking assistance from Christian friends for that object. He is going to England to visit his friends, and he hopes to be able to interest some of those to whom the Lord has committed the stewardship of the goods of this world, to aid him in the good work which he has in hand. I would recommend this cause to the liberal assistance of members of the church.

(Signed) "BENJAMIN HURON

"See House, London, Canada, July 10th, 1868."

*From the Ven. Archdeacon Utterton, Commissary of the Diocese of Winchester.*

"The Rev. H. Bartlett, of Princeton, Upper Canada, appears to be well accredited, and I shall rejoice to hear that he has been successful in his endeavours to raise funds for the erection of a church at Drumbo.

(Signed) "J. S. UTTERTON, Archdeacon of Surrey.

"Farnham, August 21st, 1868."

*The "Society for Promoting Christian Knowledge,"*

At its Monthly Meeting, held December 1st, 1868, made, at the suggestion of the Standing Committee, a grant of £25 towards the above object, on the condition that the residue be raised.

The undermentioned gentlemen have kindly consented to receive contributions towards the "Drumbo Church Erection Fund," and an acknowledgement of all subscriptions received will be forwarded to the *Times*, by the Lord Bishop of Huron, immediately after my return to Canada (D.V.) in June next.:—

Messrs. Dimsdale, Fowler, & Co., Bankers, 50, Cornhill; Br. John M. Clabon, P.G.D., P.M., 235, Z., 2, 21, Great George Street, Westminster; and Br. Edward Bullock Watts, 412, Rolls Chambers, 89, Chancery Lane.

[Br. Henry Bartlett, G. Orator of Canada, stands well with the Order there, comes fully accredited, and highly recommended, therefore, the object of appeal being a very deserving one, we hope the brethren will support the Rev. Brother with liberal contributions.—ED. *F.*]

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REGISTERED FOR TRANSMISSION ABROAD.

No. 9.] SATURDAY, MAY 8, 1869. [PRICE (WITH SUPPLEMENT) 2D.

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## ROYAL ARCH MASONRY.

BY THE SON OF SALATHIEL.

(*Continued.*)

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In the Royal Arch degree we are taught the knowledge of the Sacred Name and word of the Most High—to reverence His holy law—to bend with humility and repentance before the throne of grace—to pour out our supplications and thanksgivings to the Father of mercies—to place our whole trust and confidence in His boundless goodness—to look up to Him alone for support in the hour of trial, for comfort under affliction, and for protection against danger. We are led to contemplate those periods in the ancient history of the world when the Almighty visited the sons of men, and spake with them face to face; when the patriarchs of old were favoured with special tokens of the Divine Presence, and with visible manifestations of the Divine will. Of these it will be necessary to specify a few instances, as illustrative of the origin of some of our ceremonial observances.

One of the earliest and most remarkable of these supernatural events was the appearance of the angel of the Lord, robed in a flame of fire, when he addressed the astonished shepherd, Moses, from the centre of the burning bush:—"I am the God of thy fathers—the God of Abraham, the God of Isaac, and the God of Jacob." Moses, we are told, hid his face, for he was afraid to look upon God, whose awful presence hallowed the earth around; and the chosen servant of Jehovah was accordingly directed by a celestial voice to "put off his shoes from off his feet," and not approach too near the consuming Shechinah of flame, in which sat enthroned the majesty of God. The spot, therefore, became sacred to Moses, as the temple of his Eternal Master, and throughout the East, to this day, all worshippers on entering a house of prayer divest themselves of their sandals, lest any pollution adhering thereto should defile the pure abode of Deity. In reference to this custom, from a Masonic point of view, the learned Hutchinson states:—"As Moses and Joshua were commanded to put their shoes from off their feet because the ground whereon they trod was sanctified by the presence of the Divinity, so the Mason should be divested of every degree of arrogance, and advance in the naked paths of Truth, with steps of innocence, humility, and virtue, to challenge the ensigns of an Order whose institutions arise on the most solemn and sacred principles of religion."

The next Divine appearance, which illustrates a circumstance alluded to in the preceding remarks, was vouchsafed to Joshua, and is recorded in the 5th chapter:—"And it came to pass when Joshua was by Jericho, that he lifted up his eyes, and behold there stood a man over against him with his sword drawn in his hand; and Joshua went unto him, and said unto him, 'Art thou for us, or for our adversaries?' and he said, 'Nay, but as captain of the host of the Lord am I now come,' and he said unto Joshua, 'Loose thy shoe from off thy feet, for the place whereon thou standest is holy." But the grandest and most awful manifestation of the Divine Majesty shone forth from Mount Sinai, when the Sacred Law was promulgated. This consecrated mountain was originally called Horeb, from its dryness and sterility, and afterwards Sinai, from the miracle of the burning bush. Stupendous as was the code of legal institutions there delivered to Moses, not less stupendous and awe-inspiring were the wonders under which it was unfolded. The glory and grandeur of the LOGOS in this appearance are beyond description, and evidently announce the descent of the Deity Himself. It is expressly and sublimely said that Jehovah descended in fire upon Mount Sinai. and while the voice of the trumpet sounded long, and waxed louder and louder, He answered Moses in a voice which struck terror through all the camp of the Israelites. It was on Sinai that the future Messiah revealed himself in all the radiance of his own unapproachable brightness—the mountain tottering on its base, and convulsed to its very centre; the tremendous and incessant thunders, that rent the air in peals that seemed to indicate the return of chaos; and the glare of those impetuous lightnings, at once magnificent and terrible, that darted in every direction from the recumbent SHECHINAH—all these marvels evinced the presence of the true and living God, and the whole scene was so inexpressibly glorious that Moses, the favoured servant of the Most High, tremblingly veiled his face from the insupportable splendour of the Divine Majesty.

(*To be continued.*)

## Obituary.

### BR. GEORGE CRAMP, S.W. UNION LODGE, MARGATE.

"*Defluit sic flos in tempore verno.*"

We have to record the decease of Bro. George Cramp, late S.W. of the Union Lodge, Margate (No. 127), who expired at the early age of thirty-six, a victim to that fell disease, "consumption," which has been long remarked as peculiarly fatal to the finest specimens of the Anglo-Saxon race.

The deceased gentleman was in the early summer of his days, of fine proportions, noble countenance, and of courteous and generous manners. From his cultivated mind and close attention to Masonry, he was deemed a young Mason of great promise, when the disease, which has laid low so many of the strongest and fairest of Britain's sons and daughters, showed itself; and, despite the skill and unremitting attention of the most talented physicians, it was but too apparent that the "fiat" had gone forth.

"Yet such the destiny of all on earth,
So flourishes and fades majestic man;
Fair is the bud his vernal morn brings forth,
And fostering gales awhile the nurseling fan;"

until death (the ruthless destroyer of both strong and weak amongst mortals) steps in, and cuts short his brief career.

Bro. George Cramp (one of the sons of Robert Cramp, Esq., of Cannon Brewery, Ramsgate, and brother to the W.M. of the Royal Navy Lodge, Ramsgate, No 429) was interred in the family vault in the cemetery of St. John's, Margate, on Saturday last, May 1st, when (in addition to his relatives, who were in mourning coaches) he was followed to the grave by a mournful procession of thirty gentlemen, attired in deep mourning, with all the solemn trappings of woe (but without collar, badge, or emblem)—sorrow depicted in every face. That solemn band of mourners formed on either side of the entrance or avenue to the church whilst the chief mourners passed, and then followed into the sacred edifice. An idle spectator inquired who they were. Our readers will recognise in them the bereaved brethren of his lodge.

Peace to his manes. May he have ascended to the summit of his profession, and reached "Those blessed mansions not built by mortal hands, but eternally in the heavens."

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# Reports of Masonic Meetings.

## THE CRAFT.

### METROPOLITAN.

*Royal Jubilee Lodge, No.* 72.—This lodge, so celebrated for its excellent working, met on Monday last, at Anderton's Hotel, Fleet-street,. The W.M., Bro. George Oxford, was in the chair. The minutes of the previous lodge were read and confirmed. A ballot was taken for the admission of Mr. G. D. Legge, who was proposed by Br. J. Johnson and seconded by the W.M., and on its proving unanimous in his favour, he was duly initiated into the mysteries of the Order by the W.M. in a very excellent manner. Brothers Manning and Foster having answered the usual questions satisfactorily, were, *by particular desire*, raised to the sublime degree of M.M. by Bro. Joshua Nunn, P.M. The lodge being closed, the brethren adjourned to a very excellent banquet, provided by Bro. Clemmo and superintended by Bro. Smith. The usual loyal and Masonic toasts were duly honoured, and the W.M. then proposed the health of the newly-initiated Bro. Legge, who in an eloquent reply said he felt a deep regret for not having been initiated many years ago, but hoped his future career in Masonry would prove to the brethren the pleasure he had in being initiated by so old and valued a friend and brother as the W.M.—Bro. Nunn then proposed the health of the W.M., saying that he and the brethren had to congratulate themselves in the selection of the W.M., who had for two successive years occupied that proud position, giving satisfaction to every one, not only by his excellent working and able presidency, but by his unceasing efforts to see the duties of the chair carried out. He (Bro. Nunn) considered that the success of the lodge was attributable to the exertions of its worthy W.M.—The W.M., in appropriate terms, returned thanks, and said he hoped to meet the brethren of the lodge at a summer banquet, when the ladies would be present. (Applause.) He then proposed "The Visitors," who were Bros. T. White, J.W. 22; J. Green, 663; J. Collis, P.P.G. S.D. of Hants, P.M. 130; J. Thomas, P.M. 507; H. M. Levy, P.M. 188; Taylor, P.M. 22; Rudderforth, late 195; Child, 1158; and Long, W.M. 435. Bros. Collis and Thomas returned thanks in able speeches. The harmony of the evening was enlivened with some excellent singing by the W.M. and Bros. Marsden, Widdowson, Dodson, H. M. Levy, Webb, Nunn, and Rudderforth. Altogether a most agreeable evening was spent, and the brethren separated at an early hour.

*Lodge of Joppa, No.* 188.—The above lodge met on Monday, the 3rd inst., at the Albion Hotel, Aldersgate-street. Bro. M. Vandipenheur, the J.P.M., having taken the chair (in the absence of the W.M., Bro. Ralph, through indisposition), the minutes of the former lodge were read and confirmed. A ballot was then taken for the admission of Mr. H. Hartog, who was unanimously elected and duly initiated into the Order. Bro. J. Grieve, of Lodge 153, was balloted for and accepted as a joining member. Bros. Montague Barnett, C. Nathan, and J. Susman having answered the usual questions in a satisfactory manner, were raised to the sublime degree of M.M. The lodge being closed, the brethren adjourned to a slight repast, the usual toasts being given and responded to. The visitors were Bros. N. Defries, P.M. Tranquillity; and Wolfe. Some good singing by Brs. Hartog, Parker, Nathan and Hunt enhanced the pleasures of a very agreeable evening.

*Southern Star Lodge, No.* 1158.—A meeting of this lodge was held on Monday evening last, at Bro. Allatt's, the Montpelier Tavern, Walworth, Brother Thomas H. Pulsford, W.M., presiding; H. Thompson, I.P.M., Bro. Goldsbond, P.M., acting as Senior Warden, D. Scott Bayfield, Junior Warden, Charles E. Thompson, Secretary and Senior Deacon, Towers. Inner Guard, and Bros. Shepherd, Page, Harris, Stevenson, Anstey, Wright, Huddlestone, Lewin (of the Domatic 177), Allatt, Potter (P.M. of several Lodges), Shaunessy (of an Irish Lodge), Hammond, and Walker. The Lodge was opened in due form and with solemn prayer, and afterwards raised to the third degree, when Bros. Stevenson. Anstey, Varnham, and Lewin, of the Domatic Lodge 177, were admitted, entrusted, and afterwards raised to the sublime degree of M.M.'s, the W.M. giving with due effect the traditional history, to which the brethren paid great attention. A description of the tracing board followed. The Lodge was lowered to the second degree, when Bros. Pearson and Jaques were passed to the degree of a F.C. The entered apprentice degree was then assumed, when Messrs. W. Gibbs, J. Warne, and William Davis, were duly initiated into the mysteries and privileges of ancient, free, and accepted Masonry. A light supper was provided, after which the toast of the "Initiates" was given, to which Bro. Gibbs responded, and said he felt very proud indeed in being admitted a member of the Grand Order of Freemasons, and trusted he might do all in his power befitting a good and true member. Bro. Thompson, P.M., proposed the health of the W.M., and said as it was about the last time he would preside over them he did not think they ought to pass over it without paying him a compliment, for the unusually excellent manner in which he had performed his duties. The toast was received with cheers, and the brethren separated, pleased with their evening's entertainment.

*Urban Lodge, No.* 1196.—This lodge met on the 27th ult. at the Old Jerusalem Tavern, St. John's Gate, Clerkenwell. The W.M., Brother R. Marsh (Henry Marston) in the chair. The lodge being opened and the minutes of former lodge read and confirmed, a ballot was taken for the admission of Messrs. John Crawford Wilson and Wm. Creswick (the eminent tragedian). Bro. James Henderson (1221) was passed to the degree of F.C., the ceremony being worked in a manner worthy of imitation by every brother who aspires to so high an honour as that of W.M. The brethren then sat down to a very excellent banquet, provided in Bro. Wicken's best style. The usual loyal and masonic toasts were given and responded to. The W.M., in proposing the health of the newly-initiated brethren, said it was the proudest moment of his life to have had the pleasure of initiating two such distinguished brethren, one of whom he had been professionally connected with for so many years, and whose high moral and intellectual character was so well known as to need no further eulogium on his part. Bro. Wilson was known as one whom to know was to respect as a great writer and a sincere and warm-hearted friend. He (the W.M.) had therefore had the pleasure and honour this evening of initiating a great actor and a great poet.—Bro. Creswick, in returning thanks, said that it had been his wish for years to receive this honour, but his professional avocations had hitherto prevented it. Yet, he had always been a Brother in heart, sympathy, and feeling. He was now a Brother in reality. It was a hope long deferred, but his greatest wish had now been gratified, namely, that of having had the very high honour of being initiated by one whom he so much esteemed. —Bro. Wilson, in a very happy and humorous speech, also returned thanks.—Bro. Wilson responded for the country visitors, and Bro. H. M. Levy for the town.—The visitors were Bros. Wilson (P.P.G.S.D. South Wales), Creswick (son of the newly-initiated brother), Nelson (W.M. 1221), Buller (9), Le Miere (9), Henderson (1221), H. M. Levy (P.M. 188), and Field (P.M. 624).—Bro. Dr. J. Carpenter, I.P.M, then proposed the health of the W.M. in very eloquent terms, congratulating the brethren on having selected one so well qualified to perform the Masonic ritual, and so perfect when presiding over the banquet table.—The W.M. returned thanks in a suitable speech; and it was remarked that few lodges could have a more excellent Master.—Bro. Sawyer, in returning thanks for the junior officers, said the lodge had originated from the Urban Club, composed chiefly of literary gentlemen.—In the course of the evening some capital singing was given by Bros. E L. Blanchard (who, in a song of his own composition, created roars of laughter), Creswick, jun., Carpenter, H. Williams, H. M. Levy, and Field.—Great credit is due to Bro. Jas. Terry, the indefatigable secretary, who not only in his official capacity looked after the interests of the lodge, but also to the comfort of the brethren and visitors. After passing a delightful evening the brethren separated at an early hour.

### PROVINCIAL.

*Villiers Lodge, No.* 1194.—A regular meeting of the lodge was held on the 1st inst., at the Northumberland Arms Hotel, Isleworth, Middlesex, and was one of the most successful ever held. Bro. E. Clark, I.P.M., occupied the chair, (the W.M. being abroad), and was supported by Bros. J. Trickett, S.W.; H. Allman, S.D. as J.W.; R. Gurney, Treas.; R. Wentworth Little, P.M. Sec.; E. T. Osbaldeston, J.D.; T. Small, D.C.; W. Harvey, F. Walters, P.M.; R. A. Steel, J. Jones, Major H. W. Palmer, E. J. Bailey, W. B. Tustin, E. H. Dalby, Geo. Kenning, and J. G. Marsh. The only visitor was Bro. Boddy of 945. Messrs. Benjamin Glover, *C.E.*, and Lewis Ackworth, were duly iniated during the evening, and Bro. Palmer was raised to the sublime degree of M.M. The lodge was then closed, and the brethren adjourned to a sumptuous banquet, admirably served, and comprising all the delicacies of the season. The usual toasts were given and responded to, especial honour being rendered to the two "initiates," Bros. Glover and Ackworth, with whose names those of the two joining members, Bros. J. G. Marsh, P.M. 192, and Geo. Kenning 192, were coupled by the W.M. We anticipate a very prosperous future for this young lodge, as the management of affairs is evidently entrusted to experienced heads in the Order. Apologies for non-attendance were received from Bros. W. Dodd, J.W.; F. J. Lancaster, I.G.; A. Avery, P.M., and G. Cattel, P.M., &c.

### IRELAND.

BANDON.—*The Ancient Boyne Lodge, No.* 84.—The brethren of this old fraternity assembled in full force at their Lodge Rooms, Downshire Arms Hotel, on Friday evening, April 23rd, at seven, p.m., on an Emergency Summons, to initiate Lord Bernard, of Castle-Bernard, only son and heir of the Right Hon. the Earl of Bandon, R. Wheeler Doherty, Esq., of Mount Prospect, and Eyre Maunsell Eyre, Esq., of Downdanial Castle. A great number of the brethren of "old 84" attended. In fact, since this Lodge was first opened, which was on the 29th of May, 1738, and it is now approaching its hundred and thirty-first anniversary, the books do not record so large a gathering. There were present,—Steward R. Tresilian, W.M., G. Williams French, P.M. S.W., Robert Sutton, J.W., R. Seargent Topham, S.D., Carroll Dawson, J.D., Matthew Lee, I.G., George Bennett, Secretary and Treasurer, William Belcher, R. N. Wolfe, Thomas Peters, Wingfield Corley, Samuel Cotterall, Samuel Strahan, William Joyce, Joseph Morris, William Sillifant, Alexander Appleby. Edward Olliffe, Charles Greaves. Edward Toole, William Fuller, Ryder Nash, Edward Stanley, George Hagarty, William Topham, Robert Payne, Walter Bullen, Thomas Ruddock, Frederick Cornwall, Zachariah Hawks, P.M., Richard Bright, Jas. Martin, James Chatterton, 70th Regiment No. 2, Rev. J. Meldon, Apollo, Oxford, William Holland Kingston, Edward Alexander Appleby, Lord Bernard, R. Wheeler Doherty, Eyre Maunsell Eyre, Edward Lysson, Tyler. Upon the conclusion of the usual ceremonies the brethren adjourned to their supper room, which was tastefully decorated for the occasion with flags and banners of a loyal and Masonic character, and after doing ample justice to the good things placed before them by Bro. Lavne, they were entertained with several good songs. Amongst the rest "The Entered Apprentice" was given by Bro. Hawks, with all that sweetness and brilliancy for which that eminent member of the Craft is distinguished. Then followed a number of songs by Bros. Cornwall, Lee, Peters, Payne, &c., after which the brethren departed, having spent a delightful evening.

*Trales Lodge, No.* 379.—This lodge which boasts of being one of the largest provincial lodges in Ireland. met as usual on Mondsy evening 3rd inst. Bro. R. H. Walpole, W.M., in the chair. Lodge opened in first degree, and called up to second, when Bro. B. O'Connor was passed to F.C. by the Treas., Bro. D. W. Gillycaddy, junr., in his usual impressive and efficient manner. Bro. John Gray, who since his admission has shown a spirit thoroughly imbued with a desire to serve the best interests of the lodge, gave notice of his intention to move a complete revision of the rules. Some other business having been transacted lodge was closed, and the brethren adjourned to refreshment, a visitor, Bro. J. Gordon, of 93 Dublin, largely contributing to the evening's amusement. The emergency meetings were held during the past month, and so great is the amount of business on hand, that another is called for this week, when Bro. Newbold will be raised to the sublime degree of M.M. It is gratifying to add, that notwithstanding the severe and pointed opposition Masonry has experienced in this in this town, the Craft continues to progress most satisfactorily, and although fiercely attacked by the Ultramontane party in every issue of their local journal, it recommends itself to the favour of every well-thinking mind as evidenced by the increased anxiety to gain a true and clear knowledge of the Order.

## MARK MASONRY.

*St. Mark's Lodge, No.* 24.—A meeting of this lodge was held at the George Hotel, Aldermanbury, on the 3rd inst., when the chair was occupied by Bro. H. C. Levander, G.D.C., W. Master, supported by the following officers: Bros. T. Wescombe, G. Steward, S.W.; J. G. Marsh, J.W.; R. W. Little, P.M., Sec.; Rev. W. B. Church, Chaplain and M.O.; T. Cubitt, S.O.; and H. Parker, Organist. During the evening the election of officers for the ensuing year was held, with the undermentioned result: Bros. T. Wescombe, W.M., and T. Cubitt, Treasurer; the election of the Tyler was deferred, in consequence of his unaccountable non-attendance. A banquet followed the proceedings in the lodge, and a most agreeable evening was enjoyed by the brethren.

## THE ROYAL ARCH.

*Joppa Chapter, No.* 188.—A convocation of this excellent chapter took place on Monday, 26th inst., at the Albion Tavern, Aldersgate-street. Comps. J. Lazarus, M.E.Z.; Littauer, H.; S. V. Abrahams, J.; and Pollitzer, first soj., the ceremony being worked in a perfect manner, and a ballot was taken for the following brethren, viz.: Bros. H. M. Levy, P.M., 188; Hemsworth, W.M., 190; Rowsell, 205; Faulkener, 188; Worrell, J.W., 795. The chapter being closed, the company adjourned to a very splended banquet, superintended by Bros. Jennings and Keeping. The usual toasts were given. The newly exalted companions severally returned thanks. The visitors were Bros. Reed, 733, and Crappell, who were then regularly exalted into Royal Arch Masonry.

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## SUPREME GRAND CHAPTER OF ENGLAND.

The Quarterly Convocation of this body was held at the Freemasons' Hall, Great Queen-street, on Wednesday the 3th inst. M.E. Comp. the Rev. J. Huyshe, *M.A.*, 3rd Grand Principal, and P.G. Supt. for Devonshire, filled the chair of Z., with Comp. J. Fawcett, P.G. Supt. for Durham as H.; and Comp. H. Murray, D.G. Superintendent for China as J. Among others present we noticed Comps. J. Hervey, E.; Æ. J. McIntyre, Registrar; E. S. Snell, J. Smith, J. Nunn, F. Walters, H. G. Buss, J. M. Clabon, J. Brett, R. W. Little, F. Bennooh, W. Platt, W. Watson, T. J. Sabine, R. Spencer, E. B. Baker, R. J. Spiers, Dr. T. H. J. Goldsboro', G. S. States, C. T. Dorey, H. Browse, C. C. Dumas, H. Muggeridge S.B., J. Thomas D.C., B. Head, G. W. K. Potter, N. Bradford, W. A. F. Powell, A. Holman, W. Ough, J. Caldwell, T. J. Sabine, R. Grey, C. Thorne, W. M. Bywater, J. K. Stevens, J. H. Cox, Rev. R. J. F., and Thomas.

Upon the minutes being put for confirmation a division ensued upon that portion relating to the change of the hour of Meeting, from 8 to 7 o'clock, when the alteration to the latter time was confirmed by a majority of one.

The following Report was, upon motion duly made and seconded, taken as read:—

*The Report of the Committee of General Purposes.*

To the Supreme Grand Chapter of Royal Arch Masons of England.

The Committee of General purposes beg to Report that they have examined the Accounts from the 20th January, 1869, to the 20th April, 1869, both inclusive, which they find to be as follows:—

| | | | |
|---|---|---|---|
| To Balance 20th January ... ... | £357 | 4 | 10 |
| To Subsequent Receipts ... ... | 251 | 0 | 6 |
| | £608 | 5 | 4 |
| By Disbursements during the Quarter | £122 | 19 | 8 |
| Applied from Unappropriated Account | 6 | 4 | 0 |
| By Balance ... ... ... ... | 479 | 1 | 8 |
| | £608 | 5 | 4 |

which Balance is in the hands of Messrs. Willis, Percival and Co., Bankers of the Grand Treasurer.

The Committee have also to report that a Complaint has been laid before them by the British Chapter, No. 334, Cape Town, South Africa, against Comp. William Rufus Ellis, for having represented that he had a Grand Chapter Certsficate, when in fact he had none. The summary of the Complaint is that, in 1863, Comp. W. R. Ellis visited the Chapter, No. 334, and produced a Certificate from the Volubian Chapter, Falmouth, No. 89 (now 75), that he had been exalted in that Chapter in 1846, which Certificate was then (in 1863) indorsed by Scribe E. of Chapter, No. 334. That in the early part of 1868, he had been admitted as a joining Member of No. 334, on the proposition of Comp. King (the complainant). That he was then asked by the Scribe E. of the Chapter, No. 334, for the fee for registration in the Supreme Grand Chapter;—that he replied, that being already registered, it was not necessary to remit it to the Supreme Grand Chapter, and that he had occupied the Chair of J., in the Volubian Chapter. That his name was nevertheless transmitted to the Grand Scribe E. in England, for registration in the books of the Supreme Grand Chapter. That in July, 1868, he was elected to and installed in the chair of H., in the Chapter, No. 334. That in consequence of some question having been raised (after the installation had taken place) as to his eligibility to fill the Chair by reason of communication from the Grand Scribe E., dated 28th March, 1868, to the effect that the name of Comp. Ellis did not appear on the Registry of the Supreme Grand Chapter as a Comp of the Volubiun Chapter. Comp. Ellis was called upon for an explanation, when he attributed the omision to the negligence of the then Grand Scribe E. (Comp. William Henry White). That the Chapter, No. 334, accepted the explanation, but wrote again to the Grand Scribe E., and received in due course a letter dated 28th July, 1868, repeating that the name of Comp. Ellis had never been returned for registration by the Volubian Chapter. That Comp. Ellis was, at the next Convocation, on the 20th October, 1868, called upon for further explanation; when he stated that the Supreme Grand Chapter was not in the habit of granting any Certificate other than the one he had produced by him (that of the Volubian Chapter) during the time that he was connected with the Volubian Chapter. That this explanation was at once rejected by the Chapter 334, as incorrect, whereupon Comp. Ellis expressed his desire to retire from the Chapter pending a reference to the Supreme Grand Chapter, which was unanimously agreed to by the Chapter, No. 334; and which Resolution was confirmed at the next Convocation, on the 11th January, 1869. That after the Chapter of the 20th October, 1868, was closed, Comp. Ellis admitted that he knew his Certificate was not a Grand Chapter Certificate, and that he knew his name had never been returned to Grand Chapter for registration. That a notice was thereupon sent to the other chapters in the neighbourhood, and a Resolution was passed—"That Comp Ellis had been irregularly admitted to the Chapter, No. 334, and to the office of H., and that he having withdrawn, his Chair be declared vacant, and another Comp. was thereupon elected to fill the Chair."

Companion Ellis addressed a communica tion to the Grand Scribe E, dated the 20th February, 1869, wherein he states that he was exalted in the Volubian Chapter, in 1846, by his father John Ellis, who was then M.E.Z. of the Chapter, and received the Certificate of that Chapter, which he had produced to the Chapter; No. 334. He virtually admits the statements contained in the Complaint, but attempts to explain his remarks at the Convocation in October, 1868, by stating that he "could only account for his not being in possession of a Grand Chapter Certificate, if his memory served him rightly, that he had an idea that some years ago (probably 15 or more) the question as to Private Chapters granting Certificates was brought before the Grand Chapter, and it was then decided that those Companions who had Certificates under such Chapters should be allowed to retain them, but that afterwards no Private Chapter should be allowed to issue Certificates."

The Committee have fully investigated and carefully considered this Complaint, and they regret that they can come to no other conclusion than that Comp. Ellis deliberately and wilfully deceived the Chapter, No. 334, by making the representation that he was in possession of a Certificate from the Supreme Grand Chapter of Royal Arch Masons, and the "British Chapter, No. 334, Cape Town," have made out their statement and complaint.

The Committee, therefore, in pursuance of their duty to the Supreme Grand Chaper, respectfully recommend that Companion William Rufus Ellis, be suspended from his functions and privileges as a Royal Arch Mason during the pleasure of the Supreme Grand Chapter.

The Committee have likewise to report that they have received the following Petitions; viz:

1st. From Companions Francis George Irwin as Z., William Augustus Scott as H., Frederick Vizard as J., and six others, for a Chapter to be attached to the St. Kew Lodge, No. 1222, Weston-super-Mare, to be called the "Inkerman Chapter," and to meet at the Masonic Rooms, Regent-street, Weston-super-Mare, in the County of Somerset, on the third Monday of January, April, July and October.

2ndly. From Companions John Boyd as Z., George I. Sharpe as H., William Carter as J., and eleven others, for a Chapter to be attached to the Lodge of Prudent Brethren, No. 145, London, to be called the "Chapter of Prudent Brethren," and to meet at Freemasons' Hall, London, on the first Tuesday in the months of February, April and December.

3rdly. From Companions Richard Hall as Z., Thomas Heffernan as H., Henry Cotton as J., and six others, for a Chapter to be attached to the Witham Lodge, No. 297, Lincoln, to be called the "Chapter of Concord," and to meet at the Masonic Hall, Lincoln, on the first Tuesday in each month.

4thly. From Companions Edward James Morris as Z., Philip Henry Rowland as H., Peter Donaldson as J., and six others, for a Chapter to be attached to the Cambrian Lodge, No. 364, Neath, to be called the "St. David's Chapter," and to meet at the Masonic Hall, Neath, Glamorganshire, on the second Monday in each month.

5thly. From Companions Richard de Mulinfeldt Lawson as Z., Samuel Wittey as H., and Charles Raikes Davy as J., and six others for a Chapter to be attached to the Lodge of Concord, No. 632, Trowbridge, to be called the "Chapter of Harmony," and to meet at the Masonic Hall, Trowbridge, Wiltshire, on the third Wednesday in the months of January, March, May, September and November.

6thly. From Companions John Morton as Z., William Archer as H., John Lunt as J., and seven others, for a Chapter to be attached to the Walton Lodge, No. 1086, Kirkdale, to be called the "Walton Chapter," and to meet at the Queen's Arms hotel, Kirkdale on the first Friday in each month.

7thly. From Companions William Langley as Z., Frederick P. Newcombe as H., William Kelly as J., and seven others, for a Chapter to be attached to the Rutland Lodge, No. 1130, Melton Mowbray, to be called the "De Mowbray Chapter," and to meet at the George Hotel, Melton Mowbray, Leicestershire, twice in ev ery year:

The foregoing Petitions being in all respects regular, the Committee recommend that the prayers thereof be respectively granted.

The Committee have also received a Petition from Campanions George Fead Lambert as Z., Thomas Francis Dallin as H., Charles W. Spencer Stanhope as J., and seven others, for a Chapter to be attached to the "Aposlo University Lodge, 357, Oxford, to be called the "Apollo University Chapter," and to meet at the University Masonic Hall, Oxford, on the last Thursday of February, May and November.

This Petition is recommended by the Provincial Grand Superintendent, but requires the consent of the Lodge to which it is to be attached, and the registration of two of the Petitioners. Subject to these requisites being supplied before the Meeting of the Grand Chapter, the Committee recommend the prayer of the Petition to be granted.

(Signed) W. PULTENEY SCOTT,
*President*,

FREEMASONS' HALL, LONDON, W.C.,
21*st April*, 1869

Comp. W. R. Ellis was, pursuant to the recommendation of the Committee, suspended from his functions as a Royal Arch Mason, and all the Chapters applied for were granted, including the Apollo University Chapter, at Oxford. The M.E.Z., in the chair, then announced the appointments for the year as hereunder stated:—The Earl of Zetland, Z.; The Earl de Grey and Ripon, H.; The Rev. J. Huyshe, *M.A.*, J.; John Hervey, E.; John M. Clabon, N.; S. Leith Tomkins, P.S.; Wm. A. F. Powell, 1st A. Soj.; E. Brackstone Baker, 2nd A. Soj.; Samuel Tomkins, Treasurer; Æneas J. McIntyre, Registrar; Henry Empson, Sword Bearer; Conrad C. Dumas, Standard Bearer; Joshua Nunn, Director of Ceremonies; Charles B. Payne, G. Janitor.

The Committee for the ensuing year will be as follows:—Comp. W. Pulteney Scott, President; B. Head, and E. J. Fraser, nominated by the M.E.Z.; and Comps. J. Smith, E. B. Baker, J. Nunn, J: Brett, F. Bennoch, and J. Savage, elected by Grand Chapter. We regret much to find that Comp. F. Walters, an indefatigable worker in the cause, and a constant attendant at every Masonic duty, was not re-elected a member of the Committee, but the extraordinary popularity of the companions above-named will account for this. The Grand Chapter was then closed.

We beg to remind Royal Arch Masons, especially those residing in the southern districts of the metropolis, that the Domatic Chapter of Instruction will be formally re opened at the Horns Tavern, Kennington Park, at 7 p.m., on Saturday, the 15th inst. At a preliminary meeting held recently, Comp. R. Wentworth Little, M.E.Z., of the parent chapter, and P.Z. 975, was unanimously elected Preceptor, and he will preside as Z. on the 15th inst., assisted by Companions J. Stevens, P.Z. 720 as H.; and H. Webb, M.E Z. 72 as J. A numerous attendance is expected, and Companion Brett, President of Metropolitan Chapter of Instruction, will lend his efficient aid.

ROYAL MASONIC INSTITUTION FOR GIRLS.—We beg to remind the brethren that the 81st Anniversary Festival of this excellent Institution will be held at the Freemasons' Tavern, Great Queen-street, under the presidency of Lord Leigh, Provincial Grand Master of Warwickshire, on Wednesday, the 12th inst., when we hope to see a large gathering of the supporters of our Masonic Charities. We can testify unequivocally that the school is admirably managed, and in every respect reflects the greatest credit upon all who are officially connected with the Institution.

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## Births, Marriages, and Deaths.

[Announcements of Births, Marriages, and Deaths relating to the Craft, or their families, will be inserted, free of charge, if properly authenticated.]

BIRTHS.

MADDOCKS.—On the 17th ult., at Newport, Monmouthshire, the wife of Bro. Jas. Maddocks (P.M. 683), of a daughter.

MANSER.—On the 2nd inst., the wife of Bro. William Manser, of Penryn, Cornwall, of a daughter.

SMITH.—On the 27th ult., at 1, Albert-road, Morice Town, Devonport, the wife of Bro. W. R. Smith, of a daughter.

MARRIAGE.

VINCENT—HARDINGHAM.—On the 24th ult., at St. Mary's, Newington, Surrey, by the Rev. C. H. Hardingham, M.A., of Trinity Hall, Cambridge, brother of the bride, Bro. Thomas Vincent, M.M. 1076, to Helen Frances, youngest daughter of the late Mr. C. W. Hardingham, of Dover Road.

DEATHS.

FISHER.—On the 24th ult., at Oak Bank Terrace, Whitehaven, Henry Fisher, Esq., (P.M. of Lodge 872, M.M., R.A., and P.P.G.G.D. of Cumberland and Westmorland), highly respected, aged 40.

LABOURNE.—On the 22nd ult., at "The Lawn," Rhymney, Emily Rose, daughter of Bro. Richard Laybourne (P.M. 683), aged 8 months.


## IMPORTANT.

### PERMANENT ENLARGEMENT OF "THE FREEMASON."

**We have determined to permanently enlarge "The Freemason," from next week, to 12 pages, thus making it the largest Masonic Journal in the world. We are induced to take this step not only by reason of the great circulation which "The Freemason" has already secured, but in order to find space for the many interesting articles on Freemasonry which we have now on hand. Thoroughly assured of the support of many leading members of the Order in the United Kingdom, we now appeal to the Craft Universal to aid in extending the circulation of our Journal; and if each subscriber will only introduce "The Freemason" to his friends we shall soon attain to a weekly circulation of Ten Thousand copies.**


A full account of the Consecration of the Golden Rule Lodge will be given in our next.


# The Freemason,

SATURDAY, MAY 8, 1869.

THE FREEMASON is published on Saturday Mornings in time for the early trains.

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The Editor will pay careful attention to all MSS. entrusted to him, but cannot undertake to return them unless accompanied by postage stamps.


## THE NEW GRAND OFFICERS.

THE task of selection, when the aspirants are numerous and the appointments few, is one at all times attended with difficulties, but in the choice of Grand Lodge officers for 1868-69, such a wise discrimination and sound judgment have been exercised as to call for our unqualified admiration.

In the R.W. Brother EARL PERCY, who has been advanced to the dignity of Senior Grand Warden, we recognise a young and zealous craftsman, who now wields the hiram of power in the Churchill Lodge, at Oxford, and whose earnest devotion to the interests of Freemasonry bespeaks the approbation of every member of the Order.

Bro. DODSON, the Junior Grand Warden, has been a member of the Royal Clarence Lodge, at Brighton, for about eleven years, and is much respected by the Craft in Sussex. His ability as the Chairman of Committees in the House of Commons is so well known as to render comment superfluous.

Bro. the Rev. C. J. MARTYN, our new Grand Chaplain, hails from the Foundation Lodge, at Cheltenham, and is a highly worthy member of his sacred profession, as well as of our ancient institution.

Bro. SAMUEL LEITH TOMKINS, S.G.D., is a Past Grand Steward, a P.M. of the Lodge of Antiquity (No. 2), and a member of the University Lodge, No. 1118. Bro. Tomkins not only possesses strong hereditary claims as the son of our esteemed Grand Treasurer, and the nephew of that ever-genial Mason, Bro. J. Newton Tomkins, but is also an eminent Craftsman himself, having filled with distinction the post of Vice-President of the Board of General Purposes during the past year.

Bro. WILLIAM A. F. POWELL, S.G.D., is the popular Deputy Prov. Grand Master for Bristol, where his name is a household word in Freemasonry, and we can say without hesitation that Bro. Powell's promotion to the dais is a source of satisfaction and delight to our brethren in the West of England.

Bro. J. COOPER FORSTER, J.G.D., is a P.M. of the Lodge of Unity, No. 69. He is a highly-respected brother, and has borne his fair share in the work of Masonic boards and committees.

Bro. E. BRACKSTONE BAKER, Past Grand Steward, and P.M. of the Lodge of Emulation, No. 21, is a most zealous and efficient Mason, and has likewise served with great credit on the various boards and committees of the Craft. Our readers will not have forgotten the services of Bro. Baker as a mediator between the Grand Lodges of England and Canada, when certain difficulties affecting the St. Lawrence Lodge, at Montreal, were adjusted through his able and kindly interposition. In recognition of his effective aid, the Grand Lodge of Canada, we believe, at the period to which we refer, conferred upon Bro. Baker the rank of a Past Senior Grand Warden.

To Bro. CONRAD C. DUMAS, A.G. Director of Ceremonies, most of the observations made upon the preceding names apply in every respect. He a Past Grand Steward, a P.M., and a Past Vice President of the Board of General Purposes. In greeting Bro. Dumas's appointment, we cannot however witness the retirement of his predecessor, Bro. Fenn, without expressing our sense of the rare ability and uniform urbanity with which he conducted the duties of his important post, more especially during the recent ceremonial at the Inauguration of the New Buildings.

The Sword of State could not have been confided to better hands than those of Bro. JOSHUA NUNN, who has evinced throughout the whole of his Masonic career, a thorough love for the Order, and unquestionable energy in promoting its prosperity. Bro. Nunn is a P.M. of the Caledonian and Lily Lodges, and the present W.M. of the Eclectic Lodge, No. 1201. He is also a regular attendant at the meetings of the Boards of General Purposes and Benevolence, where his practical experience renders him a pre-eminently useful member

The appointment of Bro. JAMES BRETT, P.M. 177, as Assistant Grand Pursuivant, has been hailed with unbounded gratification by all who know his worth—that is to say, by the whole metropolitan Craft, and by many in other parts of the country. If untiring perseverance in the pursuit of Masonic knowledge, ability in acquiring it, and inexhaustible good-humour in imparting it, are just claims to the honours of Grand Lodge, no living Mason in England can prefer stronger ones than Brother James Brett. He, and we believe *all*, the new Grand Officers are distinguished for their support of the charities, and of every good work in connection with the Order.

We therefore heartily congratulate the Craft, as well as the brethren in question, upon the accession of such worthy Masons to the honours and dignities of the Grand Lodge.

## Multum in Parvo, or Masonic Notes and Queries.

*The Ancient and Accepted Rite.* — "Rose Croix" may perhaps learn something about the Belgian Constitution, quoted by Bro. Dr. Leeson, on applying to Bro. Rd. Spencer, of London; it mentions several high grades besides the Knight Kadosh. I am acquainted with everything of importance that has been written in reference to the Ancients and the Moderns, and believe, with the former, that their system was the older one of the two, both being the outgrowth of the Operative Guilds. I look upon the statement of Bro. Dr. Leeson, as to the Baldwin Camp of Bristol, to refer to the Rose Croix and other degrees, and as made to advance his own rite. That camp was certainly reinforced by French Knights, *after a long previous existence.* If Bro. Dr. Leeson has any documents, referring to the *original* establishment of the Bristol Templar Camp, let them be produced. The Rose Croix was formerly considered, in England, the Templar *ne plus ultra*—a fact in itself sufficient to show that it was of more recent establishment in this country than the Templar. The closing remark of "Rose Croix" about second-hand quotations, is mere assumption; I made no *quotations*, and was quite aware of the difference in reading to which he alludes. I have written upon ordinary evidence, accessible to any well-informed Mason, and were I to go over all the Masonic literature of 150 years in support of my views, I should require a dozen of your double numbers.—JOHN YARKER.

## Masonic Jurisprudence.

FULHAM. — The W.M. must serve for twelve months to be entitled to rank as a P.M.

IOTA. — If you apply to the Provincial Grand Master, through the Provincial Grand Secretary, you will doubtless obtain the information desired. With reference to the status of P.M.'s in a lodge, there can be no objection to allowing brethren who have not passed the chair in that particular lodge, to sit with the P.M.'s at the social board; it is an act of courtesy which is pleasing to the brethren concerned, and does no harm to anyone.

## SOCIETY FOR THE PREVENTION OF CRUELTY TO ANIMALS.

On Tuesday, the 4th instant, the ceremony of laying the foundation stones of the new offices of this society was performed by Miss Burdett Coutts. The site of the new buildings, which is situated in Jermyn-street, St. James's, and is valued at nearly £4000, was presented a short time ago by a member of the committee, Mr. G. Wood, and the erection of the offices was immediately commenced. The works are now in an advanced state, and it is intended that they shall be completed before the end of July next. Miss Burdett Coutts, accompanied by the Earl of Harrowby, President of the Society; the Bishop of Gloucester and Bristol, Mr. Wood, and other members of the Committee, entered the building on Tuesday shortly before four o'clock, and after the 100th Psalm had been chanted, the Secretary, Mr. John Colam, read the statistical report of the proceedings and development of the society since its commencement in 1824. Another Psalm was then chanted, after which the noble President addressed the assembly. He pointed out the magnitude of the work undertaken by the society, and showed how easy it would be for every one to assist them, by instilling into the minds of children the duty of kindness to dumb animals. He also referred to the numerous Acts of Parliament passed mainly through the exertions of this society, and appealed for funds to defray the cost of the building.

Miss Burdett Coutts then laid the foundation-stone with the assistance of Bro. Edward Clark, P.M. 1194, one of the architects. The trowel used on the occasion, and manufactured by Mr. J. W. Benson, of 25, Old Bond-street, was of silver, handsomely engraved, and bore a suitable inscription. The square, level, plumb-rule, and maul were supplied by Bro. Geo. Kenning, Little Britain, London. The 104th psalm having been sung, the Bishop of Gloucester and Bristol said a prayer and pronounced the benediction. The National Anthem was next sung and the proceedings closed. Amongst those present were the Earl of Romney, Field Marshal Sir J. F. Burgoyne, the Dowager Countess of Essex, the Countess Beauchamp, &c. The architects of the new building are Messrs. Pain and Clark, and the estimated cost £3,500. Several donations were promised by ladies and gentleman present at the ceremony.

We have seen a drawing of the intended building, which will be in the Italian style, with the elevation in Portland stone, and polished granite.

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## THE FIFTY-SECOND ANNIVERSARY OF STABILITY LODGE OF INSTRUCTION.

[FROM OUR SPECIAL REPORTER.]

On Friday, the 30th ult., a large number of influential brethren in the Craft assembled at Radley's Hotel, Bridge-street, Blackfriars, to celebrate the Fifty-second Anniversary of the Stability Lodge of Instruction.

This is a treat seldom missed by lovers of the working—the proper working—of the interesting ritual of the Craft. Bro. Henry Muggeridge, P.M. (192), was the W.M. and as his name is well known in the Craft as one of the most able Preceptors, it need scarcely be said there was a large attendance of the Brethren, amongst whom we noticed the following:—

Bros. A. Pratt (22), Strickland Muggeridge (192), Dr. Goldsboro (998), Owen Wainwright (261), J. Hart (22), H. Birdseye (715), Cargill (403), Pendred (92), Tattersall (13). Allwright (140), Capt. Eglese Fitzroy, Purdy (861), Legg (861), Gardiner (861), Meanwell (861), Haywood (127), Colls (1), Partridge (22), Townend (715), Hemsworth (190), Jacob (92), Pratt (217), Bryant (12), W. R. Bryant (12), Brodey (217), A. Partridge (22), T. G. Browning (18), Nicholas (890), Thos. Meggy (98), Schultz (21), Worrup (217), Thorpe (217), Gover (1), Miles (49), Stevens (49), J. T. Lacy (49), James (217), Wyche (715), G. H. Lambert (548), G. Newington (49), Keighley (49), Parsons (22), Venn (49), Dinsdale (715), Atkins (427), Coles (18), Wych, Thorn (49), Crouch (12), Lindwell (1083), Bryant (49), Trott (192), Willie (171), Copestake (869), R. C. Mansfield (7), Beatie (410), J. White (61), Hubback (58), Lowenstarke (49), Bresbane (715), Palmer (715), Truscott (217), Hughes (217), Cox (19), Hart (217), Scriven (5) W. Birdseye (715), Robson (715), Cubitt (157), Crossfield (715), Docket (101), Wolpert (720), McIntyre (G.O.), Goodyear (192), Wallrond (18), Weedon (715); Laurie (12), Stoner (715), Gale (715), Massey, Beadon, and Hogg (58), Evans, Day (22), M. Lowenstarke (49), Hilyard (715), Harris, Theobald, Gray (2), Kebble (715), Dyer (715), Peacock (49), Garuico (49), Webber (25), Wintle (933), R. Stewart (12), McKernam (122), Mansfield (21), Yeoman (715), Paddle (715), Dumas (99), Tipton (49), Clemen (715), C. F. Lilley (12), A. H. Lilley (12), Scott (22), C. C. Dumas (G.L.), Stevens (18), Kenning (192), Jepson (715), Marsh (192), Emmens (G.L.), Cogan (12), Hervey (Grand Sec.), Steib (49), Kerr (241), Rawles, T. Snelgrove (12), Collett, G. S. Snellgrove (12), Dudley Rolls (12), Chas. E. Thompson (1,158 and 177.)

The lodge was opened in the first and second degrees, and the sections worked in a most exemplary manner by the brethren, as follows:—

| | | | |
|---|---|---|---|
| Sec. 1 | Bro. A. Bryant, P.M., 192, & S.D ... | | 12 |
| „ 2 | „ H. Birdseye ... ... ... | | 715 |
| „ 3 | „ J. H. Townend, J.W. ... | | 715 |
| „ 4 } „ 5 } | „ Thos. Cargill | { Lodge } { Board } ... | 49 |

Too much praise cannot be given to those brethren for the correct and the painstaking manner in which they went through their work, and, without wishing to be invidious, we would particularize Bro. Cargill, who, at the conclusion of the fifth section, was loudly applauded.

Bro. ÆNEAS J. MCINTYRE, Grand Registrar, congratulated the brethren upon the flourishing condition of the lodge, and said: I am empowered to move that £25 be given to the charities (applause), viz., £15 to the Old Men's Annuity Fund; £5 to the Royal Masonic Institution for Girls, St. John's Hill, Battersea Rise, S.W., which is for the purpose of maintaining, clothing, and educating the daughters of decayed Freemasons, and about which the following information may not be out of place:—This charity is supported by voluntary contributions from the nobility, &c., and many lodges, as well as by donations from the Grand Lodge and Grand Chapter. Every donor of five guineas (lodges, chapter, and societies included) shall be a life subscriber, with the privilege of one vote at each election of children, and every subscriber of one guinea is entitled to one vote at each of the two succeeding elections. The other £5, he moved, be given to the Boys' School, which has equal, if not greater, claims upon the charitably disposed. This institution, which is situate at Wood Green, Middlesex, is, like the former, supported by voluntary contributions. Children of all religious denominations are admitted at the age of seven years, and are clothed and educated until the age of fifteen. A donation of fifty guineas in one payment, or in payments of not less than five guineas each, constitutes a vice-president with ten votes at all elections of children. Other sums entitle the donors to privileges according to the amount. Subscribers of a guinea annually are eligible for election on the general committee.

The several sums were put *seriatim* and unanimously voted.

Bro. JOHN LLEWELLYN EVANS, President of the Board of General Purposes, said it was his pleasing duty to move that the best thanks of the lodge be given to Bro. Henry Muggeridge for the very able manner in which he had conducted the business of the evening. He was sure that every mason who had had the good fortune to hear those beautiful sections worked, would agree with him that they reflected much credit upon the knowledge and ability of Bro. Muggeridge. It was not for him to dilate upon Bro. Muggeridge's excellencies; and he would, therefore, move that the best thanks of the lodge were justly due, and were given to Bro. Muggeridge, for the manner in which he had managed the business of the evening. (Hear, hear.)

Bro. POTTER, Past Grand Deacon, had much pleasure in seconding the motion, and bore his testimony to the ability and zeal displayed by Bro. Muggeridge on all occasions in matters Masonic.

Bro. MCINTYRE then formally put the resolution that a vote of thanks be given to Bro. Muggeridge, and that the same be recorded on the minutes of the lodge.

The motion was carried *nem. con.*

Bro. HENRY MUGGERIDGE suitably acknowledged the compliment paid to him.

Bro. JOHN HERVEY, the Grand Secretary, who, when he entered the lodge in the earlier part of the evening, was greeted with warm applause, now rose, and said he also had much pleasure in proposing a vote of thanks to the "working brethren," for the great ability with which they had discharged their duties. It was well to have a good preceptor, but to make things go well they must have good pupils, and from what he had seen that evening they had discharged their part with great credit to themselves, and satisfaction to the whole of the brethren. (Hear, hear.) He had, therefore, very great pleasure in moving that a vote of thanks be given to those brethren who had rendered such valuable assistance to Bro. Muggeridge in the working of the business of the evening. (Hear, hear.)

Bro. RAYNHAM W. STEWART, P.M., seconded the proposition.

Upon the question being put by the president, it was carried unanimously.

Bro. MCINTYRE said he could hardly hope that every brother of the large number present was a member of the Stability Lodge of Instruction, but he might hope that every brother who was not would join before he left that evening, and he trusted those brethren who were their friends would at once give their names to the secretary.

Bro. JUNIOR WARDEN publicly stated that the visiting fee was one shilling each evening, or by subscription of 10s. 6d.

Amongst the names of brethren who were elected members were Bros. Keely, White, Owen, Thorpe, Dumas, Colls, Parsons, Scott, Peety, Shools, Hillyer, Pike. The other names our reporter did not catch. The Lodge, which previous to the elections and resolutions had been lowered to the first degree, was then closed in the usual manner, and the meeting adjourned by the Junior Warden to the Guildhall Tavern, Gresham-street, City, until the first Friday evening in the month of September.

From the Lodge the brethren went to the large dining room, where a frugal but substantial meal was provided, but whether to call it a dinner or a supper we do not know. We are in doubt as to which would be the most proper appellation. In such a matter it makes little difference what you call it if it is, as this was, a really good repast, and one which generally gave satisfaction.

The cloth was removed, and the musical brethren, Bros. T. Young (director), Frank Elmore, Edwin Ransford, Past Grand Organist; and George Tedder, of the Concert Hall, Junction Road, Holloway, who we were glad to see, sang the grace by Hobbs:

To Thee, O God, the Mighty Lord, most high,
Who dost our wants with lib'ral hand supply,
Our grateful hearts and voices now we raise;
To heaven's high throne we chant our hymn of praise.
We bless, we praise, we magnify Thy name,
Now and henceforth, for evermore.—Amen.

The CHAIRMAN said he had pleasure in proposing the first toast of the evening,—a toast which was always received among Freemasons with very great pleasure and satisfaction. They were very fortunate in having so good a Sovereign to reign over them. She was an example to their wives, their sisters, and their daughters. He had very great pleasure in proposing the health of the Queen, and he hoped they would give it with all due and proper honour, and to make the toast a Masonic one, he coupled with it the Craft; the toast, therefore, was "The Queen and the Craft." [The toast was well received.]

The national anthem was sung, the brethren keeping excellent time in the chorus.

The CHAIRMAN said the next toast to which he had the honour of calling their attention, was one which Masons received with peculiar pleasure at the present time, for the Most Worshipful Grand Master had just completed a quarter of a century in office, and as he has just been re-elected it showed most clearly that he enjoyed the confidence of the brethren. (Hear, hear.) The Most Worshipful Grand Master had lately told them, at Grand Lodge (a full report of which appeared in our last week's number), that it was for more than twenty-five years he had ruled over them, for for five years prior to his election as M.W.G. Master he ruled and governed the Craft as Pro. Grand Master. (Cheers.) For the admirable way in which he had presided over the Craft, the extreme urbanity he had always shown to younger brethren, he stood pre-eminent—pre-eminent to uphold the dignity of the Craft; and to do honour to him they would drink with the greatest pleasure the toast, which was the health of the Rt. Hon. the Earl of Zetland, K.T., Most Worshipful Grand Master of Masons, who had so long possessed and so long deserved their confidence. He trusted he would always enjoy a proper feeling in the breast of every Mason whom he now presided over. (Cheers.)

More than ordinary enthusiasm followed the drinking of this toast, and every glass was drained.

The CHAIRMAN said the next toast brought him nearer home to himself, because for the two toasts which had already been proposed there had been no one present to respond; but there was in the one he was about to propose. It was the health of a brother for whom he and they all had a great respect; the toast was the health of the Rt. Hon. the Earl de Grey and Ripon, Deputy Grand Master, and the rest of the Grand Officers. In mentioning the name of the Earl de Grey, he mentioned a name which might be an example to all Masons. They had seen him as Principal Secretary of State, they had seen him as Lord President of the Council, and they had seen him as the Deputy Grand Master of Masons, and in all positions he had won the great regard of everyone. There was always great pleasure in doing honour to whom honour was due, and the brethren would accord to him his just meed of praise. (Cheers.) The Earl de Grey was supported by Grand Officers of worth, and although one of them was but a young man, yet he had determined to make himself a good and true Mason—(hear, hear)—he alluded to Earl Percy, Senior Grand Warden. Then they had Bro. Dodson, the Chairman of the Committee of the House of Commons, who also showed that public functions did not debar him, nor any other man, from attending Masonic associations. (Hear, hear.) He could also mention Bros. Forster Cooper, and Brackstone Baker, who were unfortunately absent, but they had present five or six Grand Officers who were well-known in the Craft—(hear, hear)—well-known to them all. Four or five old Grand Officers and one recruit. (A laugh.) When he mentioned the President of the Board of General Purposes (Bro. Llewellyn Evans), who had so nobly won and worn his honours in the Craft (cheers); when he mentioned Bro. Hervey, Grand Secretary—(renewed cheering)—well-known for his excellent "working;" Bro. Potter and others, he could not be surprised that the Craft flourished so well. He would also mention Bro. John Emmens, Past Grand Pursuivant, and Bro. Dumas whom he had called a recruit, but who intended to do honour to the body. He trusted the Brethren would consider them as the five points of fellowship of Stability Lodge of Instruction. He had very great pleasure in proposing their healths, and as it was customary for the officers highest in rank to respond, he would call upon Bro. Evans to say a few words—Bro. Evans, with whom he had fought in Grand Lodge in the same spirit as he had met him that evening. With all sincerity he gave them "The health of the Right Hon. the Earl de Grey and Ripon, Deputy Grand Master of England, and the rest of the Grand Officers," coupled with the name of Bro. John Llewellyn Evans, the President of the Board of General Purposes.

The toast was enthusiastically responded to.

Bro. EVANS, who was received with applause, said, on behalf of the Earl de Grey and Ripon, Deputy Grand Master of England, and the rest of the Grand Officers, he had the honour to return thanks for the very kind way in which their names had been received. His task on behalf of the Deputy-Grand Master was a very easy one, and for the other brethren, they were too well known to need any eulogy from him. He had known the Earl de Grey and Ripon when he held the high and responsible office of Principal Secretary of State, and had attended his duties at Grand Lodge to go home and sit for hours at work upon his public business, and for a brother, and one in such a high position to devote so much of his time for the good of Freemasonry, he thought they would agree with him deserved their Masonic regards. Their worthy President had alluded to the five Grand Officers, as representing the five points of fellowship, but he thought if he looked round he might see two others to make up the admirable number of seven, prominently amongst

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them being their Worshipful Master himself. (Hear, hear). He is the Lord Chancellor of the Order—(laughter)—and he could only hope that he might be Lord Chancellor in another sense. Then they had Bro. Ransford, who, in days of old—(applause)—ably filled the office of Grand Organist, and it was quite pleasant to find what excellent voice he was in. It brought him back to old times. (Hear, hear). They were all pleased to see him. On behalf of the Grand Officers he begged to return his very best thanks. They were most anxious to discharge their duties, and he thought he might go so far as to say that he thought the Craft was satisfied at the manner in which those duties had been discharged. The worthy Brother sat down amidst applause.

The President rose to explain, and apologised to Bro. Ransford for not including him in the toast, but said it was because he did not sit on the right with the other Grand Officers. He did not wish to slight Bro. Ransford, far be it from him that he should have any such intention, for he esteemed him very much, and was very glad to see him. (Hear, hear).

Bro. RANSFORD, Past Grand Organist, said he was convinced of the truth of what the W.M. had said, that he had not left his name out intentionally. (Hear, hear).

The PRESIDENT said he had to call the attention of the brethren to the toast of the evening. They could see what it was in the programme, and it needed no words from him to make them receive it with the greatest approbation. It was "Continued Prosperity to Stability Lodge of Instruction," coupled with the name of their excellent preceptor, Bro. Henry Muggeridge, P.M. Anything he (the President) could say on his behalf would be perfectly superfluous. He had seen him in private lodges and he believed him to be one of the best instructors in Masonry, and any brother following in his footsteps would be sure to learn the correct ritual of the Craft. Whenever he (the president) came to that lodge he was sure to learn something fresh. He thought if the principles inculcated in the lessons of the Craft were carried out in private life, the brethren would prove themselves better husbands, better sons, and better fathers. He hoped that for very many years Bro. Muggeridge might be their preceptor, for he was convinced that, search wherever they would amongst his pupils, not one of them would be found who would do him discredit. He had very great pleasure in proposing his health in connection with the toast, and if the time were not so short he would have given a sketch of Bro. Muggeridge's career. When Bro. Peter Thomson, who was a great Mason—(hear, hear)—was called to his fathers, his mantle descended upon Bro. Muggeridge, who, with great ability and knowledge, had fulfilled the duties of Preceptor. He had exceeding pleasure in proposing his health, and he was sure the brethren would drink it with the same satisfaction he had in proposing it. (Loud cheers, and cries of "To you, Bro. Muggeridge.")

Bro. MUGGERIDGE rose and for some minutes was hailed with loud applause. When it had somewhat abated he said (speaking with some emotion): — Worshipful Master, Grand Officers, and Brethren, many thanks for this flattering reception, I am sure, Worshipful Sir I am exceedingly pleased at the very kind manner in which you have proposed, and at the way in which the brethren have responded to the toast. I have had the honour of responding to this toast so many times that it is impossible I can say much on the subject, especially as it is so limited in its character and so chiefly concerns myself. I am very much gratified with the manner in which you have expressed yourselves this evening. I have expressed my thanks on many previous occasions, still there are very many brethren present who were not present at our previous meetings, and I must say to them that I have been a member of this Lodge of Instruction close upon thirty years—(hear, hear,)—and I have had the management of this Lodge of Instruction very nearly twenty years. I assure you I am very much gratified at the admirable manner in which my four pupils have gone through their work this evening—(cheers)—but as the subject will be brought before your notice very shortly, I shall say nothing more upon that topic; at the same time I am exceedingly pleased at the manner in which you expressed your satisfaction at the way in which they went through their duties. I am also very much gratified at the very successful meeting this evening, and if anything I have done towards it has met with your approbation I am very much pleased. On this occasion perhaps it is not necessary to say more, but as we have very young members here this evening, it may be as well to state that this Lodge of Instruction meets at the Guildhall Tavern, Gresham-street, from the first Friday in September to the last Friday in April, and I shall be very glad to receive them and render them every assistance they may require to qualify them to fill the offices they may belong to. Worshipful Master and Brother Grand Officers, allow me to say that I am extremely pleased at seeing you here on this occasion, our Fifty-second Anniversary, and I am glad to hear the proceedings have met with your approbation. I am sure it is a very great satisfaction to me, and I hope we may be honoured with your presence on many future occasions. Bro. Muggeridge concluded by urging upon the Brethren the propriety and advisability of attending Lodges of Instruction, and sat down amidst renewed marks of favour.

Bro. LLEWELLYN EVANS said the Worshipful Master had entrusted him with his gavel, and the brethren would understand for what purpose. (Hear, hear). Bro. McIntyre was well-known in the Craft, and was an excellent Grand Officer, and he could not understand how he, belonging to an arduous profession, could devote so much time to Freemasonry, but yet he did so. He hoped they would drink the toast in bumpers. [Drunk with enthusiasm].

The PRESIDENT said, addressing Bro. Evans, his brother Grand Officers, and the brethren generally, he could assure them he felt completely overpowered by the very kind reception they had given him. He felt it a high honour to preside over them, for a more distinguished assemblage could not be found. Whether filling the chair, or assisting them in any other way, he was always most happy to assist them. In occupying that position for the third time, he could not forget the time when he first became a member of that Lodge, when the festival was presided over by a brother who was with them for seventeen years, and for the honour and good he had done in the Craft the name of John Havers would never be forgotten. (Loud cheers). He was a brother he could never forget, neither could he (the President) forget that day and their kindness to him. Bro. Havers was unable to be present through illness, and he was sure they must all deeply regret his absence, but he hoped they would give him an assurance of their sympathy for Bro. Havers in his affliction, and of the esteem in which he was sure he was held by them. (The brethren showed their concurrence and assent to these observations by a loud cheer). The speaker concluded by saying the cheer they had just given would enable him to convey to Bro. Havers an assurance of their condolence with and esteem for him. (Hear, hear.)

Bro. JOHN HERVEY, the Grand Secretary, said he did not know why the next toast had been placed in his hands, except it was that he had been a working Mason, and knew the difficulties working Masons were placed in. He well knew how much toil, how much attention, and how much zeal must be advanced when brethren undertake the duties of officers, and it was with a deal of pleasure he proposed "The health of the Working Brethren of the Lodge." In earlier days he (Bro. Hervey) had undertaken those duties himself, and he knew how arduous they were; but unless the duties of the lodge were well performed they fell far short of what they ought to be. When a person was initiated, unless the ceremony was done well it lost its impressiveness, and the candidate went away dissatisfied, and would say, "Well, yes, I was initiated, but the Master stumbled at every second word, and I did not think much of the ceremony." What was, when well performed, a solemn ceremony lost its solemnity by being slovenly executed. He paid a compliment to the working brethren and Bro. Muggeridge. If the brethren generally followed their example, there would be no risk of the ceremonies losing their impressiveness. He gave them "The health of the Working Brethren of the Lodge—Bros. Bryant, Birdseye, Townsend, and Cargill," coupling with the toast the name of the last-mentioned brother, the Senior Warden.

The toast was well received.

Bro. CARGILL in returning thanks, said he was actuated by mingled feelings of pride and gratification —with pride because they had succeeded in satisfying them, and, he need not say, there could hardly be a greater stimulus to young Masons than that of affording gratification to their superiors in the Craft; but he could hardly realize what the lodge would do without Bro. Muggeridge, and he hoped he would long be spared to be among them. On behalf of the working brethren and himself, he begged to thank them for the manner in which they had received the toast.

The PRESIDENT proposed the sister lodge of instruction. He said the Emulation Lodge of Improvement was second to none in point of efficiency of working, and, in connection with it, he was delighted to see present Bro. Pike, who was distinguished as a teacher, and honoured as a man and a Mason. He had very great pleasure in coupling his name with the toast.

Bro. PIKE returned thanks, and said since the demise of Bro. Stephen Barton Wilson, he had been very anxious that the lodge should not lose any of the honours it had won. He could only say that he thanked them very kindly for the manner in which they had responded to the toast.

The PRESIDENT proposed the Masonic Charities, and said it was a toast they ought never to forget; for, whilst they were very joyous, there were others who through unavoidable calamity and misfortune were brought to abject poverty. On such occasions they would be very remiss were they to forget the Masonic charities. The charities were not forgotten, for they were in a very flourishing condition, and he need only call their attention to the fact that on a recent occasion, viz., the Boys' School Festival, the *largest sum was subscribed that had ever been subscribed on any occasion throughout the world.* (Hear, hear.) He was happy to say they had a brother present who was a steward, not for the first, but for the third time. (Hear, hear.) He alluded to Bro. T. Meggy, of the Fitzroy Lodge, and whom he would call upon to respond to the toast.

Bro. MEGGY, who was received with applause, appropriately responded, and congratulated the brethren, of the Stability Lodge of Instruction that they were able to vote on one evening £25 to the charities, which showed that more then one half of the money contributed was given in charity.

The PRESIDENT corrected Bro. Meggy, and said that the whole of the money contributed by the Brethren after paying for working and other unavoidable expenses, was given to the charities. (Hear, hear.)

The Brethren then separated, highly pleased at the proceedings.

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During the evening the following pieces were sung by the musical brethren:—

National Anthem .. .. .. .. *Dr. John Bull.*
Glee—"Merrily goes the Bark" .. .. *Stevens.*
Song—"Welcome, ever welcome, Friends" *Bowen.*
Bro. YOUNG.
Duett—"Tell me where is Fancy bred" .. *Stevenson.*
Bros. YOUNG and RANSFORD.
Song—"Thou art so near and yet so far" *Reichart.*
Bro. F. ELMORE.
Glee—"Mynheer Van Dunk" .. .. *Bishop.*
Song—"The Oak and the Ivy" .. .. *Lond.*
Bro. RANSFORD.
Glee—Push the Red Wine about." .. *Bishop.*

## NEW MASONIC HALL, YOKOHAMA, JAPAN.

[FROM OUR OWN CORRESPONDENT.]

YOKOHAMA, 2nd March, 1869.

At one o'clock yesterday, 1st March, was laid the first stone of the New Masonic Hall, which is to be erected in the Main Street, on the lot immediately opposite the German Club. No masonic ceremony was performed, but about a dozen of the brotherhood assembled to witness the simple laying of the stone. A bottle containing some Japanese coins, a rupee, and a record, was placed in the cavity prepared for it; after which the stone was lowered to its proper position. The W.M. Bro. Miller, then delivered a short address to the brethren present, which terminated the proceedings.

The masonic community are indebted to the courtesy of E. Loureiro, Esq., H.M.F.M.'s Consul for the site of their new hall, and a more convenient position, and one more suitable for a public edifice could not be found in Yokohama.

The new Masonic Hall will be built entirely of solid stone, without the wooden framework which has been usually considered necessary to ensure the stability of a building against the shocks of the earthquakes. One or two godowns so constructed already exist in the settlement, with no signs of injury, and if this mode of building should prove a success, it will materially lessen the risk of fire—a far more dangerous enemy than earthquakes.

The new building will be of the Doric order, with a portico supported by six columns, and is being erected in accordance with plans prepared by Messrs. Whitfield and Dowson, architects. Every endeavour will be made to finish the new hall by the 24th June, the festeval of St. John the Baptist, one of the patrons of Ancient Freemasonry.

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A petition for a second lodge to be held at Yokohama has been sent home, which it is hoped will be speedily granted, as Masonry has made much progress in Japan. The new lodge is to be called "O Tentosama," a Japanese term referring to the sun.

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THE OLD MEN'S ANNUITY FUND.—Let it not be forgotten by the brethren of the Masonic Craft that Bro. Charles Sloman (the only improvisatore, and the author and composer of the songs, "The Maid of Judah," "The Daughter of Israel," &c.) is a candidate for election as a recipient of the benefits derivable from the Old Men's Benevolent Institution. Brethren and others desirous of assisting Bro. Sloman are informed that he will be happy to receive proxies in his favour at his residence, 24, Bow-street, Covent-garden, W.C. Non-Masons are eligible both as subscribers and voters. Subscribers are particularly requested not to withhold their votes under an impression of the certainty of Bro. Sloman's election, as that might prove greatly detrimental to his success.—*Communicated.*

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## CONSECRATION OF THE DUKE OF EDINBURGH LODGE, 1259.

[From our Special Reporter].

For a long time past the Freemasons in and about the neighbourhood of Mile End, have felt the want of a new Lodge, which should be judiciously managed, well officered, and conducted according to the ancient usages of the Order. One or two preliminary meetings were called, and the desirability of petitioning the Most Worshipful Grand Master to grant his warrant discussed. Foremost amongst the agitators were Bro. John Wright, P.M. and Treasurer, 754 and 781, well-known and respected for his excellent working; Bro. Edward Jex, and John D. Lusty, and so favourably did the Most Worshipful Master think of the application that he at once granted permission for the warrant to issue. The petitioners were the before-named brethren, who were named consecutively as the first W.M., S.W., and J.W., and John Salter, S.D., John Deer, J.D., Weatherall, I.G., Hogg, Secretary, and Bro. Barford, P.M.

Bro. J. Terry, P.M. 228, 1196, and P.Z. 975, was appointed by the Grand Master as Consecrating Officer. The ceremony took place on Tuesday evening last at Mr. Allen's, the "New Globe Tavern," Bow Road, in the presence of about fifty brethren, some of whom had come long distances in order to listen to the excellent style in which Bro. Terry performs the ceremony; and his working of this, about the most interesting ceremony in Freemasonry, was listened to with rapt attention.

Bro. the Rev. D. Shaboe, Past Provincial Grand Chaplain, Suffolk, officiated as Chaplain, and the musical arrangements were under the direction of Bro. Küster, Organist of the Urban Lodge, 1196.

The Brethren present were:—Bros. E. T. Reed (W.M. 781), E. Bracebridge (P.M. 781), W. McDonald (P.M. 30), Potts (P.M. and P.Z.), G. C. Kerust (*M.D.* 1227), H. Marston (53), H. Higgens (184), T. C. Holford (55), Jno. G. Stevens (P.M. 554), Dan. E. Scurr (P.M. 933), Benj. Pendeck (742), Gilruth (P.M. 55), Henry Warren (754), W. Steedman (P.M. 754), Jno. Rugg (781), Jno. Holt (781), Edw. Glinister (781), Barlow (P.M. 174), Newton (174), Kindred (P.M. and P.Z. 554), G. Christie (754), Rev. D. Shaboe (P.M. 183, 205, 554, 813, 898, 959, and P.P.G.C. Suffolk), Hugh Ballantyre (P.M. 754), Küster (Organist of the Urban Lodge), Alf. Harris (Friendship 206), Drayling (831), Hemmingway (831), H. Spooner (831), W. Davis (831), Warren (217), Wm. Bigg, William Thorp (217), Thos. West (700), Edward Davies (700), William Lusty, William Wrenn (P.M. 174, 1056), W. Watson (831, 1259), Edw. Davis, (P.M. 228), Tho. J. Quelch (P.M. 619), R. Brady (P.M. 217), Jno. C. Davis (W.M. 198), Chas. B. Payne (P.M. 27), Chas. E. Thompson (S.D. and Sec., 1158 and 177.)

Bro. Terry was assisted by Bro. W. Hamilton, P.M. 554, who acted as S.W. *pro. tem.*, and Bro. J. Kindred P.M. 354, as J.W., and shortly after three o'clock the Brethren, properly clothed, assembled in the lodge room, and the lodge was duly opened in the several degrees, and after an address had been delivered, the petitioners arranged themselves in front of the S.W. The Acting Grand Sec., Bro. Reed, W.M. 781, read the petition and warrant. In answer to the P.O., the brethren present signified their approval of the officers named in the warrant in Masonic form, and they were then constituted into a regular lodge according to the ancient form.

Bro. Terry delivered an oration on the nature and principles of the Institution. The Anthem was then sung,

"Behold how pleasant and how good."

Subsequently the board was uncovered, and Bros. D. Scurr P.M. 933, Stevens P.M. 554, and Bracebridge P.M. 781, proceeded to carry the cornucopia, wine, and oil three times round the lodge,

Anthem, "Glory be to God."

The Chaplain then took the censer round the lodge.

A chant by the Brethren. Anthem, "Glory to God in the highest."

The P.O. then dedicated and constituted the lodge, and after the "Hallelujah Chorus" the lodge was resumed to the second degree, and a Board of Installed Masters formed. Bro. John Wright was regularly installed into the chair, and saluted in the customary way, and after the appointment of officers, Bro. Terry delivered the concluding addresses in excellent style—in truth, his entire working was faultless.

The lodge was then closed, and the brethren sat down to an excellent repast, provided by Bro. Barford, of the Red Lion, Leytonstone, Treasurer of the Constitutional Lodge, and one of the founders of this lodge.

The W.M. proposed the "Queen and the Craft," which was duly honoured.

The W.M. then proposed the health of the Right Hon. the Earl of Zetland, M.W. Grand Master, and said on that special occasion they had reason to be specially thankful to him for granting the warrant. It was one of the most unprecedented things that ever had occurred—the petition was presented, and within ten days it was cheerfully granted. There could be no doubt at all that the lodge was required—(hear, hear,)—and he hoped they would vie with each other in doing all they possibly could to render each other happy, and as they had every reason to be thankful to the M.W.G.M., he trusted they would drink the toast with enthusiasm, but before he concluded he paid a compliment to the Brethren of the Merchant Navy Lodge for the assistance they had given.

The toast was received with much applause.

The W.M. next proposed the Right Hon. the Earl de Grey and Ripon, Deputy Grand Master, a brother who was not only known in the Craft world, but also in the political world, as a very useful and a very active member of society, and one likely to become a very great man among Masons.

Bro. the Rev. D. Shaboe said he appeared before them as one who had had something to do with the consecration of the Duke of Edinburgh Lodge. (Hear, hear.) He had had the happiness of knowing their W.M. for several years, and a kinder hearted man never breathed, and as the consecrating Master had said when delivering the warrant into his hands—that warrant which was as pure as snow and as chaste as ice—that he had no doubt at all he would deliver it to his successor as pure and as spotless as it then was, so he (Bro. Shaboe) believed it would leave his care whenever that should be. (Hear, hear.) As he liked a pun he would say he was the "Right man in the right place." (Cheers.) He knew no man in the internal world whom he appreciated more than he did him. He had always found him kind-hearted, just and firm—they were the characteristics of a man and Mason, and if the Lodge did not prosper they would not have to reproach their W.M., or regret the choice they had made in selecting him to preside over their future gatherings. As one of the clergy, and living in the parish, he begged to thank them for coming into the neighbourhood, for it must be beneficial to society. He hoped the "Duke of Edinburgh" Lodge would meet with success, and if he could be of any assistance they might rest assured they might command him. He could not eulogise their W.M. too much, but if they did as he asked them they could not do ill.

The toast was received with cheers, and a good fire given.

The W.M. said he was delighted to have been spoken of by Bro. Shaboe in such terms, because there had been circumstances in Masonry in which they had been connected together in one of the warmest battles which had ever been fought, and then they were as great enemies as they were at that moment. (Laughter and cheers). There was a difference of opinion, and at any rate they fought their battles to an issue, in which he (the W.M.) succeeded, and the right was on the right side. (A laugh). He could assure the brethren, that so long as he had the power he should do all he possibly could to further their interests, and they would find through life that there was no such happiness equal to that of imparting happiness to others. It was so much better to be pleased at all things which came before them, than to make yourselves obnoxious. (Hear, hear.) There were a number of young Masons, excluding Bro. Barford who was an old P.M., and he hoped from the bad example set by himself and others, they would adopt the good portions and leave out those which were bad. He should be delighted if at the end of twelve months they could speak in the same manner of the flourishing condition of the lodge. With these few remarks he begged to thank them for the very kind manner in which they had responded to the toast.

The W.M. said he rose to propose a toast which gave him very great pleasure, and he was sure they would all respond most cordially. Masons had reason to be proud of one of the biggest in Masonry, and yet comparatively speaking one of the smallest men, Bro. Terry. (Great laughter.) Every one must acknowledge he was perfect in all his parts. He (the W.M.) had heard him in blue and in the Royal Arch, and in all he never missed a word. (Cheers.) A parson had his book before him, but he had not (much amusement, in which the Rev. Dr. Shaboe heartily joined.) He hoped they would do him all the honour he deserved.

Drunk with enthusiasm.

Bro. Terry, who was loudly applauded, said, in rising to respond to the toast they would allow him to say that it had afforded him as much pleasure to be present as it had afforded them to hear him. If he had given satisfaction he was amply repaid for any trouble he had been put to. He always made it a rule never to undertake to do anything unless he was fully competent to carry it out. He had received much assistance from Bro. Shaboe, who had kindly acted as Chaplain, and although the duties were light, if they were not done well and properly it made a great deal of difference in the ceremony. (Hear, hear.)

The Rev. D. Shaboe, in returning thanks, said he had had the happiness of being associated with Freemasonry for fifteen years, and he had learned from it that it mattered not in what position of society they might be placed, it was their duty to administer to the happiness of each other. For himself he had only done his duty, and could only say that he had never witnessed such magnificent working as he had seen that day—not one hiatus existed. It was often his pleasure to visit Lodges and sometimes he had witnessed a slight elapse, but Bro. Terry was perfect in all his points, and it was with much pleasure he had acted as one of his co-adjutors. With regard to the slight difference of opinion between the W.M. and himself it was just this,—the W.M. thought something was silver and he thought it was gold, and the W.M. was right. They were a jolly set of fellows, and he didn't care (turning to our reporter) whether the brother who was taking notes put that down or not. (Laughter.) He trusted whenever they had struggles they would not be worse than his was with Bro. John Wright. With regard to the Lodge, he hoped it would go on and prosper, and give up one to another; he had tried it all his life, and there he was a happy, contented man. He hoped they would give way one to another in kindly spirit, and they would be sure to prosper, and if at any time he could be of any service to them he could only say his purse and his person were at their service.

The toast of "The Visitors," coupled with the names of Bros. Davis and Reed; "the Officers," "Masonic Charities," and "Tyler's," toast were given and responded to, and the brethren separated.

Bro. Very was a very good Tyler.

## METROPOLITAN MASONIC MEETINGS

*For the Week ending May* 15, 1869.

### Monday, May 10.

Lodge No. 5, "St George's and Corner Stone," Freemasons' Hall.
" 12, "Fortitude and Old Cumberland," Ship and Turtle Tavern, Leadenhall-street.
" 29, "St. Albans," Albion Tavern, Aldersgate-st.
" 193, "Confidence," Anderton's Hotel, Fleet-st.
" 879, "Peckham," Edinbro' Castle, Peckham Rye.
" 957, "Leigh," Freemasons' Hall.
R.A. Chapter, 720, "Panmure," Loughboro' Hotel, Loughboro'-road, Brixton.

### Tuesday, May 11.

Lodge No. 46, "Old Union," Radley's Hotel, Blackfriars.
" 96, "Burlington," Albion Tavern, Aldersgate-st.
" 211, "St. Michael," ditto.
" 235, "Nine Muses," Clarendon Hotel, Bond-st.
" 548, "Wellington," White Swan Tav., Deptford.
" 933, "Doric," Anderton's Hotel, Fleet-street.
Mark Lodge, "Kent" George Hotel, Aldermanbury.
Metropolitan Chapter of Instruction, George Hotel, Aldermanbury; Comp. Brett, Preceptor.

### Wednesday, May 12.

Festival of the Royal Masonic Institution for Girls, Freemasons' Tavern.
Committee Royal Masonic Benevolent Institution, at 3.
Lodge No. 3, "Fidelity," Freemasons' Hall.
" 13, "Union Waterloo," Masonic Hall, William-street, Woolwich.
" 15, "Kent," Three Tuns Tavern, Southwark.
" 87, "Vitruvian," White Hart, College-street, Lambeth.
" 147, "Justice," White Swan Tavern, Deptford.
" 212, "Euphrates," George Hotel, Aldermanbury.
" 781, "Merchant Navy," Silver Tavern, Burdett-road, Limehouse.
" 820, "Lily," Greyhound Hotel, Richmond.
" 1017, "Montefiore," Freemasons' Hall.
" 1228, "Beacontree," private rooms, Leytonstone.

### Thursday, May 13.

Lodge No. 91, "Regularity," Freemasons' Hall.
" 206, "Friendship," Ship & Turtle Tav., Leadenhall-street.
" 263, "Bank of England," Radley's Hotel, Bridge-street, Blackfriars.
" 1076, "Capper," Marine Hotel, Victoria Dock, West Ham.
" 127, "Upton," Spotted Dog Tavern, Upton.

### Friday, May 14.

Lodge No. 83, "Britannic," Freemasons' Hall.
" 134, "Caledonian," Ship and Turtle Tavern, Leadenhall-street.
" 157, "Bedford," Freemasons' Hall.
R.A. Chap, No. 6, "Friendship," Willis's Rooms, St. James'.
K.T. Encampment, "Faith and Fidelity," Freemason's Tav.
Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
Stability Lodge of Instruction, Guildhall Coffee House, Gresham-street, at 7.
Metropolitan Lodge of Instruction, George Hotel, Aldermanbury, at 7.

### Saturday, May 15.

Lodge No. 1185, "Lewis," Nightingale Tavern, Wood Green.

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## INSTALLATION FESTIVAL, ABBEY LODGE, ABINGDON.

Friday, the 30th ult., was quite a "red-letter' day in the history of this Lodge, the brethren being honoured with the presence of the Grand Master, Sir D. Gooch, Bart., M.P., and the D.P.G.M., Rev. Sir J. W. Hayes, Bart., Vicar of Arborfield, near Reading, on the occasion of the installation of Bro. John Blandy-Jenkins (late High Sheriff of Berks) as W.M.

The Lodge, which is held in an elegant room adjoining the Council Chamber, was opened in due form at 3.30, and the W.M., Bro. J. T. Morland, performed the installation ceremony in an admirable manner. No other business was transacted, except the adoption of votes of thanks to the G.M. and the D.G.M., both of whom received the customary Lodge honours.

The G.M. assured the brethren that it afforded him great pleasure to attend, and make their acquaintance as their new G.M. He did not accept office without duly considering the duties attaching thereto, and he had resolved to visit each Lodge in the province, as opportunities for doing so presented themselves. This was the first visit he had paid to the Abbey Lodge, and he could not help expressing the gratification he had experienced in seeing it worked as it had been. He trusted he should find other Lodges in the province worked in an equally satisfactory manner.

The D.G.M. also said this was the first occasion on which he had joined the brethren of the Abbey Lodge, but he hoped to have other opportunities of visiting them.

At five o'clock a banquet was served in the Council Chamber, which contains several fine portraits by Gainsborough, besides well-executed portraits of some eminent men connected by birth, education, or otherwise, with the borough.

The chair was ably occupied by the Worshipful Master, Bro. J. Blandy-Jenkins, and the company included Bro. Sir Daniel Gooch, Bart., *M.P.*, Grand Master of Berks and Bucks; Bro. the Rev. Sir John Warren Hayes, Bart., Grand Chaplain, and Deputy Provincial Grand Master of Berks and Bucks, Bro. Spiers, Deputy Provincial Grand Master (Oxford), and P.G.S.B. of England; Bro. J. T. Morland, P.M.; Bro. Captain G. F. Lamert, P.G.S. and W.M. of "Apollo" Lodge, Oxford; Bro. W. C. Bland, P.G.J.W., W.M. Lodge of Hope, Newbury; Bro. W. C. Borlase, Secretary "Apollo" Lodge; Bro. H. D'Almaine, Secretary, Abbey Lodge; Bro. W. Hedges, S.W.; Bro. W. Davenport, J.W.; Bro. W. Ballard, S.D.; Bro. Richard Badcock, Treasurer; Bro. Walter Ballard, I.G.; Bro. B. Badcock, Steward; Bro. J. H. Clarke, M.C.; Bro. F. H. McCalmont, S.W. "Apollo;" Bro. E. J. Trendall; Bro. J. S. Lowe, "Alfred" Lodge, Oxford; Bro. S. P. Spiers, W.M. elect "Alfred" Lodge; Bro. T. G. S. Mahon; Bro. Edward Morland; Bro. George J. Cosburn, Secretary Lodge of Hope; Bro. W. L. Hunt; Bro. T. Stevens; Bro. T. Parr; Bro. J. L. Jolcham; Bro. Trendell, jun., &c. The tables were adorned with some choice plants from the conservatory of Bro. E. J. Trendell. Grace was said by Bro. the Rev. Sir J. W. Hayes, and dessert having been introduced,

The W.M. rose and said that, as this was an anniversary festival of the Abbey Lodge, he had several toasts to propose, and he would first ask the brethren to drink the health of Her Majesty the Queen, whom they all respected and honoured, and coupled with the name of her who occupied the throne he would give that which must be uppermost in their minds as Masons, namely, the "Craft." Let them heartily drink the toast of the "Queen and the Craft." (Applause).

The W.M. said the next toast was the health of the Earl of Zetland, who had long enjoyed the honour of presiding over the Order in this country, and who had distinguished himself not only as a Mason but also as a nobleman. (Applause).

The W.M. next proposed the health of the Right Hon. the Earl de Grey and Ripon, Deputy Provincial Grand Master, and the Grand Officers, associating with it the name of Bro. Spiers. He was sure Sir John Hayes would pardon him for not giving his name with this toast, but he should have Sir John on another score. (Applause and laughter).

Bro. SPIERS, D.G.M. (Oxford), said he ought not to reply on behalf of Grand Lodge in the presence of Sir John Warren Hayes, who was his senior both in rank, and standing, and age; still, he felt bound to obey the command of the W.M., and he was pleased and proud to address them, both as a member of the Abbey Lodge, and also as a representative of Grand Lodge. They would, perhaps, be glad to learn that the recent appointment of Grand Lodge officers had afforded general satisfaction. The Right Hon. the Earl de Grey and Ripon, continued to act as Deputy Grand Master, and it was a subject of congratulation that one who held so high a position, and enjoyed the confidence of royalty, still took so great an interest in everything associated with the Craft. (Applause.) Earl Percy, eldest son of the Duke of Northumberland, had been appointed Senior Grand Warden, and the appointment was a good one not only on account of the position of him who held it, but also because the noble earl was determined to prove himself worthy of it. (Applause.) The J.G.W. was Mr. Dodson, whose onerous official duties in the House of Commons were not sufficient to prevent him manifesting an active interest in the affairs of Freemasonry. That fact showed there was more in the Craft than the world gave it credit for. (Applause.) The Grand Master had determined upon advancing in each year one brother from the provinces in Grand Lodge. Referring to the Abbey Lodge, Bro. Spiers said it embraced within it men who did credit to Masonry, and also to the Town of Abingdon, and he was sure Sir Daniel felt pleased in having such a body to rule over. He was confident they would be obedient to his command, and would work as well as could be desired. He was some judge of Masonry, and must say that the ability shown by the late W.M. (Bro. Morland) was above all praise. (Applause.) In conclusion, Bro. Spiers again thanked the brethren for the compliment they had paid him.

The W.M. then proposed the health of the P.G.M., Sir Daniel Gooch. (Applause.) The brethren felt it to be a very great compliment to have among them their new Grand Master (applause), and he thought that, as a province, they must all feel themselves highly honoured in having such a distinguished Mason to preside over them. (Applause.) He had the good fortune to be present at the Provincial Grand Lodge, at Chippenham, when the brethren of that province presented him with the regalia of office, and he (Bro. Jenkins) found out in a moment that Sir Daniel was acquainted with the working of every department of the lodge; and seeing that, and also knowing his urbanity of manner, no brother could possibly wish for a better Mason to preside over the Province of Berks and Bucks. (Applause.) It gave him the greatest pleasure to see Sir Daniel there that evening, and he felt it was not only an honour to the lodge, but also a compliment to himself (the W.M.). He hoped this would prove but the first of many occasions on which they would have their G.M. among them; in fact, he trusted Sir Daniel would have cause to feel that the Abbey Lodge did such credit to the province that it was really incumbent upon him to be present. (Applause and laughter.) Perhaps he ought not to have gone so far and said that; still, he hoped Sir Daniel would often visit them. (Applause.)

The GRAND MASTER, in responding, said he should feel it incumbent upon him to visit the Abbey Lodge not in consequence of any deficiency, but on account of the excellent way in which it was worked, and also because of the kind and cordial reception they had given him. (Applause.) The gathering here had been a source of great pleasure to him, as it had given him an opportunity of making the acquaintance of a number of the brethren. He had attended not only because it was his duty to do so, but because he felt very anxious indeed to visit all the lodges in the province, to give him a knowledge of the members and the way in which the different matters were conducted. Although he should on another occasion have an opportunity of expressing his views with regard to the ruling of the province, he would take into account as far as he could properly do so, the wishes of the various lodges in the appointments it would be his duty to make. He considered that in all the appointments for the Provincial Grand Lodge merit and excellence in Freemasonry ought to be the chief grounds. (Applause.) It had sometimes been urged that merit was not altogether what was needed, but he thought himself that the Brother who most zealously performed his duties ought to receive his reward in the shape of the honours connected with the Craft. (Applause). They ought to aim to make the purple such a mark, that when it was seen in lodge it might be taken as a certain indication that the brother who wore it had done his duty to the Craft. (Applause). Such feelings as those would guide him in the appointments he should make, and he must ask the brethren to believe that what he did was for the benefit of the province, and if he made a mistake, it would be an error of judgment, and not committed for the purpose of favouring one individual or the other. (Applause.) He would not regard either private or public friendships, but strive to discharge the duties of his office faithfully, and he hoped they would give him credit for acting from sincere and conscientious motives. (Applause.) He was glad to see amongst them that evening Bro. Spiers, who held so high an office in the Province of Oxford, and whom he had previously had the pleasure of meeting. He assured the brethren, in conclusion, that he had spent a very pleasant and happy evening. (Applause.)

The WORSHIPFUL MASTER called upon the brethren to drink the health of the D.P.G.M., Sir J. W. Hayes, remarking that he felt sure there was not a brother present who was not glad to hear Sir John's name mentioned. (Applause.) Sir John was as old in Grand Lodge as Lord Zetland himself, and was initiated in the Apollo Lodge at Oxford. He was connected in every way with the brethren present, and it afforded them much gratification to see him present. (Applause.)

The D.P.G.M. thanked the brethren very sincerely for the kind reception they had given him, and assured them it gave him great satisfaction to be among the brethren of the Abbey Lodge. He had often wished to attend their meetings, and it was with the utmost possible pleasure with which he accepted the invitation they were so kind as to send him on this occasion. (Applause.) He had derived satisfaction from seeing the working of the Lodge, and finding how admirably everything was done. There was also some satisfaction in knowing that the brethren around him owed something to the Lodge in which he was himself initiated, inasmuch as their new Master had sprung from that Lodge. He felt sure the Abbey Lodge would thrive very much under the government of Bro. Blandy-Jenkins. (Applause.) He should be delighted to see the Abingdon brethren at Reading, and hoped they would swell the gathering at Windsor on the 21st of May, when they would do honour to their new Grand Master. (Applause.)

The G.M. then proposed the health of the W.M. (Applause.) He felt that, in a Lodge where Bro. Blandy-Jenkins was so well known it was almost wrong on his part to attempt to describe his many good qualities, for he had already served in the same capacity. He wished him health and happiness during the ensuing twelve months, and felt confident that during such period he would zealously discharge the duties of his office. (Applause.)

The W.M. said, in reply, that, but for the promise of assistance given by Bro. Morland, who had so efficiently filled the office during the past year, he must have declined the honour of once more presiding over the Lodge. He could not expect to come up to the standard set by their worthy G.M. (Sir D. Gooch), still he hoped the Lodge would be worked in a satisfactory manner. The W.M. closed by proposing the health of Bro. Morland, to whom he paid a well-deserved compliment for the very admirable manner in which he had performed the difficult ceremony of installation. (Applause.)

Bro. J. T. MORLAND, P.M., acknowledged the toast, observing that he hoped that what he had done met their approval (applause), although he had not satisfied himself. He considered it to be a high honour that he had been the first brother initiated in this lodge who had risen to the chair; and he assured the brethren that, although no longer Master, he should still devote his best energies in carrying on the lodge, and so long as he could promote the interests of either the lodge or an individual brother, he intended to do so. (Applause.)

The W.M. next gave the health of Bro. Lamert, the W.M. of the Apollo Lodge, who ably responded.

Then followed the health of the Masters of Lodges in the province, coupled with that of Bro. W. C. Bland, P.G.J.W., and W.M. of Lodge of Hope, who suitably returned thanks. The health of Bro. Hedges, S.W., was also drunk, after which the Tyler's toast was given. Several first-rate songs were sung, and the brethren separated highly delighted with the festival of 1869.

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THE SOCIAL BUCKS' PHILANTHROPIC SOCIETY.—On Saturday, May 8th (to-day), there will be a meeting of this society, of which Bro. Thomas Beard is president, at Bro. Swainston's, the "Three Bucks" Hotel, Old Jewry, when it is anticipated there will a large and influential gathering of the Craft. Amongst the brethren who promote this really deserving society are Bros. J. Emmens (P.G. Purst., &c.), Stroud, M'Namara, H. Sydney, Thos. Adams, Charles E. Thompson, &c., &c.

ENGLAND 81 YEARS AGO.—On Wednesday morning 25th June, 1788, were executed at Newgate, pursuant to their sentence, William James, alias Levy, John Gilbertson, Jeremiah Grace, and Margaret Sullivan. They were brought out of Newgate about seven o'clock, and after spending some time in devotion the platform dropped a quarter before eight. They behaved with a seriousness and decency becoming their unhappy situation. After the men had been hanging about a quarter of an hour, the woman was brought out, dressed in black, attended by a priest of the Romish persuasion. As soon as she came to the stake she was placed upon the stool, which after some time was taken from under her, when the faggots were placed round her, and being set fire to, she was consumed to ashes.

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## Original Correspondence.

[The Editor is not responsible for the opinions expressed by Correspondents.]

### PAST MASTERS AS PRECEPTORS.

*(To the Editor of the Freemason.)*

DEAR SIR AND BROTHER,—I am pleased to have it in my power to inform yourself and correspondents that the proposal put forward under the above heading is obtaining that support which might have been expected from brethren of high standing in the Craft, and that the Conference of Past Masters which I have suggested will be held in London between the 24th and 30th of this month. The exact date and place of meeting will be announced by circular, and also by a letter which I shall ask you to publish in your impression of the 15th or 22nd inst.

The more numerously attended this conference may be, the more important will be its results, and I have therefore to ask for further communications from such Past Masters as may desire to associate themselves with the movement. If your correspondents, Brother Hughan, "P.M. 200," and "Delta," would be disposed to assist, I should be obliged by their sending me their respective addresses, that circulars might be forwarded to them in due course.

The arguments already put forth in favour of the proposed memorial are weak as compared with those which it is thought politic to reserve from public discussion, but these will be brought forward at the conference and there fully debated. It is the desire of those who have originated this movement that every point of detail affecting the question of uniformity of ritual and ceremony should be calmly and earnestly considered, and the more numerously the conference is attended, the more certainty there will be of securing that result.

Again soliciting the further support of the brethren by personal communication,

I remain, dear Sir and Brother,
Yours truly and fraternally,
JAMES STEVENS, P.M., P.Z., &c.
Clapham-common, May 4th, 1869.

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*(To the Editor of the Freemason.)*

DEAR SIR AND BROTHER,—In my former letter under the above heading, I used the words, "In a ritual preserved, as that of Masonry is, by tradition only." Your correspondent, "Leo" (writing on a wholly different subject), after quoting my words says, "I deny that. Delta should either say nothing or tell the truth."

I pass over the graceful manner of Leo's correction, and proceed to consider whether any correction at all was necessary. I need hardly premise that my observation applied only to Blue or Craft Masonry, which alone formed the subject of my letter; and subject to this limitation, I think it will appear that my words were strictly correct. I am perfectly aware, and never dreamt of denying, that there are in existence numerous catchpenny publications professing to disclose the whole art and mystery of Freemasonry. I am also aware that there are in the hands of members of the Craft, both in print and MS., versions of our ritual *bona fide* intended to be correct. These, however, are held by Masonic authorities to be entirely contraband and illegal, and even the most correct of them only represent a particular brother's recollection of the traditionary working, as practised in his day. A tradition may be committed to writing twenty times in a century, but unless promulgated in a written form will still remain a tradition. If the writing is published, or preserved in any authentic form for purposes of reference, the legend will be transmitted orally no longer, or, in other words, can no longer be said to be "preserved by tradition only." But this is precisely what never does, and under the present system never can, happen with respect to Masonry. If a Mason procures a written ritual, or is painstaking enough to compile one for himself, it will be only useful just so far as it happens to correspond with the actual working in use for the time being. Wherever there is a discrepancy no one dreams of correcting the lodge working by the book, but the book is, as a matter of course, held of less authority than the lodge working—in other words, the *tradition* of the day.

The fact that unauthorised and contraband written versions do exist, is an additional reason in support of my suggestion that what I may call the "commonplace" portion of the ritual should be authoritatively printed for the use of the Craft. I am informed (whether correctly or not I cannot say) that in France this is actually done, under the sanction of the Grand Orient. Perhaps some of your correspondents can give useful information on this point.

At present there is a great and undesirable uncertainty as to how far the Masonic obligation of secresy (as to ritual) really extends. I have heard it maintained by earnest and conscientious brethren that it is unlawful even to put upon paper for one's own private study the smallest portion of the ritual from beginning to end. On the other hand, the great Masonic authority, the lamented Dr. Oliver, quotes with approbation the words of an American writer, Ward, who says, "The secrets of Masonry are her signs, words, and tokens; these the oath regards, and no more. The common language of Masons in conversation on the subject of Masonry is a proof that this is the opinion of the Fraternity in respect to the application of the oaths." This is the view which Dr. Oliver appears himself to have taken, inasmuch as he quotes freely in his works both from the ceremonies and lectures.

A division of opinion upon such a subject is a manifest evil. We should surely know precisely what is lawful, and what is unlawful; and in no way could this object so well be attained as by a publication of what I may call a skeleton ritual, comprising the prayers, explanation of tools, moral illustrations, &c., and leaving only the really special and esoteric portions to be learned from oral teaching.

I remain, dear Sir and Brother,
Very fraternally yours,
DELTA.

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*(To the Editor of the Freemason.)*

DEAR SIR AND BROTHER,—In reading the letters in THE FREEMASON on the subject of some method of acquiring uniformity of working the ceremonies, &c., of the Craft, I believe if some system could be devised and adopted that would lead to such a desirable end, it would be hailed with pleasure and satisfaction by many of the brethren. Allow me to throw out another suggestion: that the M.W.G.M. appoint a brother expert in the craft to visit the various lodges for the purpose of instructing the brethren; that the brother so appointed be the paid agent of Grand Lodge; and that the lodge asking for his instruction should be called upon to pay the travelling and hotel expenses of such agent. Trusting to see other ideas on this important subject,

I am, yours fraternally,
P.M., 208.

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### CHAIR DEGREE.

*(To the Editor of the Freemason.)*

DEAR SIR AND BROTHER,—Am I right in inferring from the Scotch Constitutions that as the Scotch Grand Lodge only recognises three degrees in Masonry, therefore Arch Masonry is ignored, and any brother presenting himself at a Scotch lodge wearing a Royal Arch jewel may be required to remove it?

Further, if only three degrees are recognised in Scotland, how does that agree with the statement of certain Mark Masons, when they requested our Grand Lodge to recognise them, that they were recognised by the Grand Lodge of Scotland?

Yours fraternally,
London, May 3, 1869. SILEX.

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*To the Editor of the Freemason.*

DEAR SIR AND BROTHER,—Permit me to inform "Leo" that I know perfectly well that the Mark is part of the degrees recognised by the Grand Lodge of Scotland, I did not refer to Mark but chair. "Leo" put words in the mouth of the Old Scottish Lodges that were never uttered or thought of except in the wanderings of such as himself; viz.:—your Royal Arch ideas are a new creation merely of last century, whereas *we* were in existence long before. Query how long? Let him read the last clause of his answer to "Cryptonymus." "Leo" should take to himself the advice he gives to "Delta," *either say nothing or tell the truth.* Where did the ritual exist previous to the 150 years ago, that "Leo" finds as the date of the *degrees* of M.M.? *In tradition.* What does he think of the Masonry that existed at the building of Solomons Temple, or the Masonic Marks on the Great Pyramid of Cheops at Ghizeh, as discovered by General Howard Vyse.

In answer to your other correspondent, Bro. Snodgrass says that there are few lodges in Scotland, but work the Chair degree although against the positive instructions of Grand Lodge, I am aware of that, I was in the same position as Bro. S., and received it in the same lodge. What I intended in my remarks on the chair degree were, that no lodge has a right to use the Charter granted by Grand Lodge, in working that degree, as the Grand Lodge expressly stipulates in the granting of said Charter, and also in Grand Lodge Laws, cap. xxi. sec. i. "All lodges holding of the Grand Lodge of Scotland, are strictly prohibited and discharged from holding any other meeting than those of the three orders, viz., Apprentice, Fellow-craft, and Master Mason (denominated St. John's Masonry—the Mark forming part of the second degree); and from giving any countenance, as a body, to any other order of Masonry," &c. I think this speaks for itself. Is not every candidate bound by his O.B. to obey the laws of Grand Lodge? is it obeying them in using the charter for working a degree strictly prohibited by Grand Lodge? The R.W.M., administering the O.B. to a candidate in the Chair Degree on a G.L. Charter, not only breaks, directly, his O.B. to Grand Lodge, but binds the candidate that he will not be present at the, &c., &c., except a just and lawful charter, &c., &c., he well knowing that there is no charter present at the time for working that degree. As I asserted in my last letter, they have an equal right to work the R.A.K.T. or any other order on the Grand Lodge Charter.

AMMI.

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### THE ROMISH ANTI-MASONIC BOGLE.

*(To the Editor of The Freemason.)*

DEAR SIR AND BROTHER,—As I perceived from your columns lately, an individual of the Roman hierarchy—Cardinal Cullen—issued a manifesto interdicting the presence of anyone, under his jurisdiction, at the grand Masonic assembly in Dublin, and, as dutiful *children* his subjects obeyed. The worthy cardinal treats them as bairns, but we are sorry to see them acting as such. He seems to remember his schoolboy days, when an awful effect could be produced by tying two brooms together crosswise, and dressing them up with an old shirt; possibly, he yet remembers the effect produced upon himself when going into his bedroom one night he saw the terrible apparition full before him, when the moon's rays shining through the window lighted it up with a ghostly glare. Profiting by the lesson, the now cardinal thinks that if a *bogle* can be made to frighten little boys, so also may one be equally easily made and stuck up to frighten men, *alias* big boys. His eminence, therefore, constructs his bogle in the shape of a manifesto, or anti-Masonic-ball-interdict, which being duly stuck up, the effect is at once seen by an universal skedaddle—the cardinal, no doubt, enjoying the ruse immensely.

One would have thought in this *advanced* age of railways, electric telegraphs, &c., there would have existed sufficient discrimination to have seen through the make-up, but such seems not to have been the case. Three centuries and a half ago, one at Wittemberg had the manly courage to pay *due respect* to a pope's foolish bull; but now, in this *advanced* era, A.D. 1869, where, in Dublin, was the Luther who had the sensible courage to light his pipe with a cardinal's possibly more foolish interdict.

All honour to the pioneers of freedom, wherever they are found. If men would only *think*, the days when such needlessly foolish manifestos would produce any practical effect would soon be numbered, and if cardinals would eat they would have to find some more profitable work than composing interdicts, or anti-Masonic manifestos.

The success, however, of the cardinal's present effort deserves some acknowledgment, and I would suggest that a crest be granted him of two broomsticks, tied together *a la latini crucis*, covered with a white shirt *a la hominis*, the whole surmounted with an old night cap, the motto being "Boh!"

I am, yours fraternally,
ANTI-HUMBUG.

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### A CORRECTION.

*(To the Editor of The Freemason.)*

DEAR SIR,—Allow me to correct an error which has inadvertently appeared in your impression of Saturday last. In returning thanks for the "Grand Lodges of Scotland and Ireland," I am reported to have said "that I came from what some persons had called an *unfortunate country*."

I alluded to Ireland, on the occasion of the Inauguration of the Grand Hall having been called an "unhappy" *not* "*unfortunate*" country, and I said I was certain that the Irish brethren would do all in their power to make any English Brethren "happy" and welcome, should they visit Ireland, and I hoped some would do so at the Inauguration of the New Masonic Hall in Dublin, which I thought would take place about July next.

I remain yours very truly,
FRANCIS BURDETT, P.M., P.S.G.W.,
Rep. from G. L. Ireland, at G. L. England.
Ancaster House, Richmond, May 5, 1869.

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### A HYMN.

We seek one port beyond the main,
We journey on one tide;
Then, Father, let no question vain
Thy children here divide.

The streams by various names we call
Flow on to one bright sea;
Thy sun of Love shines on them all—
They all flow on to Thee.

So, as upon the streams the skies
Their shade of glory throw,
Let Heaven's light suffuse our eyes
And fill our breasts below.

And when our lives like sere leaves fall,
Whatever stream it be
On which they fall; oh! deign to call
Those withered leaves to Thee.

ALEXANDER HUME BUTLER.

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## ROYAL ARCH.

*Victoria Chapter, No.* 1056.

In observing the rapid spread of Freemasonry throughout the length and breadth of the land, there are few indications of its prosperity more gratifying to thoughtful brethren than the formation of Royal Arch Chapters. For many years in the history of the Order, a lethargy seems to have prevailed with reference to Royal Arch Masonry, and the proper study of its ceremonies appears to have been neglected in a manner unaccountable to the few who appreciated the beauties of the system.

This torpor is now being dispelled by the light of better instruction, and it is no longer the rule for installed Principals to discharge their duties by deputy. Both in the metropolis and in the provinces we now posses Chapters where real work is done in masterly style, and with all the accessories of proper apartments and furniture. Among the new Chapters in London conspicuous for the Masonic abilities of its members the "Victoria" Chapter, No. 1056, may justly be quoted. An emergency Convocation of the "Victorians" was held on Thursday the 29th ult., at the George Hotel, Aldermanbury, upon which occasion the splendid new funiture manufactured by Comp. Caney was used for the first time. The *tout ensemble* was all that could be desired, as every requisite for the use of the Chapter was provided. The officers and members present at the meeting were :—Comps. C. Hosgood, M.E.Z. ; G. H. Oliver, H. ; E. Clark, J.; A. A. Pendlebury, P.Z., Scribe E.; W. Long, Scribe N. ; E. Gottheil, P.S. ; R. Wentworth Little, P.Z. and Past Scribe ; James Brett, P.Z., Treasurer; W. H. Hubbard, P.Z. ; Geo. Kenning, J. D. Taylor, C. W. Noehmer, W. Musto, J. J. Caney, H. Bolleter, and J. W. Forge.

The visitors were Companions Joseph Smith, P.G.D.C., P.Z. 177 ; C. A. Cottebrune, Z. 733, P.Z. 177 ; W. Smith, *C.E.*, P.Z. 33; R. Tanner, P.S. 975 ; G. Ruthven, 249 ; C. Willcox, 975 ; and J. Harvey.

After the confirmation of the minutes, ballots were taken for several candidates, and, proving favourable, Bros. R. R. Baker, W. Ashby, E. Roberts, W. J. Ferguson, and R. E. Bright, were then admitted into the supreme Order of capitular Masonry by the M.E.Z., and it is but bare justice to Companion Hosgood to say that the ceremony was rendered by him and his able officers in a most admirable and impressive manner, indeed the proficiency shown cannot be surpassed.

Votes of thanks were then unanimously and heartily accorded to Comp. George Kenning, who presented the chapter with a superb Bible and complete set of books ; to Comp. Caney for an elegant solid silver trowel ; and to Comp. Long, for a handsomely emblazoned scroll.

The chapter having been closed with the usual solemnities, the companions proceeded to the banquet hall, where, after "the feast of reason and the flow of soul," substantial creature comforts were provided to recruit the physical man. Toasts in honour of the candidates, the M.E.Z., the visitors, officers, &c., followed the usual formal observances ; and when the hour for departure arrived, all separated with a thorough conviction that in the Victoria Chapter they had not laboured in vain, or wasted their strength for nought.

## MASONIC GATHERING AT SKIBBEREEN.

On Thursday last week the Brethren of Lodge 15 gave a supper to Bros. J. Waters and John Evans, on the eve of their departure from Skibbereen. The The former has for many years been manager of Messrs. Grant & Co's, establishment here, which position he filled with much credit to himself and satisfaction to the publie, by whom his departure is much felt. Mr. Evans has not been so long in our midst, his first visit to Skibbereen being to erect the Gas Works. But short though his stay has been, he too was fortunate in gaining the good wishes and respect of all classes. As Masons, both these gentlemen were all that the Craft could desire, and by whom their absence will long be felt. The The chair was occupied by Bro. C. Clerke, and the vice-chair by Bro. J. F. Levis. After the usual Masonic and loyal toasts were disposed of the chairman gave the toast of the evening in suitable language, expressing his sorrow at losing their excellent member, sentiments which were fully endorsed by the brethren.

Mr. Waters, in reply said,

Worshipful Sir,—Accept my very sincere thanks for the very kind manner in which you have proposed my health, and you, brethren, for the hearty and kind manner with which you have received it. I have sometimes heard speakers say that such and such moments were the happiest of their lives, and that their feelings so overcame them that their tongues refused to utter the thought and feeling of their hearts I do assure you, worshipful sir, and dear brethren, such is my case to night. Words of mine cannot convey the feeling of my heart for the flattering but unmerited eulogium, which you, worshipful sir, have passed on me, and which the brethren have endorsed by their hearty approval of every sentence as it fell from the Master's lips. I trust I shall so conduct myself towards my fellow men as to merit the approbation of all good men and worthy Masons. It is with feelings of much regret that I am about to sever the tie which has for so long a time subsisted between us as friends, but, in doing so, I have the consolation that Masons are bound by a tie that cannot be broken, for whenever you find a member of our Order there you find a brother. Since I joined your most honourable society of free and accepted Masons, you, brethren, have exemplified in your conduct towards me one of the first great principles of our most noble Order—brotherly love. You, sir, have expressed yourself in words of hope and encouragement for my success in my new sphere of duties. I can quite reciprocate such kind words and wishes. Nothing will give me greater pleasure than to hear of the prosperity of my friends in Skibbereen, and of the brethren of Lodge 15 in particular, wherever my lot in after life may be. I shall always look back with pleasure to the years I spent among you. If, in the order of Divine Providence, we are never again permitted to meet in a Masonic Lodge, I sincerely trust and pray that we shall all live such lives that, when the last summons from our Great Master shall sound in our ears, we shall be found ready to enter the Grand Lodge above, when parting shall be no more.

Mr. EVANS, in a short but appropriate speech, warmly thanked the brethren for the great kindness he had received at their hands, and assured them that his parent Lodge would ever be looked back on by him with feelings of true affection.

After several other toasts the meeting separated about eleven o'clock.

## PROCEEDINGS OF THE TWO GRAND LODGES OF ENGLAND IN RATIFICATION OF THE UNION, 1813.

*Grand Assembly of Freemasons, for the Union of the two Grand Lodges of England, on St. John's Day, 27th December,* 1813.

*(Continued.)*

The cornucopia, the wine, and oil, were in like manner presented to the Grand Masters, who, according to ancient rite, poured forth corn, wine, and oil, on the said Ark, saying—"As we pour forth corn, wine, and oil on this Ark of the Masonic Covenant, may the bountiful hand of Heaven ever supply this United Kingdom with abundance of corn, wine, and oil ; with all the necessaries and comforts of life. And may He dispose our hearts to be grateful for all His gifts !" And the Assembly said, "Amen."

The Grand Officers then resumed their places.

A letter was read from the R.W. Brother Laurie, Grand Secretary of the Grand Lodge of Scotland, transmitting Resolutions of that Grand Lodge in answer to the letter of the M.W. the Grand Master of the two Grand Lodges, announcing to them the happy event of the Union and requesting them to appoint a deputation agreeably to Art IV. of the Act of Union. And it was ordered that these Resolutions be inserted on the minutes of this day.

A letter was also read from the W. Brother W. F. Graham, Dep. G. Secretary of the Grand Lodge of Ireland, transmitting Resolutions of that Grand Lodge, in answer to a similar communication from their Royal Highnesses the two Grand Masters of the respective Fraternities in England. It was ordered that these Resolutions be entered on the minutes of this day. In consequence of its having been found impracticable from the shortness of the notice for the sister Grand Lodges to send deputations to this Assembly, according to the urgent request of the two Fraternities, conferences had been held with all the most distinguished Grand Officers and enlightened Masons resident in and near London, in order to establish perfect agreement upon all the essential points of Masonry, according to the Ancient Traditions and general practice of the Craft.

The members of the Lodge of Reconciliation, accompanied by the Most Worshipful His Excellency Count De Lagardje, Grand Master of the first Lodge of Freemasons in the North, the Most Worshipful Brother Dr. Van Hees, of the Grand Lodge of Hamburgh, and other distinguished Masons, withdrew to an adjoining apartment, where, being congregated and tiled, the result of all the previous conferences was made known.

The members of the Lodge of Reconciliation, and distinguished visitors, on their return, proceeded slowly up the centre in double file ; and as they appreached the two Grand Masters they opened, and the Grand Visitors advanced, when His Excellenry the Grand Master of the First Lodge of the North, audibly pronounced that the forms settled and agreed on by the Lodge of Reconciliation were pure and correct.

This being declared, the same was recognised as the forms to be alone observed and practised in the United Granc Lodge, and all the Lodges dependant thereon, unttl time shall be no more.

The Holy Bible spread open, with the square and compass thereon, was lard on the Ark of the Covenant, and the two Grand Chaplains approached the same. The recognized obligation was then pronounced aloud by the Rev. Dr. Hemming, one of the Masters of the Lodge of Reconciliation, the whole Fraternity repeat the same, with joined hands, and declaring—"By this solemn obligation we vow to abide, and the regulations of Ancient Freemasonry now recognizod strictly to observe."

The Assembly then proceeded to constitute one Grand Lodge, in order to which the Grand Masters, Deputy Grand Masters, Grand Wardens, and other acting Grand Officers of both Fraternities, divested themselves of their insignia, and Past Grand Officers took the chairs ; viz., the R.W. Past Deputy Grand Master Perry in the chair as Deputy Grand Master ; the R.W. Robert Gill, as Senior Grand Warden ; and the R.W. James Deans, as Junior Grand Warden.

His Royal Highness the Duke of Kent, then in an eloquent address, in which he stated that the great view with which he had taken upon himself the important office of Grand Master of the Ancient Fraternity, as declared at the time, was to facilitate the important object of the Union which had been that day so happily concluded. And now it was his intention to propose his illustrious and dear relative to be the Grand Master of the United Grand Lodge, for which high office he was in every respect so eminently qualified. Ae therefore proposed His Royal Highness the Duke of Sussex to be Grand Master of the United Grand Lodge of Ancient Freemasons of England for the year ensuing. This was seconded by the R.W. the Hon. Washington Shirley, and being put to the vote, was unanimously carried in the affirmative, with masonic honours.

*(To be Continued.)*

THE ANCIENT BRITONS.—Those numerous writers who represent the brave Ancient Britons as being totally without roads of any kind, are evidently in error. The cannibals who, according to recent researches in ancient sepulchres by industrious antiquaries like the Rev. William Greenwell of Durham, appear, at some remote period, to have inhabited our country, previous to what has been hitherto regarded as the Aborigines, and who have had, in the course of nature, been forced to give place to a superior race called Celts, themselves doomed to give place to a still superior race, may possibly have been in that deplorable condition. But a people who understood so well how to fortify their fords, that the strong stakes they had driven into the bed of the Thames remained for many centuries; and whose enduring earthworks still show how every mountain top in Britain had been chosen as their "coigne of vantage;" whose courage in war struck the veteran Roman legions with surprise, and whose skill in riding their small hardy horses and dexterity in driving their scythe-armed chariots would be now viewed with admiration in any circus in Europe; whose careful casting of many metal articles, of both use and ornament, as well as the construction of their vehicles, show considerable mechanical ability and artistic skill ; whose knowledge of agriculture extended to the cultivation and garnering of corn, and to the use of marl as a manure; and whose Bardo-Druidical system of religion, if we may form any notion of it by the Historical Triads of the Cymry (the numbers three and seven being apparently, from remotest ages, dear to superstitution), was a higher and a holier thing than much that yet passes current among men as sacred ;—that such a people, I say, should have possessed no rude roads even, to enable them to pass with ease through their interminable forests, is no article of *my* historical creed, and I can only express my surprise that it should form any portion of my belief of so many other authors.—*The History of the Stockton and Darlington Railway, by* Bro. George Markham Tweddell, F.S.A. Scot. and Newc., &c.

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## DRUMBO CHURCH ERECTION FUND, ONTARIO, CANADA.

AN examination of the official papers set forth below will sufficiently explain, and, I venture to think, justify, my bringing to the notice of my fellow-churchmen the object which I have at heart in visiting England at this time.

The Mission of which I have the charge, situated at Princeton, in the diocese of Huron, covers a very large area, and is, at present, provided with but one church—a provision utterly inadequate to supply the spiritual wants of the district.

This church, a very small one (being but 30 by 60), I was enabled to build by the proceeds obtained from lectures delivered by me, and appeals made by sermons and other agencies, supplemented by free gifts of sand, stone, and other material, most liberally contributed by the members of the mission, who gave, in addition, their personal services, both in digging the foundations and bringing to the site the whole of the material required—a distance, in some cases, of twelve miles.

Before leaving Princeton I had the great consolation of seeing this church (St. Paul's) free from debt, and consecrated to the service of Almighty God.

My present object is to provide a *second church* for Drumbo, the northern portion of my mission, *distant about seven miles* from St. Paul's Church, Princeton.

In this district are many settlers, mostly emigrants from Great Britain, who are very anxious to have the great blessing of a place of worship in their midst, and who, although too poor to help much financially, are both ready and willing to contribute, as their neighbours in Princeton have done, in labour and material.

The amount required for this good end is but trifling, £1,200 to £1,500 being amply sufficient (with the labour and material given) to provide a suitable church and mission-house; and I appeal with all confidence to God's stewards of wealth in England who are happy in the full enjoyment of all Christian privileges, to extend to their fellow churchmen for whom I plead, the blessings so liberally poured out upon themselves.

BRO. HENRY BARTLETT,
(Incumbent Princeton, Canada), Senior Curate (pro tem) St. George the Martyr, Southwark.

March 17th, 1869.

*From His Grace the Archbishop of Canterbury.*

"I have examined the papers of the Rev. Mr. Bartlett which seem to me to be quite correct

(Signed) "A. C. CANTUAR.

"Lambeth Palace, February 27th, 1869."

*From the Lord Bishop of Huron.*

"The Rev. Henry Bartlett has been, since his ordination Missionary at Princeton, in the Diocese of Huron. Within the limits of his extensive Mission, the village of Drumbo is situated. Mr. Bartlett is desirous to erect a church in this village, and, the people being very poor, he is under the necessity of seeking assistance from Christian friends for that object. He is going to England to visit his friends, and he hopes to be able to interest some of those to whom the Lord has committed the stewardship of the goods of this world, to aid him in the good work which he has in hand. I would recommend this cause to the liberal assistance of members of the church.

(Signed) "BENJAMIN HURON

"See House, London, Canada, July 10th, 1868."

*From the Ven. Archdeacon Utterton, Commissary of the Diocese of Winchester.*

"The Rev. H. Bartlett, of Princeton, Upper Canada, appears to be well accredited, and I shall rejoice to hear that he has been successful in his endeavours to raise funds for the erection of a church at Drumbo.

(Signed) "J. S. UTTERTON, Archdeacon of Surrey.

"Farnham, August 21st, 1868."

*The "Society for Promoting Christian Knowledge,"*

At its Monthly Meeting, held December 1st, 1868, made, at the suggestion of the Standing Committee, a grant of £25 towards the above object, on the condition that the residue be raised.

The undermentioned gentlemen have kindly consented to receive contributions towards the "Drumbo Church Erection Fund," and an acknowledgement of all subscriptions received will be forwarded to the *Times*, by the Lord Bishop of Huron, immediately after my return to Canada (D.V.) in June next.:—

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[Br. Henry Bartlett, G. Orator of Canada, stands well with the Order there, comes fully accredited, and highly recommended, therefore, the object of appeal being a very deserving one, we hope the brethren will support the Rev. Brother with liberal contributions.—ED. *F.*]

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REGISTERED FOR TRANSMISSION ABROAD.

No. 10.] SATURDAY, MAY 15, 1869. [PRICE 2D.

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## ROYAL ARCH MASONRY.

BY THE SON OF SALATHIEL.

*(Continued.)*

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Such were the wonderful manifestations of the Divine Presence with which it pleased the Almighty to favour the patriarchs of old, and as they were thus assured of the guardianship and protection of Jehovah, so are we taught by a due commemoration and observance of those ancient signs, that the servants of God in every age are canopied by celestial mercy and power. In endeavouring to trace the traditional outlines of the history of Royal Arch Masonry, we shall strictly keep in view its scriptural character, as whatever differences of opinion may exist as to its antiquity as a Masonic degree, few, we apprehend, will deny its claims as a splendid sequel to the historical and legendary associations of the Craft degrees.

Upon the model of King Solomon's Temple were constructed, we are informed, nearly all those wondrous palaces and temples of the ancient world of which such magnificent remains exist even to the present day, and it is well known that in every subsequent attempt to rebuild the Temple itself, the architects and masons employed strove to emulate the glories of the former structure.

Scarcely had the wise son of David been gathered to his fathers, when the people of Israel forsook the altars of the true and living God to worship at the unhallowed shrines of the heathen nations—when, as God, by the prophet Isaiah, complains, "They forsook the fountain of living waters, and hewed out for themselves cisterns, broken cisterns that could hold no water;" and they were justly punished for their wicked apostacy and blind idolatry. It is very remarkable, and is a strong proof of the depravity of human nature, that the Hebrews, for whom when in Egypt God wrought by the hand of Moses a series of the most astonishing miracles — to whom He displayed from Mount Sinai "the divine majesty of His glory, and the excellence of His magnificence"; and who had heard the Almighty speaking with an audible voice out of the midst of the fire—a people who had the radiant Shechinah, the visible symbol of His presence, constantly before them, and whose prophets enjoyed direct communion with Jehovah—that favoured men like these should have debased themselves by idolatry, almost transcends the power of belief, but for the innumerable instances of their perverse and rebellious spirit which are related in the sacred scriptures.

After trying the patience and long-suffering of God for many ages, during which, however, they were visited at intervals with divine chastisement —by sword, famine and pestilence—the Most High declared, through the prophet Jeremiah, that He would give them up into the hands of their enemies; that their city and temple should be destroyed by fire, and the remnant of their nation carried into captivity by the King of Babylon for the space of seventy years; which prediction was verified in the eleventh year of Zedekiah, king of Judah, when Nebuchadnezzar, king of Babylon, conquered Jerusalem, and after having plundered the Temple of all its holy vessels and utensils, he committed the sacred edifice to the flames, and razed the city to the foundations, carrying away as captives nearly the whole population, except a few of the servile race who were left to till the ground. After the deaths of Jeremiah and Ezekiel, God raised up Daniel to be the prophet and instructor of His disobedient but now repentant people. Daniel and his friends, whose faith had been so severely tested in that fiery trial from which they were so signally delivered by the Most High, eventually became the trusted servants of the King of Babylon, who raised them to the chief offices in his dominions, by which means they were enabled to alleviate the sorrows of their less fortunate countrymen.

Belshazzar, who succeeded to the throne after the death of his father, having profanely used the sacred vessels of the Temple at an impious feast given to his courtiers, had a supernatural vision which none of the Chaldean seers could interpret, and fear and awe sat upon the brow of the haughty king, who at length sent for the inspired Daniel to expound the mysterious characters on the wall. Daniel informed the king that the writing foreboded the loss of his kingdom and life, and it came to pass that in the very same night he was slain, and Darius, the Mede, accompanied by Cyrus, his nephew, obtained possession of the kingdom.

Daniel continued as high in favour with Darius as under the former dynasty, and when, after the death of Darius, Cyrus succeeded to the sole government of the empire, Daniel having a favourable opportunity showed to the king the prophecy of Isaiah, wherein Cyrus is described by name more than 200 years before his birth, and the circumstances of the taking of Babylon and the restoration of the Jews are foretold with marvellous minuteness and accuracy. The following is part of the prophecy: "Thus saith the Lord to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and THE GATES SHALL NOT BE SHUT. I will go before thee, and make the crooked places straight; I will break in pieces the gates of brass, and cut in sunder the bars of iron; and I will give the treasures of darkness, and hidden riches of secret places, that thou mayst know that I, the Lord which call thee by thy name, am the God of Israel, for Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me. I am the Lord, and there is none else, there is no God beside me; I girded thee, though thou hast not known me; that they may know, from the rising of the sun and from the west, that there is none beside me. I am the Lord, and there is none else. I form the light and create darkness. I have raised him

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up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of Hosts." It is recorded in ancient history that when Cyrus, after turning the the course of the Euphrates, entered the bed of the river and came to the city gates, he found them wide open, the Babylonians having neglected to close them during the riotous proceedings of their great festival.

We must now refer to Josephus, the Jewish historian, for a continuation of this history (see "Antiquities," book ii. chapter 1). "In the first year of the reign of Cyrus, which was the seventieth from the day that our people were removed out of their own land into Babylon, God commiserated the captivity and calamity of these poor people, according as He had foretold to them by Jeremiah the prophet, before the destruction of the city, that after they had served Nebuchadnezzar and his posterity, and after they had undergone that servitude seventy years, He would restore them again to the land of their fathers, and they should build their temple, and enjoy their ancient prosperity. And these things God did afford them, for He stirred up the mind of Cyrus, and made him write thus throughout all Asia."

*(To be continued.)*

## NOTES BY A NOVICE.

### THE EPHEMERAL AND THE ETERNAL.

The silence was broken by the monotonous sound of hammering nails, as if they were working away at a coffin, and the effect was most lugubrious. Presently a voice exclaimed,

"Let the Amalekite hear the fate of Sisera, Captain of the Host of Jabin, King of Canaan."

Whereupon one of the Nails began to read the fourth chapter of Judges, in which Sisera's tragical end is recorded.

When the reading was over, the voice (which was that of the Grand Master, Bro. Benjamin Cranford, a worthy shoemaker) again smote my ear with the lively words,

"Amalekite, prepare for death—the fate of Sisera, who died by a nail must be thine, for presuming to speak in our presence without permission."

I was then jerked off the bench and ordered to kneel, when one of the brethren said to the Grand Master,

"Great Grand Master, spare his life, and he will not offend again."

"On one condition," rejoined the G.M., "let him swear never to divulge the mysteries of the Holy Order of Nails, and consent to bear our mark on his forehead as a warning of his doom should he violate the laws of the Order."

Of course I willingly consented to this, and swore never to reveal the secrets of the Order under the penalty of being served out like Sisera, the Captain of the Host, &c. The G.M. then said,

"Let him be marked on the forehead;" when one of the brethren placed a nail to my temples, while the G.M. called out,

"Bring me a hammer!"

I expected to be severely hurt at least, but to my surprise he gave the nail a very gentle tap, just sufficient to knock me back, which, as I was kneeling, it was not difficult to do, while the brethren shouted,

"He has hit the nail on the head."

I was then raised from the floor and rapidly conducted into the ante-room, where my conductor removed the mask and asked me "How I liked the Holy Order of Nails?"

I was afterwards admitted into the lodge-room, and informed that the secret words were, "He has hit the nail on the head," and the sign was to bring the hand down in front as if about to strike with a hammer; and this is all I remember about the famous Order of Nails, of which you may rest assured I had seen and heard quite enough.

*(To be continued.)*

A series of afternoon costume recitals from Shakspeare's plays have lately been given at St. George's Hall, Langham-place. The various characters were very ably sustained by Miss Bouverie, late of the Theatre Royal Haymarket; Misses Lavine and Blanch Wilton, Mr. Ryder, the celebrated tragedian of the Theatre Royal Drury Lane; Messrs. Gaston, Murray, and Weaver. At the conclusion of each selection they received well-merited rounds of applause from crowded and fashionable audiences. Bro. A. Nimmo has the entire management of these excellent performances.

## PAPERS ON MASONRY.

By A LEWIS.

### VII.—MASONRY & THE NUMBER SEVEN.

"And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle."—*Apocalypse* i. 12, 13.

The greatest materialists as well as the most profound theologians of all ages have joined in glorifying mathematics, founded as it is upon number and form, as the most exalted of all pursuits, either as science, art, or doctrine, into which the human mind can venture to inquire; while to us of later times it has proved alike a social advantage and an intellectual charm. In numbers and their corelations we can, if we choose to do so, lose ourselves as mystics; by numbers, as statesmen, we can regulate political economy and the well-being of mankind; and through numbers—which, in their essence, may be defined as proportionate relations—we can arrive at some faint idea of the solemnity existing, by permission of T.G.A.O.T.U., throughout nature in a perfect harmony—a spheral music intelligible to those who choose to incline their ear.

All numbers, with their series and multiples, have an interest to thoughtful men, but none rings with more charming melody and inspiring hope than the number seven.

It is, to use technical language, "of the third parity, the crown;" it bows to one other series of numbers only, of which indeed, it is part. I allude to the number ten, with which all operations can be performed from the inherent nature and practical capacity of the signs.

As, however, I am not at the number ten, and desire to be practically useful in these papers rather than oracularly wise, I will proceed to the consideration of this perfect, because indivisible, number in another light. Nor do I intend to encumber the pages of THE FREEMASON with elaborate catalogues of the applications hitherto made of this number, only mentioning the most important. It would need many diagrams to carry out the universality of the number, and it must be reserved for another time and place.

It is enough to say that all Masons—by which I purpose to include men instructed in universal symbolism—bow, with unfeigned respect to the number seven. There is a Master Mason (1) to control, a Senior and Junior Warden (2, 3) to provide for labor and refreshment, a Senior and Junior Deacon (4, 5) to reply and conduct, and an Inner Guard and Tyler (6, 7) to introduce and warn. These offices are plain and indisputable. Other offices in a lodge, such as Secretary, Treasurer, Organist, and Orator (or Chaplain), are adventitious aids not contemplated in the original plan. Of course modern society, not recognising anything without a partition of duties, perceives the necessity of this hierarchy of government; but it has always been within the power and discretion of the Master for the time being to ordain who shall bear these select and honourable burthens. I doubt whether, in one sense, the office of Treasurer should not be within his function, but that is a matter of convenience, and also marks the late origin of Masonry as it now stands. I only argue that the first seven are inherent in the nature of things, and are irremovable landmarks. They date from "Operative" Masonry, while the other offices are produced by the effect of social changes, and date from a comparatively immediate period. Practically, the first seven are *all* the officers requisite, and they wonderfully and aptly illustrate the continuity of Freemasonry.

There are, however, (without recurring to the consideration of the High Degrees, a subject on which I am desirous of advancing some opinions), many interesting results to be derived from a contemplation of the number seven. In the motto of this paper I have endeavoured to make my readers turn to a very solemn question indeed, and I will endeavour, with all my strength, to convince others of the vitality existing in this said number seven, with its central point.

It will readily be conceded that Masonry, with its wonderful spirit of charity, would be a nonentity, and, forsooth, an impossibility, if it did not busy itself with the social, intellectual and moral advancement of man. It was instilled, we may say, so to speak, into all mankind at the beginning of his intellectual enlightenment, and has suffered only at the hands of the "men of Belial." Apollyon stands always in the path, and if we do not smite him, he will assuredly smite us.

But the placid planets continue to revolve and remind us of our path of duty; they, immutable as that Being who placed them in their orbs, tell us that we are as everlasting as they. They inspire us with hope, and the galaxy of stars rejoice in the perception of universal love and care If we are frail, so we are bid to fight for our own redemption, by having confidence in T.G.A.O.T.U. If we err we have those ever-shining witnesses of His glory to inspire us with ideas far transcending those of poets.

Well, then, are we to cast aside as worthless those meditations of the Immortals who have preceded us? For one, I say *never!* Should we not rather try, with all our might, to understand as much as we can of the mysteries of numbers. Therefore, I may safely look at the scale of the number seven, and seek to deduce from it for the common benefit a common lesson.

It will not be doubted, after the eloquent vindication of his fame by Mr. Morley, that Henry Cornelius Agrippa Von Nettesheim was one of the foremost spirits of his time. A life of singular misfortune, enlivened only by constant and close application to study, was his portion on this earth; but if the duty of a reflective man be to mirror the inner spirit of his era, then Agrippa fearlessly and truly did his duty. He also accumulated much of the symbolic lore which had preceded him, and which, misunderstood and vilified by the mass of mankind, has come down to our times under the name of magic. In his celebrated "Three Books of Occult Philosophy," Agrippa furnishes the world with tables and illustrations of the meaning of numbers from unity onwards, and though some of the analogies are fanciful, and perhaps a little too recondite, to the symbolical student they afford much valuable information. I have therefore ventured to copy the following for the benefit of my readers, as the work is very scarce:—

THE SCALE OF THE NUMBER SEVEN.

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| | Aser Eheie | Gabriel | Michael | Raphael | Camael | Zadkiel | Zaphkiel | Samael | Anarita |
| | Hauliel | The Moon | Mercury | The Sun | Mars | Jupiter | Saturn | | |
| The name of God with seven letters. | | | | | | | | | |
| Seven Angels which stand in the presence of God. | | | | | | | | | |
| Seven Planets. | | | | | | | | | |
| Seven Birds. | The Dove | The Owl | The Stork | The Swan | The Vulture | The Eagle | The Lapwing | | |
| Seven Fish. | The Mallus | The Seacat | The Mullet | The Seacalf | The Pike | The Dolphin | The Cuttle Fish | | |
| Seven Animals. | The Goat | The Cat | The Ape | The Lion | The Wolf | The Hart | The Mole | | |
| Seven Metals. | Copper | Silver | Quicksilver | Gold | Iron | Tin | Lead | | |
| Seven Stones. | The Emerald | Crystal | The Agate | The Carbuncle | The Diamond | The Sapphire | The Onyx | | |
| Seven members. | The members | The left foot | The left hand | The heart | The right hand | The head | The right foot | | |
| Seven orifices. | The left nostril | The left eye | The mouth | The right eye | " right nostril | The left ear | The right ear | | |
| The 7 habitations of infernals described by Rabbi Joseph of Castille, in "The Garden of Nuts." | The clay of Death | The depth of the Earth | Perdition | The pit of destruction | The shadow of Death | The gates of Death | Hell | | |
| | | | | | | | | | In the Original World.... |
| | | | | | | | | | In the Intelligible World |
| | | | | | | | | | In the Celestial World .. |
| | | | | | | | | | In the Elementary World |
| | | | | | | | | | In the Lesser World—Man |
| | | | | | | | | | In the Infernal World .. |

I can only beg my readers to ponder well the profound symbolism contained in the above table. Compare it with the mythology of the ancient world, and much will become clear which is at present a riddle. The hieroglyphics of Egypt and Assyria contain images founded upon tables such as these, and although there may not be, as perhaps might be argued by some, any immediate reference to modern Masonry, there is unquestionably an occult relation to the ancient mysteries of the world of antiquity in the series. The motto taken from the Apocalyse at the head of this paper is, I am disposed to think, connected with this antique symbolical series, and refers to the common centre point—God in the eternal and immutable world, man in his finite and fleeting state of existence. Thus, even from the dreams of occult philosophy we may obtain analogies well worth thinking carefully upon, even at this late period of human history. He that is able to receive it, let him receive it. The macrocosm and microcosm are indissolubly bound together, and the one is but the faint adumbration of the other and Eternal Essence.

CRYPTONYMUS.

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## CONSECRATION OF THE GOLDEN RULE LODGE, No. 1261.

The consecration of the "Golden Rule" Lodge took place on the 6th inst., at the Great Western Hotel, Paddington. There was a numerous and influential attendance of brethren, of whom the following is a list:—Brothers Henry Muggeridge, Frederick Bigg, P.M.; John Sunley, A. G. Sharpe, J. J. Harris, E. Addis, S. Cornish, D. Newsham, A. Williams, R. Cross, *M.D.*, G. Beaman, *M.D.*, William Smith, P.G.S.; E. H. Fennell, 969; J. H. Cox, 49; Newton Jennings, W.M. 452; S. Pidcock, 90; P. Matthews, 569; W. Birdseye, 715; C. Wycke, 715; C. Jenkins, 27; A. Partridge, 22; P. Gowland, 569; C. A. Long, 136; M. Wolfsky, 286; H. Birdseye, 715; C. Collard, 190; W. Jones, *M.D.*, 704; E. Patten, P.G.S.B.; J. Emmens, P.G.Purst.; Fred. Adlard, P.M.; T. P. Griffin, W.M. 20; J. Hervey, G.S.; W. E. Storier, 715; J. Gale, 715; J. Miles, S.W. 49; C. Moutrie, P.M. 11; Chas. E. Thompson, 1, 158, 177.

The following is a copy of the programme supplied to the brethren for the occasion:—

The Brethren assemble at half-past three p.m, and form in procession, the juniors first, headed by the Director of the Ceremonies.
The Presiding Officer takes the Chair, and appoints the Wardens, *pro. tem.*
The Lodge is duly opened in the Three Degrees.
The Chaplain offers up Prayer.
Solemn Music.
The Grand Secretary addresses the Presiding Officer, who desires him to read the Petition and Warrant.
The Presiding Officer inquires if the Brethren approve of the Officers named in the Warrant.
The Presiding Officer (Bro. Henry Muggeridge) will deliver an oration.
Anthem—"Behold! how pleasant and how good."—*St. Stephen.*
The Grand Secretary presents the New Master to the Presiding Officer, who places him on his left, the Brethren of the New Lodge arrange themselves on each side of the Lodge Board.
The first portion of the "Dedication Prayer."
All.—Chant, "So mote it be."
Sanctus, "Glory be to Thee, O Lord."
All the Brethren turn to the East, when the Presiding Officer gives the Invocation.
All.—Chant, "So mote it be."
The Lodge Board is uncovered, and three Past Masters carry Corn, Wine, and Oil three times round the Lodge, during Solemn Music, "Glory be to God on high."
All.—Chant, "So mote it be."
The Chaplain takes the Censer three times round the Lodge during Solemn Music.
The second portion of the "Dedication Prayer."
All.—Chant, "So mote it be."
The Presiding Officer "Dedicates" the Lodge.
All.—Chant, "So mote it be."
The Presiding Officer "Constitutes" the Lodge.
All.—Chant, "So mote it be."
Anthem, "The spacious firmament on high."—*Haydn.*
Installation.

Shortly after the appointed time the business commenced, and the programme was gone through, Bro. Muggeridge impressively delivering an oration (we understand composed by himself), to which the brethren paid great attention. Bro. Jennings, assisted by professional brethren, ably conducted the musical arrangements, and everything passed off with *éclat*. When Bro. Egless had been installed in the chair of K.S., according to ancient custom, he was greeted with the customary salutations, and proceeded to appoint and invest his officers for the year:—Dr. Beaman, Treasurer; Fred. Bigg, P.M., Secretary; John Sunley, S.W.; A. G. Sharpe, J.W.; J. Harris, S.D.; P. H. Cornish, J.D.; A. H. Williams, G.G.; the other offices were for the present left open.

Bro. BEAMAN, in returning thanks to the W.M. and brethren, for having that evening elected him their treasurer for the year, said he felt grateful to them for the honour conferred upon him, and it would be his constant endeavour to promote the harmony of the lodge, and do his duty faithfully and well. (Hear, hear.)

The W.M., who upon rising for the first time was applauded, proposed that a vote of thanks be given to Bro. H. Muggeridge, P.M., &c., for the very able and excellent manner in which he had performed the duties of consecration and installation that evening. They were all ready to expect what they should hear, for they knew him so well, and knew his capabilities, and had he not done it so well he would have fallen short of his usual excellence. (Hear, hear.) He (the W.M.) could assure them it was with great gratification to himself he had been put into the chair that evening to preside over them by his respected friend, Bro. Muggeridge, who had been his chief preceptor, and to whom he owed his knowledge of the Craft, and which knowledge had given him a desire to become a good Mason and a better man. (Hear, hear.) He had therefore, as he had already stated, very much pleasure in proposing "That a vote of thanks be given to Bro. Muggeridge for the excellent manner in which he had performed the duties of Consecrating and Installing Master, and that the same be recorded on the minutes of the lodge."

The S.W. seconded the motion, which was put by the J.W., and carried unanimously.

Bro. MUGGERIDGE returned thanks for the compliment paid him, and said if he had given satisfaction he was very pleased, and fully repaid for any trouble he might have been put to.

Five propositions were received of gentlemen desirous of being initiated, and several joining members were proposed, and the lodge, after the usual enquiries of the W.M., was closed with solemn prayer. The meeting then adjourned.

[Subsequently several speeches were delivered, but as our representative was not honoured with an invitation we are unable to give a report of them.]

The fittings, jewels, books, &c., were made by Bro. George Kenning, of Little Britain, from the designs of Bro. Eglese, the W.M.

## PRESENTATION TO BRO. WM. COOKE, P.M. ST. JAMES'S LODGE, HALIFAX.

At the weekly Instruction Meeting of this Lodge, held on Tuesday evening, the 4th inst., an interesting feature of the evening's proceedings was the presentation of a testimonial to Bro. William Cooke, P.M., who for the last six years has filled the office of Secretary to the above Lodge, acted as Scribe E. to the Chapter of Regularity, and as Secretary to the Fearnley Lodge of Mark Masters, No. 58.

In the absence of the W.M., Bro. R. Lord, who was confined to bed through an accident, the chair was occupied by Bro. Ibberson, S.W.

After the usual loyal and masonic toasts had been given, that of the Right Hon. the Earl de Grey and Ripon, R.W.P.G.M., of W. York; Bro. Bentley Shaw, W.D.P.G.M.; and the P.G. Officers, being responded to by Bro. R. R. Nelson, P.D.P.G.M., and P.G. Sec.

The CHAIRMAN rose and said they now came to the toast of the evening, which was the health of their esteemed member, Bro. W. Cooke. After alluding to the satisfactory way in which Bro. Cooke had discharged the duties of his office, both as secretary and as a Past Master, he said the brethren were so well aware of Bro. Cooke's merits, that he could say little but what they already knew. He had, therefore, great pleasure, in addition to proposing his health, of presenting Bro. Cooke, on behalf of the members of St. James's Lodge, with a handsome English lever watch and gold Albert, and hoped he might long be spared to render further services to the Craft.

The following inscription was engraved on the watch:—

"Presented to Bro. WILLIAM COOKE, P.M., Lodge of St. James's, 448, in recognition of past services; April, 1869."

Comp. NORMANTON, Z., Chapter of Regularity, on behalf of the Companions of that chapter, then presented Comp. Cooke with an elegant gold P.Z. jewel, and, in doing so, expressed the delight it afforded him in being able that evening to take part in paying a tribute of respect to Comp. Cooke. He also mentioned the peculiar pleasure he experienced, when W.M. of 448, in signing the first voting paper as a vice-president of the Boys' School, as it was through Comp. Cooke's advocacy of the benefits of that noble institution, which caused the brethren to subscribe to place the W.M. in that proud position. Having read the inscription on the jewel—

"Presented to Comp. WILLIAM COOKE, P.Z. of No. 448, as a token of respect for past services; April, 1869,"

he then placed it on the breast, with the wish that he might have health to attend many future meetings of the chapter.

Bro. BATES, P.M., in the absence of the W.M., Bro. John Stott, then presented Bro. Cooke, on behalf of the members of the Fearnley Lodge of Mark Masters, with the collar jewel of a Past Grand Senior Overseer of the Grand Lodge of Mark Masters for England and Wales. He stated that he had noticed Bro. Cooke from his initiation into Freemasonry, and found him always anxious to make progress in the knowledge of the Craft; and so convinced was he of this, that, when elected W.M. of No. 448, he at once promoted Bro. Cooke from J.D. to S.W., and had never had cause to regret the choice he made, and from that time Bro. Cooke's progress in Masonry had been steady but certain. The inscription on this jewel was as follows:—

"Presented to Bro. WILLIAM COOKE, P.M., Fearnley Lodge No. 58, and P.G.S.O., as a token of respect for past services; Halifax, April, 1869."

Previous to Bro. Cooke's reply, the train being nearly due, the health of "The Visitors" was given from the chair, which was responded to by Bro. T. ALEXANDER of the Masonic Life and Fire Association, and Bro. FREDERICK SCHOFIELD, of the Caledonian Lodge, No. 392, Edinburgh.

Bro. COOKE then rose to thank the brethren, and was received with considerable applause. Having stated his regret at being unable to express his gratitude in a manner which the occasion deserved, he went on to say that from his initiation Masonry had been his "hobby," and when men have a hobby, be it what it may, they generally devote plenty of time in the practice of it. He had been privileged with a deal of spare time, and he did not consider he should have been doing his duty as a Mason had he neglected to avail himself of the opportunity thus presented to him, and endeavour to obtain a general knowledge of the Craft. He had received the utmost kindness from an old Freemason at Keighley, Bro. Thomas Brown, P.M. (now 56 years a Mason, and whom he should have liked, had he known earlier, to have seen present that evening to witness the reward of one of his pupils), and he should always be ready to give, with the same freedom it had been given to him, anything that he knew concerning the mysteries of our ancient Craft, not to the members of No. 448 alone, but to the members of any other lodge who were desirous of instruction. After again thanking the brethren for the great kindness shown to him on this as on former occasions, he said he could not sit down without proposing to them a toast, and that was the health of the "W.M. and Officers of No. 448." He regretted the absence of the W.M. that evening—a circumstance which they all regretted—as it was from a cause over which he had no control. He had observed, with the greatest pleasure, the W.M. reviving the former weekly instruction meetings, as it was from them so much benefit was derived by the younger members of the Lodge. If the W.M. continued during his term of office in the way he had begun, he (Bro. Cooke) believed the members of the Lodge would have no cause to regret the choice made at the last election.

Bro. IBBERSON, S.W., Bro. LUPTON, J. W., and Bro. Dr. DOLAN, I.G., having replied, the remainder of the evening was spent in a social and convivial manner.

MACDONALD LODGE OF IMPROVEMENT, No. 1216.—The Fifteen Sections will be worked in the above Lodge, at the Head Quarters of the First Surrey Rifle Volunteers, Brunswick-road, Camberwell, on Wednesday, May 19th, 1869. Bro. J. Stevens, P.M., P.Z., 720, S.W. 1216, will preside. The Lodge will be opened at half-past six o'clock precisely.

THE SOCIAL BUCKS' PHILANTHROPIC SOCIETY.—This Society held a meeting at Bro. Swainston's, the Three Bucks' Tavern, corner of Old Jewry, Gresham-street, on Saturday last. Bro. Stroud, Vice-president of the Society, in the unavoidable absence of Bro. Thos. Beard, President, occupied the chair, and was faced by Bro. Swainston, the Treasurer. There were also present Bro. John Emmens, Past Grand Pursuivant, Past Master of the Old and New Concord Lodges, and Secretary of the Society; Bro. James Hill; Bro. Maynard; Bro. Charles R. Sloman (author, &c.); Bro. Chaddock; Bro. John Hill; Bro. Nicholson, of the Concord Lodge; J. W. Duperè; Bro. Robinson; Bro. Arthur McNamara; Bro. Chas. E. Thompson, &c. This charitable Society was formed some few years ago for the purpose of supplying the poor in the winter time with bread and coals, and can now boast of the patronage of the Rt. Hon. the Lord Mayor, Mr. Under-Sheriff Roche (member of the Metropolitan Board of Works), and several barristers, solicitors, &c., and since its establishment has done a great deal of good. Bro. John Emmens, the Secretary, read the minutes of the former meeting, which were confirmed; and after the transaction of some routine business, the brethren adjourned to a dinner served in excellent style by Bro. Swainston, and after the cloth was drawn several toasts were given and responded to. Bro. Hill, in proposing the health of the Chairman, spoke in felicitous terms of his urbanity and general kindness of disposition. It was a toast they would all do honour to, for he was sure they all respected him as much as he (Bro. Hill) did, and, indeed, he did not think he (Bro. Stroud) had an enemy in the world. (Hear, hear.) Bro. Stroud returned thanks and said he was very much obliged to Bro. Hill for his good opinion, and as long as he was connected with it he should do all he could to promote the interests of the Society. Some songs were sung by Bro. Sloman, and the brethren adjourned at an early hour. We were indebted on this, as on many former occasions, to the courtesy of Bro. John Emmens, the Secretary, who takes great interest in promoting the comfort of the brethren as well as the laudable objects of the Society.

AN OLD MASON.—Mr. Wright, said to be one of the oldest Masons in Canada, died at Montreal on Wednesday last. He was born in Halifax, N.S., on the 2nd August, 1804, and died on the 4th instant. He was therefore in his 65th year. He became a member of the Masonic fraternity in 1834, at Quebec, and was Master of many different lodges both in the ancient capital and Montreal. He it was who started the benevolent system in Quebec in connection with Masonry. He was for over thirty-six years in the Adjutant-General's office, where for many years he held the position of Chief Clerk. For the last three years he has been placed upon the retired list with an allowance. There is an older Mason in our own town than was Mr Wright at the time of his death.—W. F. McCulloch, Esq., of the Grange, having been initiated as an apprentice Mason on April 12th, 1832, at Caen, Normandy, France. We may add that our respected townsman is not only among the oldest, but the highest and most accomplished Masons in Canada.—*Beacon*, Canada West, March 26.

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# Reports of Masonic Meetings.

## THE CRAFT.

### METROPOLITAN.

*Egyptian Lodge, No.* 27.—This excellent working lodge met on Thursday, the 6th inst., at Anderton's Hotel, Fleet-street,. The W.M. Bro. W. H. Libbis, having taken the chair, supported by P.M.'s B. Todd, Buss, Payne, Berri, D. H. Jacobs, and Tomlinson. The minutes of the former lodge having been read and confirmed, Bro. C. H. Walter having answered the usual questions retired, and was duly passed to the degree of a F.C., in a very impressive manner. There being no other business before the lodge, it was closed in due form until October next. The brethren then sat down to a very sumptuous banquet, provided by Bro. Clemow. After the usual toasts, Bro. Farnfield, P.A.G.S. and Sec. to the R.M. Benevolent Institutions, returned thanks for the Grand Officers and the Masonic Charities. The visitors were Bros. Long, W.M. 435; Hickey, W.M. 534; Stokes, J.D. 861; G. Dudley, 93; and Geo. Tedder. The W.M. in proposing the health of the P.M.'s, stated how delighted he, as well as the brethren present were, to see Bro. Todd, P.M. and Treasurer, on that occasion, being his first appearance since his severe indisposition. Bro. Todd rising met with an enthusiastic reception, said he felt equally pleased that the G.A. of T.U. had spared him, and hoped to have their wishes fulfilled in being spared, and trusted he would ever remember with gratitude, their good and kind wishes. The P.M.'s present severally returned thanks. There was some excellent harmony from Bro. Skidmore, Dawson, Stokes, D. H. Jacobs, P.M. (who was in excellent voice), G. Tedder and Cook. After spending a very delightful evening, the brethren separated in peace and harmony.

### PROVINCIAL.

LEICESTER.—*St. John's Lodge, No.* 279. — A regular monthly meeting of this lodge was held at the Freemasons' Hall, Halford-street, on Wednesday the 5th inst.; the W.M., Bro. Kelly, D.P.G.M., in the chair. All the officers, except the I.G., were in their places, and twenty-five brethren were present. Among the visitors were the Rev. Bro. N. Haycroft, *D.D.*, of the Universal Lodge, No. 181; and the W.M., S. and J.W., and other brethren, of the John of Gaunt Lodge, No. 523. After the preliminary business had been transacted, Bros. J. Wright, Smith, Pegg, Widdowson, Astill, and Skevington passed a satisfactory examination as F.C.'s, after which they retired, and, the lodge having been opened in the third degree, they were severally raised to the sublime degeee of M.M. The impressive effect of the ceremony was greatly increased by the full musical service, as arranged by Bros. C. Johnson and Dr. Hopkins, being performed, Bro. Crow, the talented Organist and Secretary of the lodge, presiding at the instrument. The ceremony of passing six candidates to the second degree was postponed until a future day, a lodge of emergency being arranged to be held for the purpose. After being at work from 6.30 p.m., the lodge was finally closed, and the brethren adjourned to refreshment at 9.30, and spent a short time very pleasantly.

COLCHESTER.—*United Lodge, No.* 697.—An adjourned meeting of this lodge took place at the George Hotel, Colchester, on Monday, April 26th. Present: Bros. Newman, W.M.; Rix, S.W. *pro. tem.*; Bigley, J.W. *pro. tem.*; Ray, Sec.; Calthorpe, S.D.; Eustace, J.D.; Gill, J.G.; J. S. Smith, P.M., 325; Woodland; and O'Malley. Visitors: The Prov. Grand Master, Bro. R. J. Bagshaw; Bros. Mathews, P.M., P.G., I.G.; Carr, Prov. Grand Sec.; Rev. F. B. Sheppard, W.M. 276; W. Spalding, Sec. 114. The lodge was opened in due form in the first degree, and the summons convening the meeting read. The Prov. Grand Master was then introduced by Bro. P. Mathews, and received with the usual honours. The minutes of the last two regular meetings were then read and afterwards confirmed. The brethren having met for the installation of the W.M., all those below the degree of Master Mason were requested to withdraw, and Bro. J. G. Trenman was then duly installed, and received an excellent address from Bro. Mathews, highly complimenting him upon having been chosen a second year to fill the office of W.M. The W.M. was then saluted with the usual honours. The lodge was then closed to second degree, and again saluted; and afterwards to the first, when the E.A. were admitted and the brethren again saluted the W.M. The W.M. next appointed his officers, and they were severally invested by Bro. P. Matthews with an appropriate address. The officers appointed were: Bro. George H. Ray, as S.W.; J. S. Smith, P.M. 325 (J.C.), J.W.; W. Calthorpe, S.D.; T. Eustace, J.D.; W. Gill, I.G.; Witten, Tyler; Rix, Treasurer; Ray, Sec., *pro. tem.* Proposed by Bro. Ray, seconded by Bro. Trenman, that a vote of thanks be given to Bro. P. Matthews, for attending the United Lodge as Installing Master. Bro. Matthews briefly responded, and thanked the brethren for the kind reception given not only to him, but the Prov. Grand Master, Secretary, and the other visitors. The Prov. Grand Master and Secretary briefly addressed the brethren. Proposed by Bro. Ray, seconded by Bro. Captain J. S. Smith, P.M., 325, that Captain Sadler and Lieutenant Gray be permitted to enter their names as joining members of the United Lodge. Proposed by Bro. Gill, seconded by Bro. Ray, that Sergeant J. Fenn, 41st Regiment, be allowed to enter his name as a candidate for initiation. The lodge was then closed, and the brethren afterwards sat down to a superb banquet, provided by Bro. Guiver in his usual first-class style.

MONKWEARMOUTH, DURHAM.—*Williamson Lodge, No.* 949.—The ceremony of installing the W.M. and officers for the ensuing twelve months took place on the 3rd of May, Brother W. Adamson, P.M., officiating as Installing Master. Bro. John Tillman, P.P.G.S. of W., was installed W.M., and he appointed and invested the following brethren, viz.:—John Trewhitt, P.G.R., I.P.M.; Robert Hudson, S.W.; W. Liddell, P.G. St., J.W.; R. W. Halfnight, P.M. and P.P.G.P., Treasurer; Charles Bell, Secretary; William Bryans, P.P.G. St., S.D.; J. H. Smith, J.D.; Walter Scott, I.G.; W. M. Laws, P.M. and P.G., Tyler; J. H. Marrison, D.C.; J. H. Coates and J. H. Sanderson, Stewards; Thomas Atkinson and C. F. Austin, Auditors; and J. H. Sanderson, O. Amongst others present were Bros. Cook, P.M.; Maddison, P.M.; Wade, P.G.D.C., W.M. of St. John's, 80, and Saugster, P.M. and and P.P.G.P.; John Potts, P.M, Phœnix, 94, P.G.J.D.; Lord, W.M. of the Palatine, 97; Levy, P.M. and P.P.G.J.W. Reed, W.M.; and R. Candlish, P.M.; of the Fawcett Lodge, Seaham. At the annual festival, which was held in the evening, about 60 sat down, and did ample justice to Bro. Richardson's excellent dinner, and the evening was spent in the usual harmonious manner.

### IRELAND.

BELFAST.—*Hiram's Lodge, No.* 97.—The regular monthly meeting of this lodge was held on Friday evening, 7th inst., in the Masonic Hall, Donegall-place, the W.M., Bro. McKenna, presiding. The lodge being opened in the E.A. degree, Mr. William Elliott Roberts, who proved fully prepared, received the degree of E.A. from Bro. Mooney. The election of officers was then proceeded with, the following brethren being elected:—Thomas Simpson, W.M.; Wm. Kerry, S.W.; W. White, J.W.; W. Murphy, Secretary; F. Henderson, Treasurer; W. McGladdery, I.G.; Jno. Hampton, S.D.; James Maxwell, J.D.; Hugh M'Cormick and W. Graham, Stewards. No other business being before the lodge, it was closed in due form. The brethren then adjourned to the refreshment board, where the usual toasts were duly honoured.

## MARK MASONRY.

IPSWICH.—*Albert Victor Lodge, No.* 70 *of M.M.*, which meets quarterly, held their usual lodge 26th April, when three brethren belonging to lodges in the province were advanced. We find it is in contemplation to apply for a warrant to hold a M.M. Lodge in a neighbouring town, the Albert Victor being the only lodge in the province of Suffolk.

## ORDERS OF CHIVALRY.

### KNIGHTS TEMPLAR.

IPSWICH.—*Royal Plantagenet Encampment.*—This Conclave having been called to the field of Encampment at their usual place of meeting, on Ascension Day, for the installation of officers for the ensuing year, who were elected at the last regular meeting, on the 19th April. After the usual preliminary business, Sir Kt. Henry Thomas, P.E.C. and Grand Standard-bearer, in an appropriate speech, presented the newly-elected E.C., Sir Kt. Francis Barnard Jennings, to the Installing Commander, Sir Kt. Sanderson, D.P.G. Com. for Suffolk, who in his usual excellent manner performed the ceremony. The Knights having been marshalled, a procession was formed, and Sir Kt. Jennings saluted in due form. The E.C. then appointed and invested his officers, and having thanked the Knights and Companions for the confidence they had reposed in him, by unanimously placing him at head-quarters in the East, the D.P.G.C. for and on behalf of the Provincial Grand Commander, Sir Kt. N. G. Philips, presented to the Encampment a very handsome baton, for the use of the E.C. Sir Kt. Jennings upon receiving the baton expressed the great pleasure he felt in being the first E.C. to wield the same, and that he should be wanting in his duty if he did not at once propose that the thanks of the Royal Plantagenet Encampment be voted to the P.G.C., for his very beautiful present, and that such vote be recorded on the minutes. The same having been seconded by the 1st Captain, was carried unanimously. There being no further business before the Encampment, it was closed in ancient form.

## INSTALLATION MEETING OF MACDONALD LODGE, No. 1216.

The first annual Meeting of this lodge was held at the lodge-rooms, Head-quarters of the 1st Surrey Rifle Volunteers, Camberwell, on Wednesday evening, the 5th inst., and was exceedingly well-attended. The representatives of several corps, both regular and volunteer, were present, and their varied uniforms with the Masonic regalia of their several ranks in the Craft, contributed, together with the handsome appointments of the lodge, to form a most perfect and imposing *ensemble*. The Brethren present were:—Bros. Major A. L. Irvine, W.M.; James Stevens, P.M. and S.W.; P. de Keyser, J.W.; Dr. Eugene Cronin, Treas.; J. J. Curtis, Sec.; Ensign F. T. Dubois. S.D.; S. H. Wagstaffe, J.D.; G. H. N. Bridges, D.C.; G. Waterall, Steward; also Bros. T. Meggy, P.M., Jas. Vickers, P.M., J. H. Hastie, J. A. Patton, M. S. Larlham, H. Puckle, H. Francis, H Rassam (late prisoner in Abyssinia), T. W. Carnell, A. Fletcher, W. J. Messinger, D. Fourdrinier, A. Kethro, C. Phare, G. England, jun., W. A. Willis, C. Fountain, W. H. Thomas, J. Allen, R. Plews, H. Hammond, &c.; also visiting brethren, Henry Bridges, P.G.S.B., D.P.G.M., Somerset; J. C. Fourdrinier, P.G.J.W. North Wales, and P.M. of 2, 755, 1113, &c.; Major E. D. Smith, H.M. 95th Foot; S. Rosenthal, P.M. 92, 435, &c.; S. Poynter, P.M. 902; C. Hammerton, 254; J. J. Wilkinson, 176; F. Sanderman, 478; W. F. Brandreth, 357; J. Weaver, S.W. 862; C. Harris, 167; C. P. Stevens, 870; R. Coghlan, 176; C. Hampton, 179; F. W. Bryant, &c., &c.

This being the Installation Meeting, and the highly-respected W.M. Bro. Major Major Irvine, having, at the earnest solicitation of his Wardens and the unanimous voice of the brethren, consented to serve the office for another year, the lodge was opened by Bro. Stevens P.M, the Senior Warden, in the several degrees, and prepared for the reception of the W.M. and Master elect; on whose arrival, for the due instruction of the newly-initiated brethren, and in accordance with the desire of all present, Bro. Stevens performed the Ceremony of Installation in full detail, and according to ancient custom, most impressively reciting the concluding addresses.

The W.M. reinvested his former officers, with the addition of Bros. Waterall, H. Puckle, and W. J. Messenger, to offices not previously filled up.

The report of the audit committee, which had been printed and sent to all members with a financial statement, was taken as read, and being of a most satisfactory character was unanimously received and adopted. We were favoured with a copy of this report, and its perusal gave us much pleasure, for through it we learnt that this fine lodge has been established on a firm basis, has had a first year of unparalleled prosperity, and has before it prospects of a most brilliant career. Commencing with eleven members as founders, it now numbers 49, of whom 23 are initiates and 16 joining members, and these are all members of the corps with which the lodge is connected. The lodge possesses furniture and appointments of a most *recherché* character and of great value, the principal portion of which have been donated by the individual members. Great ingenuity and taste have been displayed by the several donors to make the aggregate collection of gifts unique, and the result is perfect. With all our experience of lodges we know of none so thoroughly approaching perfection, whether in regard to appointments or, which is of more consequence, working, than the "Macdonald." We were also pleased to observe by the report that the Masonic charities had not been forgotten, stewards having either represented, or being about to represent, the lodge at each festival, and funds having been voted for life governorships.

After the adoption of the report, Bro. RASSAM (late of Abyssinia) proposed his former comrade in captivity, Dr. Henri Blanc, for initiation at the ensuing meeting (June 2nd), when a strong muster of the lodge may be anticipated. Bros. Major E. D. Smith, H.M. 95th Foot; Henry Bridges, P.G.S.B. and D.P.G.M., Somerset; and F. W. Bryant, were proposed as joining members.

Bro. STEVENS, S.W., then presented, for Bro. Larlham and himself, three very handsome gavels made from portions of the wreck of H.M.S. Ferret, and which those Brethren had secured during the storm at Dover on Easter Monday last. Each gavel, bearing its appropriate emblem, is engraved with a record of the event, and together these implements will form an heirloom in the lodge which we trust will interest future generations of Masons.

The gift was accepted with cordial thanks.

The lodge was then closed, and the brethren adjourned to the large mess-room forming part of the head-quarters of the corps, where, under the arrangements of Bro. F. Gordon, of Crosby Hall, Bishopsgate, whose manager, Mr. Zoller, is butler to the corps, they partook of a banquet the only possible defect in which was the redundancy of service. The *menu* comprised every delicacy of the season, and the viands being served *a la Russe*,

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their full enjoyment by all was ensured. The loving cups, of which there were several, the tables being decorated with many of the superb silver tankards won by the marksmen who are members of the lodge, having circulated, the W.M. proposed the various toasts according to the handsome programme set before each brother present, the proceedings being varied by appropriate songs and accompaniments, under the direction of Bro. Weaver. "The Sovereign of the Realm, and the Sovereign of the Craft," having been duly remembered, the W.M. proposed the toast of "The Deputy Grand Master and past and present Grand Officers," to which

Bro. HENRY BRIDGES, P.G.S.B., D.P.G.M., Somerset, responded, expressing his great gratification at all he had heard and witnessed that evening, the best evidence of the sincerity of his remarks being given by his desire, although resident far distant from the metropolis, to associate himself with the Macdonald Lodge as a joining member. This he would certainly not do but that, both in the progress made by his nephew, newly initiated into Masonry, and already by merit advanced to office, and in the efficient manner in which the whole proceedings of the lodge were carried out, he felt assured that the genuine tenets and principles of Freemasonry were well understood and thoroughly practised by those who had the conduct and government of the lodge. He should therefore probably have many opportunities for observing the progress of the lodge with which he hoped to be connected as a member, and in the best interests of which he could not fail to be much concerned. On behalf of other grand officers present, and himself, he begged to return thanks for the toast so heartily accorded.

The W.M. proposed the initiates and joining members for the past half year, which was responded to in a very able manner by the latest initiate, Bro. CHARLES FOUNTAIN.

The W.M. then called the attention of the members of the lodge to the next toast, "The Visiting Brethren," and in very forcible language expressed the great gratification which it at all times gave the lodge to have the opportunity to welcome those who felt interested in its progress, or desired to see its working. During the past year, he said, many Masons of high standing in the Craft, had supported him by their valued presence; and he trusted that during the ensuing year he might have the pleasure to welcome very many more. On this occasion, he found on his right and on his left, members of the Craft of exalted rank and held in high estimation, not only for their social position and courteous demeanour, but chiefly for their Masonic ability. He was pleased to say that several of these brethren had privately expressed their opinions to him in respect of the lodge, and, being themselves well-skilled Masons, he felt the value of such opinions; and the praise they bestowed became, therefore, a still stronger incentive to increased efforts. So highly was this lodge thought of by the visitors present, that three of their number had expressed their desire to become joining members—a circumstance which spoke for itself in favour of the lodge, and he hoped that at an early date he should have the pleasure to address the D.P.G.M. for Somerset, Bro. Bridges; Bro. Major E. D. Smith; and Bro. Bryant, not as visitors, as now, but as members of the lodge. Meanwhile, he hoped the lodge would render them, in conjunction with the other esteemed visitors present, that honour which was their due; and, expressing his personal gratitude to them for the support they had given, and bidding them one and all a most hearty welcome, he desired that the brethren of the Macdonald Lodge, should, by the heartiness of their manner in drinking to this toast, endorse all he had said. He proposed "The Health of the Visiting Brethren," coupled with the name of Bro. J. C. Fourdrinier, P.G.J.W. for North Wales. (It is almost needless to say that the W.M.'s request was complied with in a most enthusiastic manner.)

Bro. C. J FOURDRINIER, in responding, expressed on behalf of his brother visitors and himself his unbounded delight in observing the true Masonic spirit which appeared to be infused into every detail connected with the "Macdonald Lodge." He felt himself at a loss to give full expression to all he thought, for he feared that the praise he could not do otherwise than bestow would appear excess of flattery, and that should be avoided. He could not, however, resist saying that during six and thirty years of active Masonry, he had never seen anything nearly approaching perfect order and perfect working as he had on this occasion. For this they might take an old man's word, given seriously and sincerely. The labour in the lodge, and the refreshment after, left nothing to be desired, and he could but hope, that the progress already made might continue. He asked his brother visitors to join with him in drinking "Prosperity to the Macdonald Lodge," a request with which they heartily complied.

Bro. THOS. MEGGY, P.M. and Grand Steward, said: Brethren, I have now, in my position as acting Past Master of this lodge, to call your attention to a toast which I am certain will be most cordially received by you. During the past year you have been presided over by a Brother, whose qualifications are such, both in respect of position and ability, as can leave nothing to be desired. Under his genial sway the success of the lodge during the first year of its establishment has been beyond our very utmost expectations, and there is considerable promise that this success may be further continued. Your Wardens, having the welfare of the lodge more at heart than their own personal ambition, have counselled us to continue the Mastership of the Past year for yet another, and our unanimous vote has been in accordance with that counsel. For my part I can but express my belief that the re-appointment of our W.M. has been well-deserved, and I have therefore considerable pleasure in proposing his health on this occasion, both as the first P.M., and the present W.M. of the lodge. Worshipful Master, I take this opportunity to discharge a pleasing duty entrusted to me by the members of your lodge, and to confer on you that distinction which you have so ably earned. This jewel will, I trust, be considered by you an evidence of the great esteem they entertain for you, and which I fear I have but feebly expressed. If a consciousness of its having been well-deserved will add to its worth, you may fairly entertain that emotion within the breast which we trust this emblem of merit may adorn for many years to come. Brethren, I propose to you "The health of Bro. Major A. L. Irvine, our Worshipful Master." (The toast was drank with acclamation.)

The WORSHIPFUL MASTER, in returning thanks, expressed his deep sense of the honour conferred upon him by his re-appointment, and urged upon the members a continuance of those efforts which had resulted in the perfect establishment of the "Macdonald Lodge" Its repute was even now, when only one year of its existence had passed away, of no small moment, and he was certain that each succeeding year would increase it. He entertained a high regard for all the willing service which had been rendered by the members generally, and could not let this opportunity pass by without placing on record the self-denial of his brother wardens and officers in sacrificing their own advancement to higher positions under the conviction that the best interests of the lodge generally would thereby be best promoted. His senior warden, who had originated the lodge, waived that position to which the founders would have named him in the charter,—had solicited his acceptance of the Master's office during the first year, and had again repeated his desire, supported by the members, that he should continue the office for a further period. But that he felt convinced the brethren were of opinion that his continuance would strengthen the position of the lodge, he could not have consented to impede the advancement of officers according to usual rota. He thanked them sincerely for the confidence reposed in him, and also for the testimony of satisfaction with his endeavours hitherto which he now had the gratification to wear; and he assured his brethren that no efforts should be wanting on his part to uphold the dignity and promote the honour and reputation of his lodge.

The W.M. then proposed "The health of Bro. James Stevens, P.M. and S.W., the Installing Master." To the observations which had already fallen from him he desired, in proposing this toast, to add his personal testimony to the energy and zeal of that brother, to whose continued attention to the arrangements for both labour and refreshment much of the success attained must be attributed. Bro. Stevens was, fortunately for the lodge, able to devote a little more time than his (the W.M.'s) engagements would permit him to give, and at all times he had been enabled to rely upon the ready thoughtfulness and willing assistance of his S.W. in respect of all matters which required previous arrangement. He had now to speak of Bro. Stevens in another capacity, that of Installing Master, and he could but refer all present to the evidence given in the lodge of his extreme efficiency in the performance of that lengthy ceremony, an efficiency which, although the task had been then undertaken by that brother for the first time, had called forth the eulogium of many old Past Masters present as being perfect in all respects, and a complete testimony of Masonic ability. For his services on this occasion especially, as well as in regard to his assistance at all other times, he called upon the brethren to the health of Bro. Stevens with all Masonic honours.

Bro. STEVENS, in a brief speech, returned thanks for the honour conferred, expressing his sincere desire for the continued prosperity of the lodge, and his satisfaction that whatever abilities he might have, or assistance he had rendered, should meet with so much appreciation from those with whom he was associated.

The W.M. then proposed "The health of the Officers of the Lodge," making special mention of each, and eulogising their several efforts to promote the harmony and good order of the lodge.

Bro. P. DE KEYSER, J.W., on behalf of the officers, replied, endorsing the best wishes of the previous speakers on behalf of the lodge.

The several toasts of "The Macdonald Lodge of Improvement," "The Masonic Charities," and "All poor and distressed Brethren," were given and responded to in speeches which, owing to the lateness of the hour, were necessarily brief; and after the interchange of mutual congratulations upon the success of the meeting, and the great interest which had been manifested in the proceedings throughout, the brethren separated fully carrying out the sentiments of our Masonic refrain, "Happy to meet, sorry to part, happy to meet again."

## LONDON GUARANTEE AND ACCIDENT COMPANY.

We observe with pleasure that a company has been formed specially for the transaction of "Guarantee" and "Accident" business, branches of insurance which are not only the safest but the most remunerative in their working and results. From the high character of the directors, and the energy of Mr. Laughton Anderson, the secretary, we anticipate a great success for the new company. The field of operations is most extensive, and requires only energy and perseverance to bear ample fruit. From the Prospectus we gather "that one office, transacting Accident business only, has, after having accumulated a very large reserve fund, just divided among its shareholders, in respect of the year 1868 alone, no less than 50 per cent. on its original capital, and its shares are sought after at a premium of eight hundred per cent." This is certainly a most encouraging prospect for the shareholders of the "London Guarantee and Accident Company," whose offices are at 8A, Waterloo-place, Pall Mall, S.W.

PRESENTATION.—Mrs. D. Martin, wife of Past Master Martin, of Hibernia Lodge, Saint John's New Brunswick, F. & A.M., was, lately made the recipient of a handsome silver tea service, the gift of members of the Lodge. The presentation ceremonies were very pleasing. A delegation of about twelve of the members waited upon Mr. and Mrs. Martin, and were formally introduced by Past Master Mullin, who said that the object of their gathering was to present Mrs. Martin with the service in testimony of their appreciation of her husband's worth as a man, and particularly because of his efficient discharge of the duties of the Chair in Hibernia Lodge in the year that is past. The presentation was formally made by Mr. Johnston, the Master of the Lodge, and an address on parchment was read to Mr. Martin by Mr. W. J. Logan, the Senior Warden of the Lodge. An inscription on the service setting forth the object of the presentation, is engraved in Mr. Venning's best style. After the formal portion of the ceremony was over, the company were hospitably and happily entertained by Mr. and Mrs. Martin, and a most delightful evening sped rapidly away.—*St. John's Globe.*

PRESENTATION TO BRO. SPRATT.—On Wednesday night last a supper was given at the Rosemary Branch Tavern, Hoxton, by the members of the New Concord Lodge of Instruction, to present their worthy Secretary, Bro. Spratt, with a testimonial. Bro. J. Emmens, P.M., and Grand Officer, in the Chair, who was supported by the present W.M., J. Hart, P.M.; Boyce, P.M.; Main, P.M.; Peller Precepter; Bro. Capt. Taylor, and Bro. E. A. Masterman, of the Old Concord Lodge, 172; and about 40 others, including members of the Lodge referred to. The Chairman gave the customary loyal toasts, with those of the Earl of Zetland, Grand Master, Earl de Grey and Ripon, D.G. Master, and the rest of the Grand Officers; and then introduced the toast of the evening, viz., their Secretary, Bro. Spratt, which speech our limits preclude us giving *in extenso*; but it was throughout received with every demonstration of approval by the company. The Chairman especially referred to the many years Bro. Spratt had so assiduously attended to their interests, not missing a night's attendance, and during his secretaryship no less than £45 had been collected and distributed amongst the Masonic Charities, which for a Lodge of Instruction was highly creditable. He could assure Bro. Spratt that he was held in the highest esteem and respect by all, and he was sure that his brethren had cheerfully subscribed the token he now presented—a handsome gold watch, which he (the Chairman) trusted his worthy and excellent brother might live many years to regard as a token of the esteem of his brethren. Bro. Spratt returned thanks in a very grateful and earnest speech, and after the toasts to the Chairman, the W.M. of the New Concord Lodge, and Visiting Brethren had been given, the meeting closed, all having spent a very rational and agreeable evening, great credit being due to Bro. Gabb for the excellent manner in which he contributed towards the comfort of the brethren on this and many former occasions.

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## Answers to Correspondents.

T. C. J.—Your object being a very praiseworthy one, you cannot do better than make an appeal to the Craft for aid. Judging from experience, however, we think your chief reliance must be placed in the support of energetic brethren in your own province and neighbourhood.

We are sorry that pressure of matter obliges us to defer the continuation of Bro. Emra Holme's tale, and other interesting communications.


# The Freemason,

SATURDAY, MAY 15, 1869.

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## THE PATHS OF VIRTUE AND SCIENCE.

IT is a trite saying that the familiar sinks into the unheeded; hence it is that words pregnant with meaning, and full of the grandest significance, become, through the force of mere repetition, a monotone, a formalism, and a sham. All of us are more or less impressed with this truth, which is the child of experience; we can each bear testimony to its pernicious effects in the history of the human heart, which ever yearns after something new and strange, forgetting the potentiality which resides in the accumulated wisdom of ages.

It is not our province to define the nature of that virtue which all true Freemasons should cultivate; it is not for us to describe the transcendent lustre of that moral light which is the good man's guardian and guide; but in the belief that the primitive work of Freemasonry is greatly overlooked by the brethren at the present day, we will briefly consider the paths of science in which all Freemasons are invited and expected to tread. We are told by a great poet that "the proper study of mankind is man," but in thus acquiring a generic knowledge of our kind, let us not sink the individual in the species, but analyze our own hearts and learn the mysteries of our own being. Now, this is precisely the science of which we take less heed than of any other—it being the tendency of men's minds in the present generation to ignore all self-knowledge, and to cast themselves blindly upon the stream of events, guided by the floating straws which indicate the current; or, in other words, by the fantasies of the passing moment. Was Burke right when he said, "The age of chivalry is over," and must we indeed resign ourselves to the gradual effacement of all that is pure and noble, because the song of the troubadour has ceased, and the knightly lance is for ever laid "in rest?" No! The records of departed greatness still remain, and the glories of those mediæval centuries still haunt the souls of the world's unacknowledged legislators.

It is, unquestionably, the mission of Freemasonry, to nourish those lofty conceptions which have given birth to the imperishable sentiments of honour, of virtue, and of true religion; it is her mission to reveal to her children the wonders of that psychological science, whose operations, though unseen, are as marvellous as the greatest triumphs of the natural sciences. It is for her to interpose the rock of eternal truth to the torrent of rationalism, of positivism, and of infidelity.

No greater barrier can be erected against the inroads of materialistic philosophy than an institution like Freemasonry, which appeals to every human sympathy, brightens every human hope, and is identified with the cause of our common humanity; while, at the same time, it points with steady finger to the source of all light and power. It is true that the teachings of the Order are often misinterpreted, and oftener, through familiarity, lose their original importance; but it is time that Freemasons awoke to the necessity of studying the whole system of the Craft, not merely as an abstract symbolism, but as a tangible reality—not as a vulgar mystery, but as a mirror in which to read their own hearts, and as a volume in which to seek the solution of those doubts and difficulties which beset every earnest thinker.

To do this, we must ponder well the language of Freemasonry, and thoroughly comprehend its signification. The wealth of wisdom couched in its every phrase will then become apparent, like the revelation of a new and radiant world; and unless we thus follow our celestial guide, we cannot be said to walk in the paths of virtue and science.

## PAST MASTERS AS PRECEPTORS.

THE importance of the subject induces us again to urge upon all who value the well-being of the Craft how desirable it will be to strengthen the hands of those brethren who are labouring to effect an uniform system of working the Craft ceremonies. All old Masons, when appealed to, acknowledge the evils arising out of the present varying modes, but few seem inclined to help when a practicable remedy is suggested. If brethren who coincide with Bro. Stevens' views on the subject of "Past Masters as Preceptors," will signify their adhesion, by letter or otherwise, as speedily as possible, they will aid the good work and encourage those who may be able to attend the proposed Conference in the discussion of suitable remedial measures. Nothing will be accomplished without effort, earnestness, and perseverance.

## THE ROYAL MASONIC INSTITUTION FOR GIRLS.

The eighty-first Anniversary Festival of this Institution was held on Wednesday evening at the Freemasons' Hall, Great Queen-street, Lincoln's-Inn-fields. The Right Hon. the Lord Leigh, Right Worshipful Provincial Grand Master for Warwickshire, in the chair.

On the Friday previous it was arranged that his Lordship should visit the School at Battersea-rise, that day being appointed for the annual visit of the Stewards. His Lordship, however, was unable to be present, and his place was taken by Bro. Benjamin Head, P.G.D., and V.P. of the Institution. This yearly visit, which, although called "the Stewards' visit to the Institution," is really open to the whole Craft and the ladies of their families, is the most delightful of all the Masonic entertainments. Being held in that month of the year which is suggestive of youth and joyousness, and especially of feminine youth and joyousness, it does not compel the visitors to stay within doors, but gives them the opportunity of walking in the lovely grounds (which are part of the provision for the children's health) and enjoying a sight of herbiage and foliage so agreeable at all times to the London slave. Therefore, whenever the year, in its rolling, brings about the time for the Stewards' visit to the Girls' School, the attendance of visitors is sure to be large; and although the programme admits of very little change, however numerous may be the people who attend for the first time, the old faces are found there year after year, entering with the same zest into the entertainments provided, as if to them it were a perfect novelty. The reason for this, no doubt, is that, having seen the building from the laying of its first stone, and contributed largely towards the attainment of its present proportions, they look on it with just pride as a child of their own, which grows nearer to perfection every day.

The company assembled on that day numbered nearly 300, amongst whom were Bros. Benjn. Head, John M. Clabon, John Udall, H. Empson, W. Paas, Raynham W. Stewart, W. Farnfield, Wm. Winn, Geo. Cox, Edw. Cox, J. G. Chancellor, Dr. Barringer, A. J. Pritchard, Charles Lacy, John Hart, W.M. (No 813); James W. Avery, P.M. (No. 619); F. Binckes, E. H. Patten, P.G.S.B.; H. Muggeridge, W. H. Warr, A. H. Hewitt, H. J. Thompson, James Terry, P.M. (No. 228); S. C. Hadley, W.M. (No. 55); H. Dicketts, W.M. (No. 25); W. Young, P.G.S.B.; Joshua Nunn, G.S.B.; Frank Elmore, F. H. Ebsworth, Rev. C. Woodward, Chaplain; George King, W.M. (No. 172); F. Walters, P.M. (No. 73); J. H. Wynne, P.M. (No. 101); C. Marshall, P.M. (No. 22); Alfred Pratt, P.M. (No. 22); H. Thompson (No. 177); Chas. G. Thompson (No. 1158, 117); and Massey, W.M., Beadon Lodge.

The programme for the day was divided into five or six parts, and commenced with some pianoforte playing and part songs by thirty of the pupils. To these succeeded recitations by six of the little girls—E. Hutchinson, E. Henty, A. Winter, A. M. Dickens, F. Redgrave, and E. Redgrave,—and Lord Leigh afterwards distributed the following prizes to the fortunate winners:—Bro. William Paas's gold medal and Bro. W. Winn's Canonbury prize of three guineas, for general proficiency, to Edith G. Collis; the Institution silver medal and Bro. W. Winn's Canterbury prize of two guineas, for good conduct, to Ada Fanny Triggs; the Institution's prize, for passing in honours at the Cambridge Examination, and for passing at the same Examination, to E. G. Collis, A. F. Triggs, E. Redgrave, E. L. Winter, J. A. Rumblow, and E. G. Baxter; for French, to Florence Redgrave and Eliza Hutchinson; for music, to M. A. J. Stevens and M. Burditt; for writing and map drawing, to E. H. Stopher; for general usefulness, to F. M. Feast and E. H. Banks; for order and neatness, to E. S. Woolnough; for needlework, to E. Henderson and A. A. Smith; and for general proficiency, to Kate Tappolet, Eliza Clarke, and Lucy Caparn. Brother John M. Clabon's prize was awarded to H. A. M. Jordan and C. L. Dickens. A prize, the gift of Henry F. Bowker, Esq., for religious knowledgeas distinguished at the Cambridge examination, was given to Emily Redgrave and E. G. Collis; and Bro. P. H. E. Brette's, for French, to Ada Fanny Triggs. Other prizes for dictation were given by Bro. Raynham W. Stewart, to M. S. Gillard, M. F. Wood, H. Thorpe, and C. B. Fletcher; by Mrs. Peckett, for music, to E. Redgrave; by Mrs. Brette, for music, to E. S. Saunders; by Mrs. Crick, for elocution, to A. M. Dickens and A. G. Winter; by Bro. Joseph Starkey, for drawing, to E. G. Collis; and by W. Maitland, Esq., for calisthenics, to Ellen B. Henty.

The company then sat down to a meat tea, provided by the committee. The girls afterwards went through their calisthenic exercises, and dancing terminated the proceedings.

The festival took place under favourable auspices on Wednesday last, when there were present, amongst others: Bros. John Hervey, Grand Sec.; John Emmens, Past Grand Purst.; Peter Matthews, Hon. Dentist to the Institution, and P.M. and Treas. of the Fitzroy Lodge; Robt. J. Chappell, J.D. No. 7; Major Gen. Gore Munbee, St. Kew Lodge, 1,222; Moore, 1,155; Bolton, 169; W. Holland; John Udall; Rev. R. J. Simpson, Past Grand Chaplain; Stephen Blair; F. Binckes, Secretary of Boys' School; Rev J. Huyshe; H. Empson; Samuel Tomkins; Rev. C. Woodward; Fenn; Geo. Cox, P.G. Deacon; Bradford; G W. K. Potter; R. J. Spiers; D. Jacobs, P.M., 27; R. J. Chappell, J.D. 7; John Hart, W.M., 813; Benj. Head; W. H. Warr; W. Paas; R. M. Stewart, W.M., 12; Chas. Coote, P.M., 205; Hyde Pullen; Dr. Barringer, P.M., 154, Surgeon to the Institution; L. C. Hall, 10; Dr. F. E. Wilkinson, P.M., 181; F. H. Ebsworth, W.M., 1,178; James Ellis, L. Hirsch, 861; W. Billington, 871; C. Pawley, 33; J. Swain, 55; Driver; Thomas Meggy, Fitzroy Lodge; E. H. Patten, Sec. of the Institution; Crossley; R. W. Little, P.M., Rose of Denmark; Geo. Kenning, of THE FREEMASON; Buss, PM., 27; C. Jacques, Southern Star, 1,159; Pendlebury, P.M., 1,056; Henry Muggeridge, P. M., &c.; Harper; Boyce, P.M., 813; Crabb, 813; Captain Field, P.M., 569; J. Stevens, Domatic Lodge, 177; Dr. O'Connor; Massey, W.M., Beadon; F. Walters, P.M. of several lodges; Farnfield, P.M. and Sec. of Constitutional Lodge; G. Bolton, 147, P.M.; N. Wingfield, 169; H. Thompson, 177; W. Massey, W.M. Beadon; and Chas. E. Thompson, 1,158 and 177.

The cloth having been drawn, grace, "For these and all the mercies given," was sung by the professional singers, who were led by Bro. Ganz.

The PRESIDENT proposed the health of Her Majesty the Queen, he said: Brethren, the first toast I have to propose is always most enthusiastically received on all public occasions in this

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country, I therefore give you with all sincerity "The Health of Her Most Gracious Majesty the Queen, and long life to her." The Queen is loved by all her subjects, and I am quite sure by none more so than the Freemasons. She is a good Queen, and although she is not a supporter of the Girls' School, she is a liberal contributor to the Boys' Institution.

The National Anthem followed, the solo parts being sung by Madame Liebhart.

The next toast on the list was that of "Their Royal Highnesses the Prince and Princess of Wales, and the other members of the Royal Family." The President said the Prince of Wales appeared to take great interest in the charitable Institutions, and he hoped he would follow in the footsteps of his illustrious parent. He believed no subject had seen so much of the world as His Royal Highness. He had lately visited the Sultan of Egypt, where he had been received in a most magnificent manner (hear, hear,) and which they as Masons were glad to hear, because it tended to promote that fraternity of feeling which should exist between nations. (Hear, hear.) It was well-known that his brother-in-law was a Mason, and it had been whispered—he did not know how true it was—that His Royal Highness was a Mason, but if he was he would come forward and support the charities as his royal predecessors had done. This, as well as the former toast, was received with applause.

Duet, Miss Fanny Holland and Miss Fairman—"I know a Bank."

The CHAIRMAN said he had pleasure, very great pleasure, in proposing the next toast. It was first in regard to the Masonic toasts in the list, and it was one he was sure would meet with hearty approval at their hands. It was no less a toast than that of the "Health of the Right Hon the Earl of Zetland, M.W. Grand Master of Masons." Lord Zetland had now ruled over them for more than a quarter of a century, and during that time Freemasonry, and especially the charities, had flourished in a remarkable degree. He was glad to hear the subscriptions to the Zetland Commemoration were likely to amount to a large sum, and that his lordship had expressed a wish like a true Mason, that it should be devoted to some charitable object The other day he visited the Girls' School, and while speaking to the matron he mentioned the name of Lord Zetland and she said she hoped he might live to be Grand Master over the Freemasons for many years; and that, he was sure, was the wish of every brother present. (Hear, hear.) He gave them with great pleasure "The Health of the Rt. Hon. the Earl of Zetland, Patron and President of the Institution. (Loud cheers.) The toast was enthusiastically responded to.

The PRESIDENT proposed "The Right Worshipful the Deputy Grand Master, the Right Hon. the Earl de Grey and Ripon, and the rest of the Grand Officers, past and present."

The Rev. J. R. SIMPSON returned thanks on behalf of the Grand Officers past and present. He said he never had more pleasure in attending a Masonic gathering than he had on this occasion He alluded to the Zetland Commemoration Fund, and said he hoped it would amount to a very large sum.

The Rev J. HUTSHE proposed the health of the Chairman of the day, the Rt. Hon. Lord Leigh, with thanks for his attendance.

The NOBLE CHAIRMAN returned thanks for the too flattering manner in which his Right Worshipful Brother had spoken of him. He also thanked the brethren for the cordial manner in which they had received him. Nothing gave him greater pleasure than to promote Freemasonry—(hear, hear)—to its fullest extent; and therefore he had, in conjunction with the brethren of the Province of Warwickshire, undertaken to preside over the meeting that day. He then proceeded to the next toast, which was, "Success to the Royal Masonic Institution for Girls, and the healths of the Treasurer, Bro. S. Tomkins, and Bro. Benj. Bond Campbell, the late Treasurer for thirty years." He said they were very properly proud of their charitable institutions, and the Girls' School, whose anniversary they were met that day to celebrate, was most deserving of the support of every member of the Craft. About nine years ago, at the request of their able, courteous, and energetic Secretary, Bro. E. H. Patten, he had presided at their anniversary festival, and therefore he felt some reluctance again to take the chair this year, as he was afraid that the brethren of his own province would consider he was coming before them too often in asking them to again support him. He had filled the chair successively at the festivals for the three Masonic Institutions, and he thought to come again would be taxing their pockets too much; but when he remembered they had several Warwickshire children in the school who cost the Charity not less than £200 per year, and the Province of Warwickshire did not contribute more than a fourth of that sum, he could not refuse to again come forward and take the chair, if by his doing so he could in any way promote the interests of that great institution. He was glad to see so large a body of Warwickshire brethren present, as it bore testimony to him, as Provincial Grand Master, that he had not taken a false step. He would not then go into details as to the history of the school; but for the information of the brethren and the ladies who might not be aware of it, he would say that the school was established in 1788—81 years ago,—and that it was supported by voluntary subscriptions, with the exception of about £150 annually voted by the Grand Lodge, and during the time it had been established, children had been clothed and educated, and where they had no friends they were provided with situations suitable to their rank. Where they had friends they returned to them. The school was first established at St. George's Fields, but it had since been removed to a more airy and healthy situation, and yesterday he visited the school and when he saw the children's happy rosy faces there gathered together, it gave him peculiar satisfaction. In company with his esteemed friend Bro. Patten, the Secretary, he visited the school, and he could not help saying he never visited any public institution with more sincere pleasure. He heard the girls sing, play on the piano, and recite pieces, and beyond that, he saw them go through their drill under the direction of their skilled and esteemed mistress, Miss Davis (loud cheers), in a manner which would do credit even to the famed City of London Rifle Volunteers (looking at the members of the Hon. Artillery Company, who, besides the regalia of the Craft appeared in the uniform of the regiment). There were in the school 106 children, of whom 100 were placed there by election, and six by purchase. They were all clothed, educated, and trained in the performance of useful and domestic duties, and he could bear his testimony to the excellent manner in which the School was conducted by Miss Forward and the excellent mistress, Miss Davis, and he hoped they would long retain their services for the benefit of the Institution. He gave them with great sincerity, "Success to the Royal Masonic Institution for Girls," coupled with the names of Bros. Cabbell and Tomkins. (The toast was admirably received.)

Bro. TOMKINS returned thanks, and expressed his deep interest in the Institution.

Bro. PATTEN, the Secretary of the Institution, and P.G.S.B., then proceeded to read the list of subscriptions, and at the mention of the larger sums there was much applause.

The following are the principal items quoted:—Major-General Munbee, 7*l.* 10s.; John Donkin, 17*l.* 1s.; Major John Machen, D.P.G.M., Warwickshire, 117*l.* 12s., including Lord Leigh; Cooke, 22*l.*; J. Collins (same province); 4*l.* 4s.; Oxford, 113*l.* 19s.; Old King's Arms, 16*l.* 16s.; Jacob's Egyptian, 71*l.*; Universal Lodge, 63*l.* 10s.; a P.M. of the Bedford Lodge, 47*l.* 5s.; Perseverance, 47*l.* 5s.; Leigh Lodge, 15*l.* 15s.; Gibon Lodge, 75*l.* 12s.; John Hart, New Concord, 812, 30*l.*; Robert Burns, 40*l.*; Globe Lodge, 37*l.* 16s; Old Dundee Lodge, 33*l.* 12s.; St. John's Lodge, 26*l.* 5s.; Canonbury Lodge, 77*l.*; Regularity, 42*l.*; Albion Lodge, 22*l.* 1s.; Neptune Lodge, 53*l.* 6s.; F. Crowley, Saville Lodge, 10*l.* 10s.; Panmure, 74*l.*; Emulation, 30*l.* 9s.; Oak Lodge, 26*l.* 5s.; Old Union Lodge, 29*l.* 8s.; Gordon, 61*l.* 19s.; Victoria Rifles, 19*l.* 19s.; East Surrey of Concord, 40*l.* 15s.; Dorsetshire, 100*l.* 16s.; No. 6 Lodge, 30*l.* 9s.; C. D. Jackson, Fitzroy, 60*l.*; St. Albans, 29*l.* 13s.; Temple Lodge, 38*l.* 17s.; Province of Hants, 185*l.* 10s.; Finsbury Lodge, 52*l.* 10s.; Abbey Lodge, 10*l.* 10s.; British Lodge, 22*l.* 2s.; St. Andrew's Lodge, 60*l.* 8s.; Concord, 56*l.* 14s.; Shakespeare, 189*l.*; No. 43, 28*l.* 17s.; Union Lodge, 21*l.*; Cestrian Lodge, 10*l.* 10s.; No. 83, 51*l.* 11s. 6d.; Warden, 13*l.* 2s. 6d.; Eastern Star, 33*l.* 12s.; Godden, Macdonald, 12*l.* 12s.; No. 1, 72*l.*; Rectitude, 11*l.* 11s.; Dover, 7*l.* 17s. 6d.; Cadogan, 26*l.* 5s.; Constitutional, 46*l.* 4s.; Caveac Chapter, 46*l.*; Excelsior, 49*l.*; Rev. J. Grace, 5*l.* 5s.; Lawson, 56*l.* 14s.; Driver, 38*l.* 17s.; No. 10, 79*l.* 16s.; Tranquillity Lodge, 18*l.* 17s. 6d.; Rev. P. Smith, 169*l.* 18s.; Randall, St. Paul's, 68*l.*; T. J. Barnes, Doric, 105*l.*; Wise, 10*l.* 10s.; J. P. Platt, 26*l.* 5s.; W. G. Barnes, Grenadiers, 40*l.* 19s.; Stephen Wood, 13*l.* 17s. 6d.; Pershall, 11*l.* 6s.; H. Saunders, Royal York, Brighton, 66*l.* 3s.; Hassell, 20*l.*; Head (his 5th donation himself of 10*l.* 10s.), 77*l.*; Maybury Lodge, 52*l.* 10s.; Archer, 10*l.* 10s.; R. W. Stewart, 31*l.* 10s. The total amount is 4053*l.*, with 26 lists to come in.

Bro. Secretary PATTEN subsequently announced that he had had another ten guineas given to him. (Hear, hear.)

The NOBLE CHAIRMAN gave the next toast which was "The Provincial Grand Masters and Grand Officers, coupled with the name of Bro. Stephen Blair, Provincial Grand Master for East Lancashire, and for which Bro. Blair returned thanks.

Br. UDALL, P.G.D., proposed "The other Masonic Charities, and success to them." They were, the Masonic Institution for Boys, and the Masonic Benevolent Institution for aged Freemasons and their Widows—coupled with the names of Bro. Binckes and Farnfield to which Bro. Binckes responded.

The "Stewards" acknowledged by Bro. Head, and "the Ladies," brought an interesting evening to a close.

## Original Correspondence.

[The Editor is not responsible for the opinions expressed by Correspondents.]

### THE MASONIC CHARITIES.

*(To the Editor of the Freemason.)*

DEAR SIR AND BROTHER,—Under this heading a series of questions are strung together by your correspondent, "Quidnunc," in THE FREEMASON of the 1st inst., which appear to me to be couched in an unfair spirit towards Bro. Binckes, the secretary of the Boys' School. As one of the so-called "Governors" or general committee who voted the sums stated by "Quidnunc," permit me to say that Bro. Binckes' salary is not really increased, as he will now relinquish all claim to commission upon receiving £400 per annum, £200 of which is granted as a special gratuity for his unparalleled exertions to ensure the success of the last festival, and therefore there *is* a valid reason "why the other secretaries should not be placed in a similar position."

If Bro. Binckes were not allowed travelling expenses, many brethren in distant parts of the country would remain ignorant of the Boys' Institution, and the school would lose more pounds in this way than it will shillings by defraying necessary expenses. Hoping some better qualified brethren may answer "Quidnunc,"

I am, &c.,
SENEX.

*(To the Editor of the Freemason.)*

DEAR SIR AND BROTHER,—"Quidnunc" has sounded a trump which will reverberate through the length and breadth of the land.

Is it to be credited that the office expenses of our charities, whose normal income from the subscriptions of brethren is about £12,000 per annum, are to be increased, as hinted by "Quidnunc" in his 7th query, to something like £2000 per annum, or one-sixth of the gross sum received? Surely this cannot be, or else a moral blindness must have overspread the Craft.

I for one at once avow that I do not grudge Bro. Binckes one farthing of any amount awarded him in recognition of great and special services; but there the committee ought to have stopped. They have no right to saddle an institution just shaking off a load of debt with another permanent incubus, and if persisted in, their resolution will have a sad effect upon the school itself. This is an age of enquiry; and if a system cannot bear the light of discussion, too surely will it crumble into dust.

I know that strong expressions of dissatisfaction have been vented in reference to the recent proceedings; but finding that remonstrance is in vain, brethren will shrug their shoulders and say, "It can't be helped;" but their guineas will not be so readily forthcoming in future, until they are better satisfied with the disposal of the funds.

I am, yours fraternally,
ONE WHOSE GUINEAS ARE SCARCE.

### THISTLES LODGE, GLASGOW.

*(To the Editor of the Freemason.)*

DEAR SIR AND BROTHER,—My attention has been directed to an absurd notification of a supper in connection with the Glasgow Thistle Lodge, No. 87, as given at the bottom of the last column of the 4th page of your imprint of the 24th ult. The brethren who have so imposed upon your editorial vigilance and Masonic discernment are too well known in this province for their peculiar proclivities and love of discord, and doubtless their absence on the occasion referred to was conducive to that harmony for which, even in their capricious and gratuitous communication to you, they give the entertainment credit. Apparently they could not find an exponent of their malice in the local press, which courteously gave publicity to the event, so really they must be excused for skulking all the way to London for an innocent vehicle for their spleen. Let us in all charity forgive them, knowing they could not help it, for 'tis their nature; so

"Lightly tread, 'tis hallowed ground;
No farther seek their merits to disclose,
Or draw their frailties from their dread abode."

The fact is, Bro. Editor, that a complimentary supper was given by the S.W. of the Thistle Lodge to the office-bearers and others, the only stipulation being that sixpence per guest should be levied as an offering to the old and incapacitated Tyler; and it is pleasant to have to state that, after enjoying a most social evening, the brethren were enabled to send something home to gladden the heart of Bro. Robert Walker. Craving an insertion of this letter in your first issue, and hoping your journal may long flourish as a medium of promoting and maintaining concord and true Masonic sentiment, as well as practice, amongst brethren,

I am, yours fraternally,
WM. LAWSON, Sec., Thistle, No. 87.

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## CHAIR DEGREE.

*(To the Editor of the Freemason.)*

DEAR SIR AND BROTHER,—I have read with much interest the letters in THE FREEMASON upon the above degree; but I question if the formality called "Chairing" in the Scotch three-step lodges is a distinct degree at all. I received it as part of the M.M. degree, and have bestowed it as such often since. The obligation proves that a M.M. is entitled to receive it, without relation of his election to the chair of the lodge, although election to the latter is now the only way that a M.M. is entitled to receive it, in shape of installation, according to Grand Lodge laws. I am of opinion that the Grand Lodge of Scotland has allowed itself to be cozened out of this by the R.A.C. in its scramble for degrees, and that chairing belongs as much to the M.M. degree as the Mark does to the F.C. The new mode of "Chairing" may be renovated Masonry, but is certainly not the Masonry practised by our forefathers, and if correct as I saw it performed lately in my lodge, is little better than a farce, and is diametrically opposed to the first principles of Masonry.

Yours fraternally,
R. CRAIG, P.M. of St. John's, 157.
Beith, May 8th, 1869.

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*(To the Editor of the Freemason.)*

DEAR SIR AND BROTHER,—IN THE FREEMASON of April 3, p. 5, and again of April 24th, p. 9, I made some remarks upon the above subject which do not seem to please "Ammi." Neither does he seem to fully understand some of them; because, as I suppose, he has not read them carefully. However, I shall try to give him a little "more light" upon the subject. English Masons practise a ceremony connected with Blue Masonry, which is conducted in what is called a "Board of Installed Masters," said ceremony being over and above the three degrees. Therefore I hold that if English Masons do so, Scottish Masons may also practise something similar if they choose. However, we need not *speculate* at all upon the subject, for the case of a lodge working the ceremony of the chair was brought up before the Grand Lodge of Scotland; and turning to Laurie's History, pages 422 and 423, we read as follows:—"In modern times it has been the practice of many of the Royal Arch Chapters to give the Mark Master's and Chair Master's Ceremonial as separate Degrees, classing them after the Master's Degree; this is contrary to the practice of the Ancient Craft Lodges, who class the former with the Fellow-craft, and the latter with the Master Mason Degree. Dr. Oliver, in referring to the Mark Master, in his Landmarks, remarks, 'that this is usually classed after the Master's Degree, but in strict propriety it ought to precede it, for the Mark Master is but the Master of a Lodge of Fellow-crafts.'" (It will be understood I differ from Dr. Oliver on some points; my remarks show where). "This difference of opinion was decided by the Grand Lodge of Scotland, in so far as it affected the lodges under her jurisdiction, at the Quarterly Communication held in November, 1858. On that occasion a representation was made by the Provincial Grand Lodge of Glasgow that the Lodge of Glasgow, St. John, was practising the Mark and Chair Master Degrees; which degrees, said the memorialists, were neither recoguised nor practised by the Grand Lodge of Scotland. In defence it was alleged that the Lodge of Glasgow, St. John, did not recognise them as separate degrees, but as portions of the Fellow-craft and Master's degrees"—(I did not call it a separate degree, but "the chair," or "chairing," or "a *sort* of side degree." The reasoning of the Grand Lodge of Scotland and mine are somewhat different, but our *conclusions* are the same, viz., to keep up the chair),—"sanctioned by the laws and constitutions of the Grand Lodge. After mature deliberation, the Grand Lodge, without a division, found that the Lodge of Glasgow St. John *was in perfect order*, and dismissed the complaint."

I know that Royal Arch Masons are rather sore upon this point; but I cannot help that; they wish to keep the Mark and the Chair to themselves, but you see the Grand Lodge of Scotland says no! The Royal Arch may keep all its other points, lights, secrets, &c., to itself, but not the Mark and Chair, for the working of them on the Blue, the Grand Lodge of Scotland says, "was in perfect order!" Just think of that, Bro. "Ammi"—wasn't that too bad of the Grand Lodge—casting aside your suggestion too, as given at page 9 of THE FREEMASON for April 17th—"Let Grand Lodge make an example by suspending lodges working those degrees, then farewell to Chair on the Blue." Too bad! Of course if any lodges practise other Royal Arch degrees, or make Knights Templar, &c. (neither of which I ever saw done), I have no objection that they should be suspended, if you like, when they unwarrantably practise such tomfoolery. In THE FREEMASON for April 24th, page 9, I spoke of old Scottish lodges (many of which as operative Masonic Lodges existed long before A.D. 1700, and which in process of time gradually were turned into the Free-masonic Lodges), whose "Fellow-crafts got their Marks recorded in their books long before the Royal Arch was born, and whose master, when elected, filled the chair long before the Royal Arch was ever heard of. Your Royal Arch ideas are a new creation, merely of last century, whereas we were in existence long before."

"Filled the chair," that is, sat in the chair, and discharged the duties belonging to the *office* of a Master. Thus the "chairing" of the Master or Deacon, and the *office* of Master was in existence long before the Master Mason *degree*. When the new Master was formerly elected he was placed in his chair, and had to "pay off" to the *whole* lodge assembled, while the members no doubt paid him due honour. The chairing not taking place as now in England, merely before those who had previously held the *office* of Master, but before the whole lodge, consequently the Scottish brethren seem to have in this respect kept nearer the "old landmarks." The practice of "chairing" may have existed in the old operative lodges for above four centuries back, although not exactly under the same circumstances, or with precisely the same ceremony, as now.

If I have committed any mistakes in the above or former remarks, I shall be most happy to acknowledge them when pointed out to me, or when *proved* to be such, my only object being to give or receive "more light."

I am, yours fraternally,
LEO.

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## SOLOMON'S TEMPLE.

*(To the Editor of The Freemason.)*

DEAR SIR AND BROTHER,—"Ammi" asks what I "think of the Masonry that existed at the building of Solomon's Temple?" in answer to which I can tell him, that I consider there was nothing extraordinary about it; and I believe it was "possibly excelled by other co-existent structures." And as for its size it was undoubtedly much smaller than many of the noble buildings which existed among the neighbouring nations. As a temple of architecture Solomon's Temple, *per se*, had, in comparison with other then extant productions, nothing to boast of. We have been too apt "to forget that the great glory of Solomon's Temple did not consist in its structure, but in its worship, and the ideas connected therewith."

One circumstance about the site of Solomon's Temple has been an altogether unnecessary matter of wonder, viz., the high wall or dyke which the nature of the ground rendered it necessary to build up, so as to enlarge the area as required for the foundations of the intended building. Now, what people can see extraordinary about a high plain wall I know not. Give any common sensible mason a sufficient foundation, and money to pay the expense, and he could easily put up a wall twice as high as Solomon's.

There is a hundred times more architectural skill, or knowledge, ability, or brain-work, required and displayed in the structure of one of our still extant old Gothic Cathedrals, with their beautiful high spires, &c., &c., than in ten Solomon's Temples. While saying so I trust I shall not be misunderstood, for, at the same time I assert that for many important reasons the excavations now going on at Jerusalem deserve to be viewed with great interest by all, especially Christians and Bible-readers, there being more *in it* than the mere shape or size of the stones; therefore all Christian *churches* and Masonic lodges ought to contribute to the exploration fund.

As a specimen of architecture, that *Petit Temple*, or pretty little Temple of Solomon's, might now, comparatively speaking, be almost called a "Nehushtan." Why, it might be set down in one of our large cathedrals, and take up no more room relatively than a common bandbox (or hat-box) inside a large chest. Or to compare Solomon's Temple to some of the pre-Christian Grecian edifices would be to liken some of our modern *classic* church abortions (steeple! and all included) to the Parthenon.

I hope that Bro. "Ammi" will be satisfied with my opinion "of the *Masonry* that existed at the building of Solomon's Temple." It may be new to him; but he would do well to *think* over it before he says much about it. And as for any "Freemasonry" supposed to have existed then, that is a mere dream. Were Freemasons generally to study the literature of Freemasonry, in conjunction with the history of architecture and general history, rather more than has been yet done, we might by-and-bye soon get out of the eternal circle of Freemasonic nonsense which has until lately been so current. Then, as now, Masonry—*i.e.*, operative Masonry—existed, but not Freemasonry; therefore, as I have already stated, the noblest laurels of "Freemasonry" do not lie in the *past*, but in the *future*—they have yet to be won.

And as for "Masonic Marks," why, if a mason then lifted a soft brick he would very likely leave the marks of his fingers on it, which would be nothing mysterious, although made by a mason; and suppose a mason was cutting stones, and the overseer desired to measure off his work, and give each man his particular portion to execute, what more commonplace or sensible than that the workman would have to put some distinguishing mark—simply "his mark"—upon the stones he wrought? This "mason's mark" on the stone, therefore, simply showed who did the work, and would also enable the overseer, or master of the work, to understand where it was to go, and who to blame if it was not correctly wrought. But "Ammi" may say—these marks *must* have a mysterious meaning, because, see, there are "circles, triangles, &c.," to which I answer, suppose they are "circles, triangles, &c.," what about it? what else could they be? If a mark is to be made at all it must be of some shape, and their variety shows that a needful circumstance was that the mark of one party should be different from that of another. And the mark which a mason would be likely to adopt would be some figure, letter, sign or symbol which, having seen somewhere, had caught his fancy. Again, although some of these "mason's marks" on stones should happen to be similar to some religious or civil symbol, it does not therefore follow that said figure, when used as a "mason's mark" *on the stone*, has either the same meaning or intention as the symbol which is used *under other circumstances*. Many of these supposed symbols on the stones are, I consider, simply the mark of the workman, or perhaps sometimes of the overseer, or the initial of, or sign, or symbol for, his name.

I am, yours fraternally,
LEO.

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## MASONIC RITUALS.

*(To the Editor of the Freemason.)*

DEAR SIR AND BROTHER,—I am sorry to have again to differ from "Delta." In the *Freemason* for April 24th, p. 9, I was not "writing on a wholly different subject," for although my letter then was *headed* "Chair Degree," it is only the first paragraph, of 28 lines, that refers thereto; all the rest of the letter, as any one could easily perceive from the prefatory remark, line 29th, refers to what "Delta," &c., had been treating on. But be that as it may—to the point. "Delta" said, "In a ritual preserved, as that of Masonry is, by tradition only." I denied that, and I do so still. "Delta" now adds, "I need hardly premise that my observation applied only to Blue or Craft Masonry, which alone formed the subject of my letter; and subject to this limitation, I think it will appear that my words were strictly correct." "Delta" now jumps out of the frying-pan into the fire; because, even "subject to this limitation," I still have to inform him, that, allowing it was "Blue or Craft Masonry which alone formed the subject of *his* letter," his words were—as he knows, or ought to know, and as his letter of May 8th, p. 9, to any with half an eye distinctly proves—anything but "strictly correct."

Speaking generally, I consider there has been far too many "white lies," or, too much "writing ingeniously," anent Freemasonry; it is high time this was stopped. Our Order teaches us to *act* upon the square, which of course includes that we are also to *write* upon the square, neither attempting to deceive our brethren, ourselves, or the public at large. So shall we be respected by all. Further, as regards *our* rituals, except perhaps part of the first degree, they are new creations since the beginning of last century, and any "traditions" regarding the connection of said rituals with our "Freemasonry" could only have existed since then; but I can go further, and say that there was no such thing in existence as our present *Freemasonry* previous to about A.D. 1700. I may have more to say upon this point again; meantime I can refer to THE FREEMASON of April 10th, page 6, for some of my ideas there anent. Before closing, I would not wish to leave our esteemed brother, "Delta," in the well; but, holding out the right hand of fellowship by which *terra firma* is reached, I would merely add—We can surely understand each other.

I am, yours fraternally,
LEO.

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## ROYAL MASONIC INSTITUTION FOR GIRLS.

*(To the Editor of The Freemason.)*

DEAR SIR AND BROTHER,—I shall feel obliged if you will permit me, through the medium of your journal, to make it known to the brethren who attended the festival yesterday, that it is my intention to bring before the next Board of Stewards the style in which we were treated by the contractor for the banquet, and that I shall be happy to receive any written communication from brethren on this subject.

I am, dear Sir and Brother,
Yours fraternally,
H. W. HEMSWORTH, W.M.,
And Steward for the Oak Lodge, 190.
17, Stratford Place, W, May 13.

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## GRAND MASONIC FESTIVAL AT ROCHDALE.

On Thursday last week, a Provincial Grand Lodge of the Freemasons of East Lancashire was held in the Lyceum, Baillie-street, Rochdale. The lodge was opened by the Provincial Grand Master (Bro. S. Blair), who was attended by Bro. A. H. Royds, P.D.P.G.M. for East Lancashire, and P.G.M. for Worcester; and several past and present officers of the Provincial Grand Lodge. Representatives of 70 out of the 75 lodges in the province were present. The accounts for the past year, which were presented by the P.G. Treas. (Bro. Barker), showed that a balance of £70 was in hand, after making all grants and investing £300 in stock. Bro. J. D Kennedy, of the Blair Lodge, was elected Treasurer for the ensuing year; and the following appointments were made:—Bros. J. M. Wike, P.S.G.W.; T. Radley, P.G. Chaplain; C. Heywood, P.G. Registrar; T. Tunnah, P.G. Secretary; W. H. Prince (Rochdale), P.S.G.D.; J. Duffield, P.G. Superintendent of Works; J. Titmash, P.G. Director of Ceremonies; C. M. Jones, P.G.A.D.C.; W. Gouldthorpe, P.G. Organist.

Mr. J. L. HINE, President of the Charity Committee, read the proceedings of the several meetings which the committee had held since the last Provincial Grand Lodge, and referred to the election of two girls from East Lancashire to the Institute in London. He stated that the appeal made to the province on behalf of the Boys' Institute had resulted in answers from 40 of the 70 lodges, and individual donations had been subscribed amounting in the aggregate to nearly £2,000. A further sum of £900 was required to redeem the promise made on behalf of the province. Amongst the donations to the Boys' School was one of 1,000 guineas given by the Provincial Grand Master of East Lancashire, which gave them a right in perpetuity of nominating one boy to the school.

At the conclusion of the lodge, the brethren, to the number of upwards of 300, marched in procession to the Prince of Wales Theatre, where dinner awaited them. The weather, unfortunately, was very unpropitious for the display of the regalia, but, notwithstanding this drawback, it did not affect the after proceedings. During dinner the band of the 24th L. R. V. was stationed in the gallery, and played selections of music at intervals. When the post-prandial proceedings commenced the boxes were filled with ladies, who seemed to take much interest in the proceedings. The musical arrangements were under the direction of Bro. Wrigley, P.M., P.P.G.S.B. The vocalists were: Miss Winward, Mrs. Howarth; Bros. Edmundson, Dumville, Bailey, and Wroe; pianist, Bro. John McNaught.

The CHAIRMAN (Stephen Blair, Esq., P.G.M.) proposed the first toast: "The Queen." He congratulated Rochdale upon having had the most successful gathering since he became the P.G.M. of East Lancashire, twenty-three years ago. (Applause.) He said the first toast he had to propose was the Queen. The purity and goodness of her rule was only equalled by her desire to see her people happy and prosperous. He was sure they would drink it with much heartiness. (Applause.)

"God save the Queen," Masonic version.

The CHAIRMAN next gave the toast of "The Prince and Princess of Wales, and rest of the Royal Family." The members of the royal family, he said, had been doing their best to make themselves known, both in this country and abroad, and he had no doubt when the Prince was called to his high destiny, that he would be found worthy of his noble progenitors.

Glee, "God bless the noble pair."

The CHAIRMAN next gave "The Right Hon. the Earl of Zetland, Most Worshipful Grand Master of England. (Applause.) He said he was in London the other day at the inauguration of the Grand Lodge of England. The Earl of Zetland was present, and he was happy to tell the brethren, though he was getting up in years that he was in good health. He had been W.G.W. of England for twenty-five years, and a number of gentlemen had subscribed a testimonial of £5,000 for his services to the Order, but he said he would not receive a farthing, but asked that it might be so disposed as to be a benefit to the poor Freemasons of England. (Applause.) He was much pleased with the inauguration of the lodge in London, and the manner in which it was conducted; but he was far better pleased at the manner in which things had been conducted this day. (Applause.) He concluded by expressing a hope that the Earl of Zetland would long be G.M. over them. The toast was received with "twenty and one."

Glee, "Honour to Masonry."

P.G.C. Bro. RADLEY proposed the next toast, "Brother the Right Hon. Earl Grey, Right Worshipful Deputy Grand Master of England, and the rest of the Grand Officers." He said in the history of Freemasonry in Lancashire, and perhaps in no part of the country, was there such a company to greet them. (Applause.) He rose with with great pleasure to propose the toast, which was not a formal toast, as they knew that on organisation depended the success of every institution, whether good or bad. (Applause.) And when they had such men at their head, they could not be surprised that Masonry had advanced so much during the past twenty years. The Earl de Grey and Ripon was also the P.G.M. of West Yorkshire. In Lancashire he hoped they would only cultivate that spirit of brotherly rivalry which produced good works. He had, therefore, great pleasure in proposing the health of Earl de Grey and Ripon, and the rest of the Grand officers.

Glee, "Blow, gentle Gales."

Bro. WIKE, P.G.S.W., proposed the next toast, "Bro. Stephen Blair, Esq., Right Worshipful Provincial Grand Master of East Lancashire." Bro. Blair, he said, first came to Lancashire under the presidency of the Earl of Ellesmere, whom he succeeded as Grand Master. After twenty-three years of rule they had him there amongst them in health and strength. (Applause.) He had the pleasure of having the acquaintance of many Provincial Grand Masters, but he knew no one so worthy of his position. He alluded to the many men of high birth who might be called ornamental Grand Masters; but if they wanted a Grand Master in his Craft, they had him in Stephen Blair, even when he was a poor Mason in Bolton. If they wanted a leader in their charities, in him they had such as no province could show. As an example of his generosity he mentioned that the Master had presented 1,000 guineas to the Boys' School. (Loud applause.)

Glee, "When the Temple's first stone."

The CHAIRMAN, when he rose to respond, was received with loud and prolonged cheers. He said he was greatly obliged to them for the manner in which they had received the last toast. From his youth he had always had a love for Freemasonry, and very early in life he came into the Grand Lodge, and, as Bro. Wike had said, by industry he had worked himself up to his present position. When he first came into office there were 30 lodges in the province. Now they had 70 lodges in East Lancashire, and 4,000 subscribers. (Applause.) By their help, and by his steering the way, they had become what they were. He referred to the principles of Masonry, and said there was nothing by which their Order would be more advanced than by opening the benevolent hand. "The poor they had always with them," and he had always done what he could to assist his poorer brethren. He thanked them from his heart for the kind compliment they had paid him, and he hoped often to be able to meet them; and when they happened to bring anything forward for a charitable object, he would always lend a helping hand. (Applause.)

Bro. A. H. ROYDS, P.G.M. of Worcestershire, proposed the next toast, "Bro. W. R. Callender, jun., Esq., Deputy Provincial Grand Master of East Lancashire, and the rest of the Provincial Grand Officers." He said he proposed that toast with no little feeling of respect, because it had never previously been his privilege to propose the health of their Deputy, whom he regretted was not present with them. He envied him his situation, a situation which he had himself long held.

Glee, "Now tramp."

Bro PARKER responded to the toast. He and they must all regret that Bro. Callender was prevented through sickness from being present with them.

The CHAIRMAN next proposed "The Provincial Grand Masters and the officers of other Provinces." Freemasons, he said, were always willing to extend the kind hand of fellowship towards those friends who came to see them.

Glee, "The Dawn of Day"

Bro. ROYDS returned thanks as an officer of a distant province. In Worcestershire they could not compete with Lancashire in masonry, but he was happy to say that since he was last with them he had opened a new lodge.

Bro. HIND, P.P.G.T., proposed the next toast, "The Masonic Charities." He alluded to the charities connected with the Order, and hoped they would do all they could to extend their usefulness.

Glee, "Burns' Farewell to his lodge."

The remaining toasts were, "The Rochdale, Whitworth, Smallbridge, and Wardle Lodges," proposed by Dr. LEES, P.P.G.S.W., and responded to by Bro. HOLROYD, W.M., of 298; "The Visiting Brethren," proposed by Bro. PRINCE, P.G.S.D., and responded to by Bro. Rev. HENRY JONES, of West Yorkshire; "The Ladies," proposed by Brother CROXTON, P.P.G.S.D., East Lancashire, and responded to by Bro. CHADWICK, P.M., 816; and "To all Poor and Distressed Masons—a Speedy Relief." The glees after each of the latter toasts were, "Stay! Pry'thee, Stay," "Sleep, Gentle Lady," and "All hail! thou Queen of Night."

After the departure of the provincial officers votes of thanks were accorded to Bros. P.M. Wm. Roberts, P.P.S.P.; and P.M. William Ashworth, hon. sec., to whose energy and perseverance the success of the banquet is to be attributed.

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Bro. Barry Sullivan, who has lately opened the Holborn Theatre with every prospect of success, had a very high compliment paid him by his friends and admirers in Liverpool, on the 1st inst. They engaged a special train to convey them to and fro, and at the conclusion, Bro. Sullivan received a perfect ovation.

## CONSECRATION AND DEDICATION OF ACACIA LODGE (No. 24), LURGAN.

To-day, the ceremony of opening and dedicating the new Masonic Room, Town Hall, Lurgan, in connection with the Acacia Masonic Lodge (No. 24), took place at four o'clock.

The room which has been selected by the lodge is a wing of the new Town Hall, and is 26 feet by 22, the height being 24 feet. At the head of the room a beautiful canopy, the work of Br. M'Connell, has been erected, underneath which is the Master's chair, and on each side of it are Past Masters' seats. All the chairs have been beautifully carved by Bro. Wm. Lonsdale, of Lurgan, and upholstered in blue velvet. The canopy, which is painted in white, blue, and gold, presents a beautiful appearance; and on the panels are inscribed, in gold letters, the words, "Acacia Lodge, No. 24," the whole ornaments forming the neatest of the kind we have ever seen. The centre of the room was occupied by a beautiful altar, erected on three steps of tessellated pavement; and on the altar were the three greater lights of Masonry, the Holy Bible, square and compass, and the gold and silver vessels connected with the lodge. Amongst the mottoes on the wall was a massive chart, which was executed by Bro. Wm. Lonsdale, of Lurgan, who kindly presented it to the lodge, of which he is a member. The painting of the canopy was executed by Mr. James Robinson and Mr. James Young.

The warrant of this lodge was first moved to Hillsborough in 1817, but in consequence of its becoming inoperative in that neighbourhood it was transferred to Lurgan in 1865, and has been working successfully, the lodge at present consisting of upwards of forty members.

The brethren assembled in the large-room adjoining the new lodge-room shortly before four o'clock, wearing the clothing, jewels, and insignia of their respective orders and the offices which they represented. The directors of ceremonies (Bros. W. R. Kelly and A. A. Lutton) having formed the brethren into procession, they proceeded to the lodge-room, which was, in a most impressive and solemn manner, duly consecrated and dedicated to the purposes of Freemasonry.

The WORSHIPFUL MASTER then delivered from the chair an address delivered by the late Bro. the Venerable Archdeacon W. B. Mant, Past Prov Grand Master of Belfast and North Down, at the dedication of the Masonic Hall, Donegall-place, Belfast, on the 24th of June, 1850. In conclusion, he said: I would congratulate you, brethren of Lodge 24, on the dedication to the purposes of Freemasonry of this room, which, although not of very large dimensions, is sufficiently spacious for the celebration of the ceremonies, both of your lodge and of the higher orders of Masonry with which some of us are connected, and appears to be commodiously situated and well arranged. I am happy to have been able to take part in so interesting a ceremonial; and I heartily wish that this lodge may long continue to flourish and increase in numbers and respectability; may long enjoy the use of this room, in peace, love, and harmony; and may set an example and model to the Masonic fraternities of the North, by the correctness of their working, the regularity of their discipline, and their adherence to the true grand principles of brotherly love, mutual relief, and pursuit of truth!

A Masonic version of the National Anthem was then sung, and the lodge was closed in ancient form.

The following visiting brethren were in attendance at the ceremony:—William Redfern Kelly, P.G.J.D., County Antrim; John Ireland, P.P.J.W., County Antrim; John Gilbert, 134; G. W. M'Cutcheon, 334; W. Bailey, 219, Portadown; Isaiah Kilpatrick, 219; Wm. Hall, P.M., R.A.C., 82, Portadown; Wm. Faris, P.M., 134; Frederick W. Magahan, P.M., 134; Samuel Rodgers, *M.D.*, 134; William Anderson, W.M., 367, Downpatrick; John Archer, 335; James Archer, 134; Samuel Parkes, 82; Joseph Totten, 272; Wm. Sands, 66; S. W. Lutton, W.M., 66; John P. Harris, 66; William Baird, P.M., 134; George Haslett, P.M. and K., 134; Wm. Macoun, P.M. and P.K., 134, H.K.T.; Wm. Herron, R.A.C. and S.W., 134; John H. Farrell, P.M., 82, Portadown; James Donn, 39; A. C. Innes, 246; and H. Greer, P.M., 134.

After the ceremonies, two new members were initiated, and subsequently the brethren sat down to dinner, which was supplied in excellent style by Mr. Thompson, of Lurgan, the dining-room being decorated with appropriate symbols, put up under the superintendence of Mr. Lonsdale.—*Belfast News Letter*, 11th May.

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Worldly good, to deserving persons requiring aid, does not come by any seeming supernatural power. It comes by means that are perfectly natural. Favourable circumstances occur. It comes from a friendly disposition, a desire to serve, an inclining of the heart—when an angel whispers no word is spoken, but a thought comes most heavenly.—*Ellis*.

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## PROCEEDINGS OF THE TWO GRAND LODGES OF ENGLAND IN RATIFICATION OF THE UNION, 1813.

*Grand Assembly of Freemasons, for the Union of the two Grand Lodges of England, on St. John's Day, 27th December,* 1813.

*(Concluded.)*

His Royal Highness was placed on the Throne by the Duke of Kent and the Count Lagardje, and solemnly obligated. The Grand Installation was fixed for St. George's Day.

Proclamation was then made that the Most Worshipful Prince Augustus Frederick, Duke of Sussex, Earl of Inverness, Baron Arklow, Knight Companion of the Most Noble Order of the Garter, was elected and enthroned Grand Master of the United Grand Lodge of Ancient Freemasons of England. And His Royal Highness received the homage of the Fraternity.

His Royal Highness the Grand Master, previous to nominating his Grand Officers, took occasion to observe that he had written to an exalted and distinguished nobleman to be his Deputy Grand Master, who being absent from London, and not able to return an answer in time for this meeting, His Royal Highness did not feel himself at liberty to name him, but would take the earliest opportunity of communicating the appointment. He then nominated the following Brothers to be the Grand Officers for the year ensuing:—The Rev. Samuel Hemming, D.D., Senior Grand Warden; Isaac Lindo, Esq., Junior Grand Warden; John Dent, Esq., Grand Treasurer; William Meyrick, Esq., Grand Register; William Henry White and Edwards Harper, Grand Secretaries; Rev. Edward Barry, D.D., and Rev. Lucius Coghlan, D.D., Grand Chaplains; Rev. Henry Isaac Knapp, Deputy Grand Chaplain; John Soane, Esq., Grand Superintendent of the Works; Sir George Nayler, Grand Director of the Ceremonies; Captain Jonathan Parker, Grand Sword bearer; Samuel Wesley, Esq., Grand Organist; Benjamin Aldhouse, Grand Usher; William V. Salmon, Grand Tyler.

It was then solemnly proclaimed that the two Grand Lodges were incorporated and consolidated into one, and the Grand Master declared it to be open in due form according to ancient usage.

The Grand Lodge was then called to refreshment, and the cup of Brotherly love was delivered by the Junior Grand Warden to the Past Deputy Grand Master, who presented the same to the Grand Master; he drank to the Brethren—"Peace, good will, and Brotherly love, all over the world;"—and he passed it. During its going round, the vocal band performed a song and glee.

The Grand Lodge was re-called to labour, when as the first act of the United Fraternity, His Royal Highness the Duke of Kent, after an elegant introduction, moved—

"1. That an humble Address be presented to his Royal Highness the Prince Regent, respectfully to acquaint him with the happy event of the Re-union of two Grand Lodges of Ancient Freemasons of England—an event which cannot fail to afford a lively satisfaction to their Illustrious Patron, who presided for so many years over one of the Fraternities; and under whose auspices Freemasonry has risen to its present flourishing condition. That the unchangeable principles of the Institution are well known to his Royal Highness, and the great benefits and end of this Re-union are to promote the influence and operation of these principles, by more extensively inculcating loyalty and affection to their Sovereign—obedience to the laws and magistrates of their country—and the practice of all the religious and moral duties of life—objects which must ever be dear to his Royal Highness in the government of his Majesty's United Kingdom. That they humbly hope and pray for the continuance of the sanction of his Royal Highness's fraternal patronage; and that they beg leave to express their fervent gratitude for the many blessings which, in common with all their fellow subjects, they derive from his benignant sway.

"That the great Architect of the Universe may long secure these blessings to them and to their country, by the preservation of his Royal Highness, their Illustrious Patron!"

This motion was seconded by the Honourable Washington Shirley, and passed unanimously, and with Masonic honours. This was followed by a motion—

"2. That this Address, signed by the Grand Master, be presented to his Royal Highness, accompanied by the Past Grand Masters, his Royal Highness the Duke of Kent, and his Grace the Duke of Athol."

The R.W. Bro. Williams, Provincial Grand Master for Dorsetshire, moved

"3. That the grateful Thanks of this United Grand Lodge be given to the Most Worshipful their Royal Highnesses the Duke of Kent and Duke of Sussex for the gracious condescension with which they yielded to the prayer of the United Fraternities to take upon themselves the personal conduct of the negociation for a Re-union, which is this day, through their zeal, conciliation, and fraternal example, so happily completed. To state to them that the removal of all the slight differences which have so long kept the Brotherhood asunder, will be the means of establishing in the Metropolis of the British Empire one splendid edifice of Ancient Freemasonry, to which the whole Masonic World may confidently look for the maintenance and preservation of the pure principles of the Craft, as handed down to them from time immemorial under the protection of the illustrious branches of the Royal House of Brunswick; and may their Royal Highnesses have the heartfelt satisfaction of long beholding the beneficent effects of their work, in the extension and practice of the virtues of loyalty, morality, brotherly love, and benevolence, which it has been ever the great object of Masonry to inculcate and of its laws to enforce."

This was also unanimously approved; and was followed by a motion, made by John Dent, Esq., Grand Treasurer—

"4. That the thanks of this Grand Lodge be given to the Right Worshipful James Perry, James Agar, and Thomas Harper, Past Deputy Grand Masters; the Right Worshipful Waller Rodwell Wright, Provincial Grand Master; the Right Worshipful Arthur Tegart and James Deans, Past Grand Wardens; Commissioners appointed by the two Fraternities to assist the illustrious Princes in the said negociation—for the zeal, conciliation, and ability with which they discharged their important trust therein."

The following Resolutions were also severally put, and carried in the affirmative unanimously:—

"5. That Books be opened by the Grand Secretaries for the regular entry and record of the proceedings of this United Grand Lodge; and that there be inserted therein, in the first instance, an account of all the Resolutions and Proceedings of both Grand Lodges with respect to the Negociation for the Union, and of the conferences of the Commissioners thereon; together with a copy of the Articles of Union, and the confirmation thereof; also copies of Letters written by their Royal Highnessess the two Grand Masters, and Grand Secretaries, addressed to the Most Worshipful the Grand Masters and Grand Secretaries of Scotland and Ireland, announcing the same, together with the Resolutions of those Grand Lodges in reply.

"6. That the proceedings of this day be communicated to the Grand Lodges of Scotland and Ireland, and to express to them that this United Grand Lodge feels with the most sensible satisfaction the Fraternal interest which they take in the important event of this day. To assure them that it is the anxious desire of this Grand Lodge to maintain the most constant, cordial and intimate communion with the Sister Grand Lodges of the United Kingdom, to which end they are persuaded that nothing is so essential as the preservation of one pure and unsullied system founded on the simple and ancient traditions of the Craft.

"7. That all the Rules, Orders, Regulations, and Acts of the two Grand Lodges, previous to their consolidation and union, be upheld, maintained, and enforced, by the United Grand Lodge, subject to reconsideration on the establishment of a new code

"8. That a New Code of Laws, By-laws, Rules and Regulations for the Grand Lodge, for private Lodges, and generally for the whole government of the Craft, together with a Book of Constitutions for the same, be made out with all convenient speed, and submitted to the Grand Lodge for their consideration and approval. And that the Commissioners for the Union be empowered to take the necessary steps for the preparation of the same, by engaging such assistance as they may deem expedient thereto."

"9. That there be established Committees, or Boards of Grand Officers, for the administration of Finances, of the Works, of the Schools, and of General Purposes, who shall meet on days to be fixed and announced. And that the Most Worshipful the Grand Master, Past Grand Masters, Deputy and Past Deputy Grand Masters, Grand Treasurer, Grand Register, Grand Secretaries, and the Grand Wardens for the time being, together with the other three Commissioners of the Union, be Members of all the Boards; the Senior Grand Officer present to take the chair. That one of the two Grand Secretaries shall attend these Boards, to keep regular minutes of the proceedings, and that the same shall be reported to the Grand Lodge ensuing for their consideration and approval."

Several other Resolutions were also passed relative to the internal management of the Grand Lodge; and the Most Worshipful Grand Master announced, that in order not to interrupt the course of Masonic benevolence, he should direct summonses to be issued to twelve Masters of Lodges, to assemble on the third Wednesday of every month as a Committee of Benevolence agreeably to Article XIX. of the Act of Union, to take into consideration such petitions as might be presented to them for Masonic aid. And that it would be expected, in case either of the said twelve Masters so summoned could not attend, he should delegate a Past Master of his own Lodge to represent him, properly clothed in the insignia of Master.

And further the Grand Master announced, that he should permit and authorise his own private Seal of Arms to be used on the issuing of Certificates and other documents, until the new great seal should be prepared.

The United Grand Lodge was then closed in ample form, and with solemn prayer.

The Grand Officers and the Brotherhood then repaired to the Crown and Anchor Tavern, where a grand banquet was provided. His Royal Highness the Duke of Sussex in the chair; supported on the right by his Royal Highness the Duke of Kent, and on the left by his Excellency Count De Lagardje, and other distinguished foreigners. The auspicious day was concluded with the most festive harmony and brotherly love.

## METROPOLITAN MASONIC MEETINGS

*For the Week ending May* 22, 1869.

### Monday, May 17.

Lodge No. 1, "Grand Masters," Freemasons' Hall.
" 8, "British," ditto.
" 21, "Emulation," Albion Tavern, Aldersgate-st.
" 58, "Felicity," London Tavern, Bishopsgate-st.
" 720, "Panmure," Balham Hotel, Balham.
" 1201, "Eclectic," Freemasons' Hall.
R.A. Chap., 12, "Prudence," Ship and Turtle Tav., Leadenhall-street.

### Tuesday, May 18.

Board of General Purposes, Freemasons' Hall, at 3.
Lodge No. 73, "Mount Lebanon," Bridge House Hotel, Southwark.
" 95, "Eastern Star," Ship and Turtle, Leadenhall-street.
" 165, "Honor and Generosity," London Tavern, Bishopsgate-street.
" 194, "St. Paul's" City Terminus hotl., Cannon-st.
" 435, "Salisbury," 71, Dean street, Soho.
" 704, "Camden," Lamb Hotel, Metropolitan Cattle Market
" 857, "St. Mark's," Horns Tavern, Kennington.
Chap. No. 19, "Mount Sinai," Anderton's Hotel, Fleet-st.
" 186, "Industry," Freemasons' Hall.
Metropolitan Chapter of Instruction, George Hotel, Aldermanbury at 7; Comp. Brett, Preceptor.
Domatic Lodge of Instruction, Palmerston Tavern, Grosvenor-park, Camberwell, at 7.30.

### Wednesday, May 19.

General Committee of Grand Lodge and Lodge of Benevolence, Freemasons' Hall at 7.
Lodge No. 174, "Sincerity," Cheshire Cheese, Crutched Friars.
" 619, "Beadon," Greyhound Tavern, Dulwich.
" 700, "Nelson," Masonic Hall, William-street, Woolwich.
" 969, "Maybury," Freemasons' Hall.
" 1150, "Buckingham & Chandos, Freemasons' Hall.
" 1159, "Marquis of Dalhousie," Freemasons' Hall.

### Thursday, May 20.

House Committee, Girls' School, at 4.
Lodge No. 55, "Constitutional," City Terminus Hotel, Cannon street.
" 63, "St. Mary's," Freemasons' Hall.
" 169, "Temperance," High-street, Deptford.
K.T. Encampment, "Observance," 14, Bedford-row.
Red × Plantagenet Preceptory of Instruction, Lyceum Tavern, Strand, at 7.

### Friday, May 21.

Annual General Meeting of the Royal Masonic Benevolent Institution, at Freemason's Hall, at 12.
House Committee, Boys' School, at 4.
Lodge No. 6, "Friendship," Willis's Rooms, King-street, St. James's.
" 143, "Middlesex," Albion Tavern, Aldersgate-st.
" 813, "New Concord," Rosemary Branch Tavern, Hoxton.
R.A. Chap., 5, "St. George's," Freemasons' Hall.
Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
Metropolitan Lodge of Instruction, George Hotel, Aldermanbury, at 7.

### Saturday, May 22.

Red Cross Conclave, "Rose and Lily," No. 3, Greyhound Hotel, Richmond, Surrey.

Bro. Geo. Tedder, who has for so many years been an old favourite of the public, announces a benefit in the New Assembly Room, Bath-place, Upper Holloway, lately opened by him, on May the 10th and 17th. The programme is of a very attractive nature, embracing the names of some very excellent singers, namely, Miss Rebecca Isaacs, Mdme. Florence and Miss Susan Pyne, Miss Blanche Reeves, Bros. W. J. Fielding, G. Buckland, and G. Tedder; Miss F. Crellin, Messrs. Ferguson, Massey, Fairburn, Charles Braid, &c.

We have been informed that Captain Warren, R.E., and Sergeant Bertie, who are now exploring the subterranean chambers of Jerusalem, and the ancient water supply of the Holy City, have been invited to become hon. members of St. Kew Lodge, No. 1222, at Weston-super-Mare. A resolution to that effect was proposed by Capt. Irwin, and seconded by Gen. Gore Munbie, R.E., and the Secretary has communicated with those gentlemen (and brothers) through H.M. Consul. An answer is expected daily, the result of which shall be communicated to The Freemason. Bros. Warren and Bertie have made most interesting and important Masonic discoveries, which cannot be fully disclosed at the present time.

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## DRUMBO CHURCH ERECTION FUND, ONTARIO, CANADA.

AN examination of the official papers set forth below will sufficiently explain, and, I venture to think, justify, my bringing to the notice of my fellow-churchmen the object which I have at heart in visiting England at this time.

The Mission of which I have the charge, situated at Princeton, in the diocese of Huron, covers a very large area, and is, at present, provided with but one church—a provision utterly inadequate to supply the spiritual wants of the district.

This church, a very small one (being but 30 by 60), I was enabled to build by the proceeds obtained from lectures delivered by me, and appeals made by sermons and other agencies, supplemented by free gifts of sand, stone, and other material, most liberally contributed by the members of the mission, who gave, in addition, their personal services, both in digging the foundations and bringing to the site the whole of the material required—a distance, in some cases, of twelve miles.

Before leaving Princeton I had the great consolation of seeing this church (St. Paul's) free from debt, and consecrated to the service of Almighty God.

My present object is to provide a *second church* for Drumbo, the northern portion of my mission, *distant about seven miles* from St. Paul's Church, Princeton.

In this district are many settlers, mostly emigrants from Great Britain, who are very anxious to have the great blessing of a place of worship in their midst, and who, although too poor to help much financially, are both ready and willing to contribute, as their neighbours in Princeton have done, in labour and material.

The amount required for this good end is but trifling, £1,200 to £1,500 being amply sufficient (with the labour and material given) to provide a suitable church and mission-house; and I appeal with all confidence to God's stewards of wealth in England who are happy in the full enjoyment of all Christian privileges, to extend to their fellow churchmen for whom I plead, the blessings so liberally poured out upon themselves.

BRO. HENRY BARTLETT,
(Incumbent Princeton, Canada), Senior Curate (pro tem) St. George the Martyr, Southwark.

March 17th, 1869.

*From His Grace the Archbishop of Canterbury.*

"I have examined the papers of the Rev. Mr. Bartlett which seem to me to be quite correct.

(Signed) "A. C. CANTUAR.

"Lambeth Palace, February 27th, 1869."

*From the Lord Bishop of Huron.*

"The Rev. Henry Bartlett has been, since his ordination Missionary at Princeton, in the Diocese of Huron. Within the limits of his extensive Mission, the village of Drumbo is situated. Mr. Bartlett is desirous to erect a church in this village, and, the people being very poor, he is under the necessity of seeking assistance from Christian friends for that object. He is going to England to visit his friends, and he hopes to be able to interest some of those to whom the Lord has committed the stewardship of the goods of this world, to aid him in the good work which he has in hand. I would recommend this cause to the liberal assistance of members of the church.

(Signed) "BENJAMIN HURON.

"See House, London, Canada, July 10th, 1868."

*From the Ven. Archdeacon Utterton, Commissary of the Diocese of Winchester.*

"The Rev. H. Bartlett, of Princeton, Upper Canada, appears to be well accredited, and I shall rejoice to hear that he has been successful in his endeavours to raise funds for the erection of a church at Drumbo.

(Signed) "J. S. UTTERTON, Archdeacon of Surrey.

"Farnham, August 21st, 1868."

*The "Society for Promoting Christian Knowledge,"*

At its Monthly Meeting, held December 1st, 1868, made, at the suggestion of the Standing Committee, a grant of £25 towards the above object, on the condition that the residue be raised.

The undermentioned gentlemen have kindly consented to receive contributions towards the "Drumbo Church Erection Fund," and an acknowledgement of all subscriptions received will be forwarded to the *Times*, by the Lord Bishop of Huron, immediately after my return to Canada (D.V.) in June next.:—

Messrs. Dimsdale, Fowler, & Co., Bankers, 50, Cornhill; Br. John M. Clabon, P.G.D., P.M., 235, Z., 2, 21, Great George Street, Westminster; and Br. Edward Bullock Watts, 412, Rolls Chambers, 89, Chancery Lane.

[Br. Henry Bartlett, G. Orator of Canada, stands well with the Order there, comes fully accredited, and highly recommended, therefore, the object of appeal being a very deserving one, we hope the brethren will support the Rev. Brother with liberal contributions.—ED. *F.*]

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# THE FREEMASON



Grand Lodge Reports are published with the sanction of the Right Honorable the EARL of ZETLAND, K.T., Most Worshipful Grand Master of England.

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## ROYAL ARCH MASONRY.

BY THE SON OF SALATHIEL.

*(Continued.)*

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"'Thus saith Cyrus the king, since God Almighty hath appointed me to be king of the habitable earth, I believe that He is that God which the nation of the Israelites worship; for indeed he foretold my name by the prophets, and that I should build him an house at Jerusalem in the country of Judea.' This was known to Cyrus by his reading the book which Isaiah left behind him of his prophecies, for this prophet said that God had spoken thus to him in a secret vision:—'My will is that Cyrus, whom I have appointed to be king over many and great nations, send back my people to their own land, and build my temple.' This was foretold by Isaiah one hundred and forty years before the temple was demolished. Accordingly, when Cyrus read this and admired the divine power, an earnest desire and an ambition seized upon him to fulfil what was so written, so he called for the most eminent Jews that were in Babylon, and said unto them, that he gave them leave to go back to their own country, and to rebuild their city, Jerusalem, and the temple of God, for that he would be their assistant, and that he would write to the rulers and governors that were in the neighbourhood of their country, Judea, that they should contribute to them gold and silver for the building of the temple, and, besides that, beasts for their sacrifices. When Cyrus had said this to the Israelites, the rulers of the two tribes of Judah and Benjamin, with the Levites and priests, went to Jerusalem—yet did many of them stay at Babylon, as not being willing to leave their possessions—and when they were come hither all the king's friends assisted them, and brought in for the building of the temple—some, gold, and some, silver, and some a great many cattle and horses. So they performed their vows to God, and offered the sacrifices that had been accustomed of old time; I mean this, upon the rebuilding of their city, and the revival of the ancient practices relating to their worship. Cyrus also sent back to them the vessels of gold which King Nebuchadnezzar had pillaged out of the temple, and carried away to Babylon. So he committed these things to Mithridates, the treasurer, to be sent away, with an order to give them to Sanabassar, that he might keep them till the temple was built, and when it was finished he might deliver them to the priests and rulers of the multitude, in order to their being restored to the temple. Cyrus also sent an epistle to the governors that were in Syria, the contents whereof here follow:—

"'King Cyrus to Sissinnes and Sathrabuzanes,

"'Sendeth greeting,

"'I have given leave to as many of the Jews that dwell in my country as please to return to their own country, and to rebuild their city, and to build the Temple of God at Jerusalem, on the same place where it was before. I have also sent my treasurer, Mithridates, and Zerobabel, the governor of the Jews, that they may lay the foundations of the temple, and may build it sixty cubits high, and of the same latitude, making three edifices of polished stones, and one of wood of the country, and the same order extends to the altar whereon they offer sacrifices to God. I require also that the sacrifices for these things be given out of my revenues. Moreover I have also sent the vessels which King Nebuchadnezzar pillaged out of the temple, and have given them to Mithridates, the treasurer, and to Zerobabel, the governor of the Jews, that they may have them carried to Jerusalem, and may restore them to the temple of God. Now, their number is as follows:—Fifty chargers of gold, and five hundred of silver; forty Thericlean cups of gold, and five hundred of silver; fifty basins of gold, and five hundred of silver; thirty vessels for pouring the drink offerings, and three hundred of silver; thirty vials of gold, and two thousand four hundred of silver; with a thousand other larger vessels. I permit them to have the same honour which they were used to have from their forefathers; as, also, for their small cattle, and for wine and oil, two hundred and five thousand and five hundred drachmæ; and for wheat flour, twenty thousand and five hundred artabæ. And I give order that these expenses shall be given them out of the tributes due from Samaria. The priests, also, shall offer the sacrifices, according to the laws of Moses, in Jerusalem; and when they offer them they shall pray to God for the preservation of the King and of his family, that the kingdom of Persia may continune. But my will is, that those who disobey these injunctions and make them void shall be hung upon a cross, and their substance brought into the King's treasury.' And such was the import of this epistle. Now the number of those who came out of captivity to Jerusalem were forty-two thousand four hundred and sixty-two."

It may be interesting at this stage of our history to glance at certain obsolete degrees, in which the name and character of Cyrus were commemorated to a greater extent than in modern Royal Arch Masonry.

In one of these degrees the lodge-room represented the council chamber of Cyrus, king of Babylon, and was lighted by 70 lamps, to denote the 70 years of the Jewish captivity. The Master represented Cyrus; the senior warden, Nebuzaradan; the junior warden, Mithridates;

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and the candidate, Zerubbabel chained as a captive with fetters formed of triangular links. Zerubbabel presents himself before the king and prays him to grant freedom to the Israelites who desire to return to Jerusalem; this Cyrus promises to do if Zerubbabel will reveal to him the mysteries of Freemasonry. The captive, as a matter of course, rejects the condition, stating, "If my liberty can only be obtained at the price of dishonour, I prefer captivity and the sufferings of servitude." The noble Cyrus is greatly impressed by the courage and discretion with which Zerubbabel guards the secrets of the Order, and agrees to restore the Jews to liberty if Zerubbabel will submit to certain proofs, which the candidate submits to with cheerful fortitude. Zerubbabel is then permitted to set out for Jerusalem, where he announces his arrival to the princes and rulers of Israel, who recognise him as their appointed chief, and form a grand Sanhedrim under his authority.

In another of these degrees, the candidate prefers a complaint against the Samaritans for refusing to pay the tribute imposed on them for defraying the expense of the sacrifices offered to God in the temple. The Master refers him to Darius, to whom the candidate then repairs, and the king issues the following decree: "We Darius, king of kings, willing to favour and protect our people at Jerusalem, after the example of our illustrious predecessor, King Cyrus, do will and ordain, that the Samaritans, against whom complaints have been made, shall punctually pay the tribute money which they owe for the sacrifices of the temple; otherwise they shall receive the punishment due to their disobedience." The candidate returns to Jerusalem, where he is received with great joy as the bearer of so important a mandate, and the princes and rulers of the people reward his zeal and courage by admitting him as a member of their secret council, &c.

These degrees were doubtless based upon the historical fact, that after the death of Cyrus the work at Jerusalem was retarded and interrupted by the malice of the Samaritans, who not only used open violence to hinder the Jews in their arduous undertaking, but also represented them to Cambysés as a seditious and disloyal people. However, upon the accession of Darius Hystaspes to the throne, Zerubbabel took the earliest opportunity of reminding the king of a vow he had formerly made to rebuild the city and temple of Jerusalem, and restore the worship of the true God throughout Judea. Darius at once promulgated the following edict, in which he not only granted the Jews full permission to proceed with the work but also ordered that every assistance should be afforded them by his subjects for that purpose:—

"We have seen the decree of Cyrus, our predecessor, in which permission was granted to the Jews to rebuild their temple and city of Jerusalem. Now, therefore, let the work of the House of God alone; let the governor of the Jews, and the elders of the Jews, build this House of God in its place. Moreover, I make a decree what ye shall do to the elders of these Jews for the building of this house of God: that of the King's goods, even of the tribute beyond the river, forthwith expenses be given unto these men that they be not hindered. And the God that hath caused His name to dwell there, destroy all kings and people that shall put their hand to alter and to destroy this House of God which is at Jerusalem. I, Darius, have made a decree, let it be done with speed."

*(To be continued.)*

## Reviews.

"*A Letter to the R.W. Brother J. Rankin Stebbing, P.G.D., &c., on Brother Clabon's proposed scheme of Masonic Confiscation.*" By Brother MATTHEW COOKE, 30°, P.M., P.Z., &c.

In the first number of THE FREEMASON our readers will remember we sounded a note of warning as to the nature and character of Brother Clabon's scheme for the appropriation of the Fund of Benevolence to certain purposes not only foreign to its original design, but calculated to deprive the Craft of all control over moneys which it is our sacred duty to dispense for the relief of the poor and distressed. We then remarked that at the last meeting of Grand Lodge, Bro. Stebbing vigorously protested against the adoption of such a perilous course, and we appealed to the Freemasons of England to oppose this invasion of their rights and privileges. Upon the same subject Bro. Cooke has written a pamphlet in the form of a letter to Bro. Stebbing, in which he denounces the scheme in no measured terms. Speaking of the Fund of Benevolence, he says justly:—

"It is the sole property of Grand Lodge, raised from the accumulation of many, many years—fees of honour; fines; registrations; and a poll tax of the whole Craft. And it is charged with the relief of the poor and the expenses of the Order. The Schools have no interest in it, nor have they the most remote moral claim upon it, either in its regular or surplus amounts. It is a sacred and venerable trust and inheritance—fluctuating from time to time."

We also extract the following account of the origin of the Fund, which we hope the brethren will bear in mind:—

"The Committee of Charity—the forerunner of what was afterwards termed the Board, or Fund of Benevolence—first came into operation on the 21st of November, 1724, and was founded by twenty seven lodges, under the Grand Mastership of the Duke of Richmond. It commenced with 'a general fund for the support of faithful brethren who had met with reverses of fortune, or become poor.' If one argued for a month, I think no plainer definition of the Fund, its objects, and restrictions, could be arrived at. It was to 'support,'—not relieve,—'faithful brethren who had met with reverses of fortune or become poor.'

"That organization, modified from time to time by the admission of widows and children, as petitioners,—not children only claiming, because they are in schools founded by the private beneficence of individual brethren,—has come down to our own day, and so jealously is the right of petition still guarded, that, even now, a widow once relieved cannot petition again.

"That organization is the undoubted place of aid and assistance, from which every Craftsman has the right to demand relief."

We could have wished that Bro. Cooke's letter embodied fewer references to extraneous topics which serve only to confuse the main question, but we are bound to add that, when directed to the point, his arguments are exhaustive, and his denunciations amply warranted by the spoliating nature of the scheme. Br. Cooke refutes the illogical dictum of the Committee, "That no reason exists for continuing this accumulation" (of the Fund of Benevolence), by quoting the 18th article of union between the two Grand Lodges in 1813 as follows:—

"The Fund appropriated to the objects of Masonic Benevolence, *shall not be infringed on for any purpose*, but shall be kept strictly and solely devoted to charity; *and pains shall be taken to increase the same.*"

This, we conceive, is unanswerable, and unless the Act of Union be repealed, we are unable to see how any presiding officer in Grand Lodge can allow Bro. Clabon's scheme to be submitted to the vote at the next quarterly communication. But admitting even that the sense of the brethren is taken, we are not in any dread of the result; the authorities have done their duty in circulating the Report of the Confiscation Committee, and as the Craft are now thoroughly alive to the specious character of the proposed innovations, the whole scheme will doubtless be summarily rejected.

Bro. Cooke has done good service by his well-timed letter, which we commend to all our readers who may desire to be thoroughly acquainted with so important a subject.

---

"*Le Monde Maconnique.*" Paris.
"*Le Franc-Macon.*" Paris.
"*L'Action Maconnique.*" Paris.

The chronicle of our French contemporary, the *Masonic World*, for April, contains accounts of several Masonic fêtes in Paris. One of these festivals took place on Sunday, the 14th March, in connection with the Lodge *Mars et les Arts*. The lodge was opened at two o'clock in the afternoon, and four gentlemen were initiated according to ancient custom; at five o'clock the celebrated Frère Eugene Pelletan delivered a brilliant oration, in which he defined the objects and character of Freemasonry, and alluded to "Abraham Lincoln, who abolished slavery in America, and Joseph Garibaldi, who freed Italy," as "two of the most illustrious Masons of our era." We confess frankly that, until we read Bro. Pelletan's speech, we were not aware that either of those eminent men had ever signalised himself in connection with Freemasonry, and we are not quite clear that the martyred American President was even a member of the Craft. To resume, we are glad to find that the oration of Frère Pelletan was greatly applauded; he is an able man, although perhaps too much of a theorist to suit the conservative principles of English Masons.

A banquet followed, at which 270 guests of both sexes sat down. Then the Frère Bancel delivered a discourse on the origin of the Revolution (fancy a scene like this in an English lodge), and a concert succeeded, after which M. Jules Simon spoke for an hour on education. The three lodges, "les Cœurs-Unis," "l'Etoile Polaire," and the "Vallées Egyptiennes," celebrated their "Feast of Spring" on the 20th March, at which the programme was similar to that described above, except that the proceedings were wound up with a ball. Among the foreign items in "Le Monde Maconnique" we note that the Frère P. Van Humbeek, representative for Brussels, has been elected Grand Master of the G.O. of Belgium; but we regret to observe that both in Belgium and in Germany a movement appears to be gaining ground which has for its object the abolition of the prescribed profession of belief in T.G.A.O.T.U. required from every candidate before his initiation into Freemasonry. Our contemporary notices with just praise the labours of the "Masonic Archæological Institute of England," and refers with admiration to the fine inaugural address of Bro. Hyde Clarke, and to the papers subsequently read by Bros. Lambert and Besant. The "Monde Maconnique," we may remark, strenuously supports the views of the advanced school of Masonic freethinkers, whose philosophy is evidently regarded with horror by the Ultramontane party on the Continent; and we may add that the dogmas of those pantheistic brethren are by no means in consonance with the ideas which obtain among English Masons.

"Le Franc-Macon" is the oldest French Masonic print, having been established in 1847. The editor analyzes a book written by M. de Saint Albin, who attacks Freemasonry, and especially the high grades, which he says are "consecrated to Satanic mysteries." There is also a voluminous account of the recent Masonic Congress at Havre, when various questions relating to the progress and utility of Freemasonry were debated by those who attended. There is also an interesting account of the late Bro. Berryer, the great French advocate, who was, it appears, initiated on the 23rd December, 1848, in the Lodge "Chevaliers-Croises," and the "Franc-Macon" closes with an account of the funeral honours paid to Voltaire in the Lodge of "Nine Sisters" on the 28th October, 1778.

"L'Action Maconnique" alludes, in strong terms of reprobation, to the facility with which improper persons obtain admission into the Craft. This is an evil against which we have inveighed in THE FREEMASON. Our contemporary points out that in France men are induced to become Freemasons by appeals to their imagination or to their mercenary interests, instead of having their attention directed to the true objects of the institution. The "Action Maconnique" is in favour of the suppression of the high grades; but its views are combated in a letter from Frère Alexandre Roy, to which insertion is given in the number under review.

## MASONIC LITERATURE.

We understand that Bro. D. Murray Lyon (of Ayr), the accomplished Masonic author, has just received permission from the members of the St. Mary Chapel Lodge, No. 1, Edinburgh, to examine their ancient records with a view to publishing such extracts as may tend to throw any light on the history of that old lodge, which has existed for upwards of three centuries.

We expect great things from such valuable documents being placed in the hands of so worthy and distinguished a mason, and although the promised history of "Mother Kilwinning" is likely to be deferred until the spring of 1870, in consequence of this fresh investigation being opened up, we feel sure that the result of Bro. Lyon's researches will more than compensate for the delay, and prove to be worthy of him and of the Lodge that has granted an opportunity for the Masonic Historian of Scotland to do justice to Masonry in Edinburgh.

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Bro. DRUMMOND, Grand Master of the Grand Lodge of Massachusetts, has compiled a table in which he sums up the statistics of Freemasons in North America for the year 1868, as follows:—

42 Grand Lodges.
387,403 members.
52,930 initiations.
14,192 affiliations.
16,771 resignations.
696 expulsions.
4,267 deaths.
9,342 candidates rejected.

Truly our Order has made vast strides of late in America.

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## PAPERS ON MASONRY.

By A Lewis.

### VIII.—MASONRY AND PRE-HISTORIC MASONRY.

"In those days there was no Melech (King) in Israel: every man did that which was right in his own eyes."—*Judges* xxi. 25.

If my memory serves me right, although I have not the book at hand, the philosophic Thomas Carlyle somewhere defines kings and the kingly office as denoting greater astuteness and capacity for reconciling differences and governing men than is evinced in those who are governed. This implies intelligence; intelligence argues physical comfort; physical comfort leads to civilization. To be *canning*, or *cunning* (in the elder sense of our language), signified kingship; and such a position, derived from virtue and merit, any M.M. may be called upon to exercise. To assume, even symbolically, the chair of King Solomon—who, by a species of wonderful intuition, decided the question between the adverse mothers — requires great firmness, promptitude, and decision. Hence, in Universal Masonry, we hail as leader and king that man who most possesses discretion and discrimination. The divine right is thus given by T.G.A.O.T.U.

But when we come to consider what may be concisely called Pre-historic Masonry we are led to the conclusion that ages must have been passed through ere the human mind attained a sovereignty over itself, and knew rightly how to wield that sovereignty. It was necessary that there should be an infancy of the Royal art of reconstructing the building of the human mind; and here archæology comes in to assist us.

Modern research has led to much which in itself has a tendency to disenchant us respecting the wisdom of the ancients. Egyptian hieroglyphics, so long the theme of poet's song and of the mystic's rhapsodical interpretation, turn out very commonplace affairs. The astrolabe of Bro. Henry Melville is nothing more than the rude picture of the domestic arrangements of an Assyrian cooking-house, with the stable hard by where grooms are cleaning horses (carefully omitted by that learned (?) brother in his description). Dinner, we learn from ancient monuments, was a great institution of antiquity; but mysticism makes mountains of molehills, and discovers mares' nests innumerable amidst the relics of antiquity. It is very sad to be obliged to own that our forefathers were cannibals, and no better than they should be; but if we are to be loyal to facts we must admit the soft, but somewhat unpalatable, impeachment. We now certainly do not feast upon the aggregation of nastinesses which formed the staple of a Roman *cœna*. The civilization of our present day is infinitely higher than that of Athens or Persia, and, humiliating as it may be, we must abandon much that seemed very dear to our imaginations. As Longfellow sings, "Things are not what they seem;" and all the learning possessed by Egypt and the Magi, the Brahmins, and the Gymnosophists, dwindles into meagre stature beside the colossal proportions of modern science. Yet, while we have a right to rejoice at our present surroundings, there is no occasion to undervalue antiquity. We do not build pyramids now-a-days; the gigantic walls of the Peruvian Andes point to a constructive power not surpassed in our era; Roman road-making has not been equalled since the epoch of the Cæsars; and the wall of China remains to prove what antiquity could accomplish.

All these great remains point to a skill and capacity in our predecessors on this planet to which we must give honour. What is the corollary to the proposition? There might be many answers to such a question, but to me the obvious one is—that an almost incomprehensible antiquity is to be assigned to the human race, during which, by the slowest and surest of processes, a gradual advancement has been made. From the rude lake dwellings of Switzerland, from the kitchen middens of the North, to our times there is a great leap; and every intelligent Freemason cannot but perceive that, *pari passu*, with symbolisms of a more or less mystical character there has been a steady battle fought with Nature and the elements to promote the personal comfort and security of mankind. But the arts come, from time to time, to definitive periods of settlement; they seem arrested at certain points, and so petrified. Thus it is that at given times in the world's history the text I have written at the head of this article seems to be reverified—that there is really no king in Israel, and that every man does that which is right in his own eyes.

If the Master be away, the work can, it is true, be continued by the Warden; but the eye and authority of the Master is best to give the work increase and fruition. If it be true of "operative" Masonry, how much more so of "speculative?" To reconstruct the temple of the human mind, to revivify the dead bones in the valley of Ezekiel, so that they shall be clothed with Charity as a garment, supported by Strength, and illustrated by Beauty, is a task demanding the utmost vigilance of a powerful mind. Hence the necessity, in some shape, of authority as absolute as it should be accurate and merciful. Hence the excellence of the square as a symbolic instrument.

And here I am reminded that some exception has been taken to expressions used in one of my former papers. I said that, in the middle ages, the operative masons being at war with the superstitions of Papal Rome, commemorated in sarcastic caricatures the vices and abuses of their era in the sacred edifices they raised for public worship. It was alleged that such caricatures were not executed without the impersion of the ecclesiastical authorities. The only reply to such an assumption that I can give, in print, consists in the following extract, from perhaps the best History of Freemasonry yet in existence. I allude to that of Findel, who gives the following instances of such a tendency to satirize in stone. He says (History of Freemasonry, p. 65. Asher & Co., London):—

"Intimations of their secret brotherhood and of the symbols known to them are to be found on all their monumental buildings, as well as of their religious views, which were entirely opposed to the prevailing corruption of morals of the clergy everywhere, as well as to the strict orthodox doctrines of the Church. In the St. Sebaldus Church in Nüremburg is a carving in stone, representing a nun in the lewd embrace of a monk. In the large Church at Strasburg, in one of the transepts opposite the pulpit, a hog and a goat may be seen carrying a sleeping fox, as a sacred relic; a bitch is following the hog; in advance of this procession is a bear with a cross, and before the bear a wolf holding a burning wax taper. Then follows an ass, who is reading mass at the altar. In the Cathedral of Wüzburg are to be found the significant columns J and B which were in the porch of Solomon's Temple. In the Church of Doberan, in Mecklenburg (consecrated 1368), there are many double triangles placed in a significant manner, three vine leaves in Masonic fashion, united by a cord, and symbolic ciphers on the columns; there is further a beautifully preserved altar-piece which apprizes us of the religious views of the architect. In the foreground there are priests turning a mill, grinding dogmatic doctrines therein. In the upper part of the picture is the Virgin Mary with the child Jesus, having a flaming star on the lower part of her body. At the bottom of the picture is a representation of the Lord's Supper, in which are the Apostles in the well-known Freemasons' attitude, &c. In another Gothic Church is a satirical delineation of the overshadowing of the Holy Ghost; a picture of Mary, from beneath whose dress issues a leathern pipe up to the picture of the Holy Ghost; in the Cathedral of Braudenburg a fox in priestly robes is preaching to a flock of geese; in the Minster at Berne, in a picture of the Last Judgment, the Pope is amongst the damned."

Now, I will appeal to the common sense of Freemasons in general, whether it is likely that the consent of the superiors of these churches could have been obtained to the setting up of emblems and symbols such as these? It is very certain that no man would consent to his own ridicule; and yet these are palpable proofs that the "operative" Masons of the middle ages, when "there was no king in Israel," set up, in defiance of priestly authority, such emblems. Anyone who goes into the Cathedral at Aix la Chapelle, or Aachen, will see two disembowelled wolves sitting outside the side door; and the number of instances in which this tendency to satirize is evinced might be multiplied *ad nauseam*. "Orthodoxy," said the wise and witty Sydney Smith, "may be my doxy; heterodoxy is another man's doxy." Or, as it has been put very well, there is exactly the same relation between Dryads and Hama-Dryads as there is between bishops and archbishops.

If the Freemasons of the present day desire to make use of the symbolisms of the past they are free to do so; but let them beware, in the presence of archæologists, to claim any exclusive title to the origination of symbolism. Symbolism existed before Freemasonry; nor is that Order the only Order which uses it to instil lessons of good into the human mind—to educate the heart—to eradicate vice—to maintain right—to extend the hand of charity, and to put forth foot in the path of progress. Yet it must be admitted that the organisation of the Masonic Fraternity is as perfect as, in the nature of things, it can be. There are two sides to the shield, and the misinterpretation of the outer world reduces the whole question to an equation. In fact, to use algebraic language, Freemasonry and institutions of a similar nature essentially seek the value of $x$, and desire to raise humanity, in the plenitude of its strength, to the $n$th power.

CRYPTONYMUS.

## THE QUEEN AND THE CRAFT.

By J. E. Carpenter, P.M., 284 and 1196.

Air—"*Here's a health to the King, God bless him.*"

Fill high! for whatever the liquor may be,
The glass at the brim should run o'er,
Let every true brother now take it from me,
If he never drank bumper before.
Though politics ne'er in our meeting have shar
We still to be loyal endeavour,
So I'll give you a toast that a Mason may boast,
Here's 'the Queen and the Craft for ever.'

The ancients to whom for our science we turn,
Were kings, if our records prove true,
And the Craftsman who first raised the templa, we learn
Gave homage where homage was due;
Then let us unite, ev'ry true son of light,
(Is there one who'd refuse it, oh never!)
In this the best toast, that a Mason can boast,
Here's the 'Queen and the Craft' for ever.

## MASONIC ANTHEM.

By J. E. Carpenter, P.M., 284 and 1190.

God save our gracious Queen,
Long live our noble Queen,
God save the Queen.
May peace and plenty reign,
Through all her wide domain,
May we her laws sustain,
God save the Queen.

Oh! Lord above, who sees
Our hidden mysteries,
On Thee we call;
So rule our hearts that we
May in Freemasonry,
Faithful and loyal be,
Oh, save us all.

May Heaven's Great Architect,
Our gracious Queen protect,
Long may she reign;
O'er her Thine arm extend,
May she the Craft befriend,
And we her throne defend,
God save the Queen.

## METROPOLITAN CHAPTER OF INSTRUCTION, No. 975.

This Chapter of Instruction so celebrated throughout the Craft for its working, under the able instruction of Companion Brett, who by his able working has perfected more companions to enable them to fill the important chairs, met on Tuesday, May the 18th, at the George Hotel, Aldermanbury. The ceremony of exaltation was very ably worked by Companion S. Foxall, acting M.E.Z.; Nicholl, H.; Tanner, J.; Dr. Woodman, N.; Smith, P.S., who worked the ceremony in a very perfect manner. Companion Tippet acting Candidate. Present Companions Brett (Preceptor), H. M. Levy, Keyworth, C. Hosgood, Barrett. Visitor, Comp. Wm. Day Keyworth, of Hull. The 1st clause of the 1st section was very ably worked by Companion Brett, on the explanation of the jewels and solids. We should recommend all who wish to gain instruction in R. A. Masonry to pay a visit to this excellent Chapter.

Bro. Henri Drayton has been engaged by Bro. Pennoyer, to appear in New York, as Primo Basso of the Riching's Grand Opera Troupe, in September next.

Royal Ark Mariners' Lodge.—A Royal Ark Mariners' Lodge was opened on Monday, 17th inst., within the Lodge Rooms, 170, Buchanan Street. (Holding of the S. Grd. Chap., of Scotland.) The Lodge was opened by M.E.P.Z., Thomas M. Campbell, N.; William Rae, J.; and William McEwan, S., when the following Companions were admitted and instructed in the degree viz.:—Thomas Darwin Humphires, 69; Capt. John A. McDonald, 69; and William Murray, 79.

Babylonish Pass or Red Cross Degrees.—A Council of Knights of the Red Cross, consisting of the three points, viz:—Knights of the Sword; Knights of the East, or Princes of Jerusalem; and Knights of the East and West, was held within the Council Rooms, 170, Buchanan-street. Sir Knight Thomas M. Campbell presiding, assisted by Sir Knights James Balfour, Thomas Gordon, William McEwan, Geo. W. Clarke, David Ramsay, and T. P. Mullins. Companions Neil McCallum, Wm. Rae, Thos. Niblo, Thos. D. Humphries, Capt. John A. McDonald, Edward Crosher, and William Murray, were duly installed as Knights of the above degrees. The ceremony was ably performed, and of a very imposing character.

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# Reports of Masonic Meetings.

## THE CRAFT.

### METROPOLITAN.

*Lodge of Friendship, No.* 206.—This old and prosperous lodge met on Thursday, May 13th, at four p.m. precisely, at the Ship and Turtle Hotel, Leadenhall-street; Bro. Henry Mann Collier, W.M., in the chair. The lodge being opened and the minutes of the last meeting read and confirmed, a ballot was taken for Mr. Charles Townsend Parsons, the well-known Government contractor, which proved unanimous for his admission, and the W.M. proceeded to initiate his first candidate, which ceremony he performed in the most masterly manner, being ably assisted by his officers, Bro. Alfred Harris, S.W., *pro. tem.*; Geo. Collier, J.W.; and P. Henry Earles, J.D., who conducted his candidate admirably. Pursuant to notice, the brethren then proceeded to make arrangements for the "summer dinner" and it was finally resolved that it shall be held at the King's Head Hotel, Chigwell, Essex, on the last Thursday in June. After reading and discussing the Grand Lodge and other letters and communications, the lodge was closed in due form, and the brethren adjourned to the banquet, which was served in Bro. Geo. Painter's usual superb style; then the loyal and Masonic toasts enlivened by harmony, the National Anthem being executed by the Bros. W. and J. Rumsey, and Bro. A. Turner. Several other brethren also contributed, and after passing an evening in such delightful fellowship as is only known to the Craft in general, and this lodge in particular, the proceedings were brought to a close.

*Merchant Navy Lodge, No.* 781.—This lodge held its usual and last monthly meeting for this season, on Wednesday, the 12th inst., at the Silver Tavern, Burdett Road, Limehouse. The officers present were Bros. E. T. Read, W.M.; Helps, S.W.; Bradbury, J.W.; Armstrong, S.D.; Reeves, J.D.; Daniell, P.M., I.G. *pro. tem.*; Wright, P.M. and Treasurer; Medland, Sec.; and Kellich, Davies, and Brandbridge, P. Masters; and many brethren and visitors, amongst whom were Barlow, P.M., Sincerity; Stevens, P.M., Yarborough; Schofield, P.M., Zetland; and Toole, Neptune. The minutes of the last regular lodge were read and confirmed, and the lodge opened in the second degree, and Bros. Evans, Delalle, and Laslitt (of the Zetland Lodge) being candidates for the third degree were instructed and withdrew. Lodge was then opened in the third degree, and the three brethren were raised to the sublime degree of Master Masons. Lodge resumed to the second degree, and Bro. Newport passed to degree of F.C. Lodge resumed to the first degree, and the ballot having proved unanimous in favour of Mr. W. Hallett and Mr. Wakeham, they were duly initiated into Freemasonry. It was then proposed by Bro. Killick, P.M., and seconded by Bro. Daniell, P.M., that a P.M.'s jewel be presented to Bro. Bracebridge, I.P.M., which was carried unanimously. A recommendation was put to, and signed by the officer and members of the lodge, to a petition for relief for a widow of a deceased seafaring brother. Lodge was then closed, and the brethren adjourned to refreshment, and the repast was served in a manner which our Bro. Holt is so deservedly proverbial for, and with which every brother expressed himself as well pleased. After the removal of the cloth the usual loyal and Masonic toasts were given and duly responded to. Bro. Bracebridge, I.P.M., then proposed the health of their W.M., and in doing so expressed the great pleasure he experienced in seeing him in his present position, and the admirable manner in which he had rendered the whole of the ceremonies this evening. He felt assured the lodge would prosper under his rule. This toast having been enthusiastically responded to by all the brethren present, the W.M., Bro. Read, then said he thanked Bro. Bracebridge, and the brethren generally, for this mark of their approval, and he trusted that when his year of office had expired, he should carry with him the same kind and fraternal feelings that he had at all times experienced from the brethren of Merchant Navy Lodge. "The Newly Initiated Brethren," was then given, and responded to by Bro. Hallett, who expressed his gratification in having been initiated into Masonry by Bro. Read, whom he had known for many years. "The Health of the P. Masters," was given and responded to by Bro. Bracebridge. The visitors' toast was then given, and briefly responded to by Bros. Barlow, Barry, Schofield, Toole, and Stevens; the latter took occasion to express the gratification he felt at seeing the W.M. restored to health, and augured a prosperous year to the Merchant Navy Lodge under his presidency. The "Treasurer and Secretary" was then given, and (the W.M.) took occasion to express the great respect he had for their Treasurer, Bro. Wright, which he was sure was shared in by every brother of the lodge; he felt it was only due to him to say that whatever knowledge of the rituals of Freemasonry he (the W.M.) possessed, he was mainly indebted to Bro. Wright for. The W.M. concluded by passing a high encomium upon his many excellent qualities as a Mason, a friend, and a father; to which Bro. Wright replied in very feeling and suitable terms. The officers' and Tylers' toasts brought this very pleasant evening to a close. Several brethren contributed much to the evening's enjoyment by some excellent songs, particularly by Bros. Stevens, Toole, Wright, Bradbury, &c.

*Lily Lodge, No.* 820.—On Wednesday se'nnight the installation of Bro. George Townsend as W.M. took place at the Greyhound Hotel, Richmond, the Installing Master being Bro. Wm. Cooper, assisted by Bro. Rogers. After the ceremony the brethren presented the immediate P.M., Bro. Thomas James Carless, with a jewel bearing the following inscription:—"Presented May 12th 1869, by the Lily Lodge, Richmond, No. 820, to Bro. Thomas Carless, I.P.M., as a slight acknowledgment of the valuable and efficient services rendered by him to the lodge, during his past year of office, 1868-1869." At seven o'clock an adjournment was made to the new Banqueting Hall, where a most *recherche* dinner was served to the brethern by Bro. Noyce. The chair was ably occupied by the Worshipful Master, Bro Townsend. During dessert, the usual loyal and Masonic toasts were duly honoured. Amongst the visitors was Bro. Colonel F. Burdett, Representative of the Grand Lodge of Ireland at the Grand Lodge of England, and who, in responding to the toast of the Grand Officers, spoke in warm language of the good Freemasonry had wrought in Ireland. There (he said) may be seen men of every shade of political feeling mixing and fraternising as only that brotherly love which fills the heart of every true Mason can understand. In alluding to the manifesto of Cardinal Cullen interdicting the presence of those under his jurisdiction at the grand Masonic ball in Dublin, the gallant brother said he considered it should be called an "Irish bull," for it had done more good than harm to the Craft.—The evening was enlivened by some choice music and singing under the direction of Bro. John Tolley (musical director of the lodge) assisted by Bros. Marriott and Briggs, from the Chapel Royal, Windsor.

*Montefiore Lodge, No.* 1017.—This new but increasing lodge met on Wednesday, 12th inst., at Freemasons' Hall, the W.M., Bro. the Rev. M. B. Levy, in the chair. A ballot was taken for the admission of the following gentlemen, namely, L. H. Moore, Charles Wertheimer, M. De Groot, and J. Carlebach, and being unanimously in their favour, they were regularly initiated into the mysteries of the Order. Bro. George Moore was raised to the sublime degree of a M.M., by the W.M., in a very solemn and impressive manner; indeed the lodge may congratulate themselves on having so efficient and excellent working officers. The brethren then sat down to a very splendid banquet provided by Bro. Gosden. After the usual formal toasts, the W.M. gave the health of the newly-initiated, to which Bro. Wertheimer responded. Bro. Eskell, P.M., proposed the W.M., expressing the great pleasure it gave him to propose the health of one for whom he had so great a respect, and who had filled that important office for two successive years to the great satisfaction of the brethren.—The W.M. responded in eloquent terms, and then gave "The health of the Visitors," who were Bros. Mann (P.M. 186), Henri Drayton, Le Casase (590), E. Kelley (22), A. S. Pennoyer (U.S.), H. M. Levy (P.M. 188), Worrell (J.W. 795), Pierce (25), D. H. Jacobs (P.M. 27), C. Gammon (W.M. 793), Glaisher (P.M. 382), Coote (P.M. 205), and Reiss (Batavia).—Bro. Mann returned thanks for the visiting brethren in a few but expressive sentences.—There was some excellent harmony by Bros Henri Drayton, Kelley, H. De Solla, and H. M. Levy, a delightful evening being spent by all present.

*Perfect Ashlar Lodge*, 1178.—On the 6th inst., Bro. G. Drapper's (Gregorian Arms, Jamaica-street, Bermondsey), this young and prosperous lodge held its regular meeting. In consequence of the unavoidable absence of the W.M., Bro. H. F. Ebsworth, the lodge was opened by Bro. Frederick Walters, P.M. 73, and Secretary of this lodge. There were present Bros. J. W. Avery, P.M., S.W.; J. Donkin, I.P.M.; G. J. Grace, J.G.; J. W. Dudley, D.C.; J. H. Harmsworth, W.S.; J. H. Fudge, G. Drapper, P. Fry, L. Ashton, J. Joseph, T. W. Cox, J. A. Axtell, and several others. Amongst the visitors were Brs C. R. Sloman (25), M. A. Loewenstark (J.W. 73), G. J. Sayer (1050), and others. The minutes of the last lodge, as well as those of the two emergency meetings, were read and unanimously confirmed. Bro. Charles Deakin, after going through the usual formalities was raised to the degree of M.M., the entire ceremony being given, including a lecture on the tracing-board of the third degree. In consequence of his arduous duties as secretary, Bro. Walters solicited Bro. J. W. Avery, P.M. 619 and S.W. of this lodge, to occupy the Solomonic chair, which he did by initiating Mr. Frederick Ware into the mysteries of ancient Freemasonry. As might be expected, all the ceremonies were well and ably rendered by the two P.M.'s who did the work. One gentleman was proposed for initiation at the next meeting of the lodge. An apology was received from the candidate for passing, and also from the candidate for initiation. Then came the all-important event of the evening, which was the presentation to Bro. John Donkin, the I.P.M., first with a twelve-guinea Past-Master's jewel, and secondly with a Past-Master's collar and jewel, which was done by the acting W.M. in an able and fluent manner. Bro. Donkin, in suitable terms, acknowledged these handsome presents. The first-named jewel is of elegant design and superior workmanship; made of 18-carat gold and hall-marked, it is about the size of a crown-piece, and bears in front the motto, "Merit alone commands esteem," in a border of raised letters on a frosted ground, and enclosed within a twisted cordon. In the centre is the Euclid and square, surmounted by the five points of fellowship on an enamelled ground. The inscription, unlike those of the majority of presentation jewels, is brought, in this instance, in the front, so as to be seen and read easily, and is introduced on the two hangers, or suspenders, in raised letters, as follows: "Presented by the Perfect Ashlar Lodge to Bro. John Donkin, the first W.M.; 1868," and, in order to make the jewel more effective and render it emblematical, the Perfect Ashlar, exquisitely mounted and finished, is attached to the ribbon between the suspenders, and is an exact representative in every respect; and, to make it complete, on the front of the Ashlar is the square and compasses enclosing the number of the lodge, 1178. It was manufactured by Bros. Loewenstark & Sons, Devereux-street, Strand, and is a splendid specimen of their workmanship. On the silver Past Masters' jewel is this inscription, viz.: "Presented by the Brethren of the Perfect Ashlar Lodge, No. 1178, to their first W.M., Bro. John Donkin, as a token of their esteem and respect, together with a gold jewel." Bro. John William Dudley, D.C., having withdrawn and resigned as being the steward to represent this lodge at the anniversary festival of the Girls' School, which was to be held on Wednesday, May 12, Bro. F. Walters, P.M. and Sec., proposed, and it was duly seconded and carried unanimously in favour of its being confirmed, that Bro. John Donkin be elected and accepted as the steward to represent this lodge at the Girls' School Anniversary Festival. All the business being ended the lodge was closed, and it was ordered to be summoned to meet on July 1st, at six o'clock p.m. After labour followed refreshment, and the amusement of the evening was increased by the capital improvised verses of Bro. Charles R. Sloman. After a few hours of mutual enjoyment the brethren separated to enjoy "Tired nature's sweet restorer, balmy sleep."

### PROVINCIAL.

HERTFORDSHIRE.—*Gresham Lodge, No.* 869.—The first regular meeting of this lodge took place at the "Four Swans," Waltham Cross, on Saturday, the 8th instant, at which a large number of brethren attended, amongst whom were Bros. R. Mitchell, W.M.; W. E. Gomperby, S.W.; Dr. R. Bruce, J.W.; H. J. Thompson, P.M., and a founder of the lodge; also, Bros. O. F. Vallentin, Treasurer; C. Swan, Secretary; W. H. Warr, P.P.S. Wks., D.C.; &c. The lodge was opened, and the ballot being in favour of Mr. J. Lewis, he was initiated by the W.M. in a manner that reflected great credit upon the lodge for his assiduous attention to the duties of the chair; after which Bro. Etherington was duly passed to the degree of F.C. This being the period of election for the W.M., a ballot was taken, and passed unanimously in favour of Brother Gomperby, S.W., as W.M. elect, and Brother O. F. Vallentin was unanimously re-elected Treasurer for the eighth time. The brethren then retired to a very nicely prepared banquet, presided over by the W.M., who gave the usual toasts, &c., and every one returned to town evidently pleased by the day's enjoyment.

LANCASTER.—*Rowley Lodge, No.* 1051.—An emergency meeting of this lodge was held on Friday last, the 14th inst., at the Masonic Rooms, Athenæum. The chair of K.S. was occupied (in the unavoidable absence from home of the W.M.) by W. Bro. Dr. Moore, P.M., Prov. G. Sup. of Works, who was supported by the following officers and brethren:—Bro. Bagnall, P.M., as I.P.M.; Bros. Hall, S.W.; Mercer, J.W.; J. Hatch, S.W. 281, as S.D.; Ley as J.D.; Taylor, I.G.; Armistead; W. J. Sly, E.A.P.; Watson, Tyler. The circular convening the meeting having been read, and other business transacted, Bro. W. J. Sly was passed to the degree of F.C. by the Acting W.M. Other business connected with the lodge was then transacted, and the lodge closed in due form.

BISHOP AUCKLAND, DURHAM.—*Wear Valley Lodge, No.* 1,121.—The regular meeting of this lodge was held at the Savings' Bank on Friday

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evening, May 14th. In the unavoidable absence of the W.M., Bro. the Rev. G. P. Wilkinson, Bro. G. Carney, *M.D.*, P.M., presided, and was supported by Bros. G. Stillman, S.W.; J. Wyld, J.W.; T. B. Thwaites, Treas.; W. Pawson, Hon. Sec.; J. Robson, I.G., &c. Visitor: Bro. John Bowes, 129, 148, 1,031, 1,250, P.M., P.Z., P.P.G.D.C.; P.P.G. Reg. Cumberland and Westmorland. The lodge was opened in due form, when the minutes of the previous meeting were read and confirmed. One brother was passed, and two raised by the acting W.M., in a correct and impressive manner, under the deaconate of Bro. John Bowes. The lodge was duly closed.

IRELAND.

BANDON.—*The Antient Boyne.*—A lodge of emergency assembled at the lodge rooms, Devonshire Arms Hotel, on Wednesday, May 12, at 7 p.m., to elect officers for the ensuing six months. The attendance was large, and included Steward R. Trevilian, W.M.; Williams French, S.W.; Robert Sutton, J.W.; R. Sargeant Topham, S.D.; Carroll Dawson, J.D.; Matthew Lee, I.G.; Joseph Morris, G. Hagarty, W. Belcher, E. Olliffe, W. Joyce, R. W. Doherty, T. Ruddock, R. Payne, R. Bright, Alexander Appleby, Wingfield Corley, Walter Bullen, W. Waugh Fuller, Thomas Peters, S. Cotterall, J. Strahan, Wilson, Bevin, Henry G. Bennett, &c. Brother Williams French was unanimously voted to the chair, and the other officers all got a step forward. Bro. Wm. Belcher was elected I.G. Mr. Benjamin Dawson was balloted for, admitted, and initiated to the degree of Entered Apprentice. Before the termination of the usual routine of lodge business, it was proposed, seconded, and carried with all the honours, "That our Right Worthy and Worshipful Master be presented with a silver tea service, in recognition of the many valuable services he has rendered 'Old 84' during the last thirty years;" and a committee was appointed to carry out this desirable object.

BELFAST.—*Lodge of Truth*, No. 22.—An emergency meeting of this old and flourishing lodge, was held in the Masonic Rooms, Donegall-place, on Tuesday evening last, 18th inst., in the absence of the W.M., Bro. J. Gelston, P.M. occupied the chair, the Lodge being opened on the E.A. degree, Mr. Robert Reid was initiated in the same by Bro. Gelston. The Lodge was then passed to the F.C. degree, when Bros. Thos. Craig, Henry Semmend, and James Brown, who had served a lawful time as E.A.'s, and having gained sufficient proficiency in the same were passed to the degree upon which the lodge was working by Bro. John Ireland, P.M., 59. The lodge was then raised, and Bro. Cherry was in a very solemn and impressive manner raised to the sublime degree of M.M. A number of visiting brethren were present during the evening. The proceedings terminated shortly after 11 o'clock, when the lodge was closed in due form.

(*Continued on page* 10.)

## *THE ROYAL ARCH.*

METROPOLITAN.

*British Chapter, No.* 8.—This chapter held a convocation on Friday evening, May the 7th, under the presidency of Companions Jabez Tepper M.E.Z., Companion John Thomas Griffith, (M.D.)H., and Companion John Braddick Monckton, J., when the M.E.Z. ably worked the Pedestal and gave the charges to the Companions. The summer banquet was fixed for the last day of June at the Crystal Palace. The Companions afterwards had their usual sumptuous banquet at the tavern; but many of them were absent, in consequence of an entertainment given by one of the members of the Lodge, and which the M.E.Z. was prevented from attending owing to his duties at the Chapter.

*Panmure Chapter, No.* 720.—The quarterly Convocation of this Chapter was held at the Horns Tavern, Kennington, whither it had been removed from Balham, on Monday, the 10th inst., when a good attendance of Companions gave much interest to the proceedings. The Chapter was opened by the M.E.Z., Companion J. Thomas, supported by nearly all his Officers. Bros. Samuel Haddock, P.M., Charles Milner Haddock, P.M., Abel Perrot, B.A., Christopher R. Wegnelin, and Joseph Nixon, were exalted into Royal Arch Masonry. Companion Samuel C. Davison, B.A., P.H.D., P.Z., No. 198, was elected a joining member. Companion John Read, P.Z., then most ably installed the principal officers for the ensuing year, viz:—Companion H. C. Levander, M.E.Z., Companion E. Worthington, H., Companion J. M. Gates, I. The remaining officers were appointed as follows, Companion James Stevens, P.Z., Scribe E., Companion Harvey, N., Companion J. Nunn, P.Z., Treasurer, Companion H. Smith, P.S. The Chapter being then closed, the Companions adjourned to a most excellent banquet at which the usual Royal Arch toasts were given and heartily responded to, the evening's entertainment being interspersed with some capital singing. We congratulate this Chapter upon the great advantages they have secured by their removal from so distant a neighbourhood as Balham to a locality so much more easily reached by its members and visitors.

PROVINCIAL.

LEICESTER.—*Chapter of Fortitude, No.* 279.—A quarterly convocation of this chapter was held at the Freemasons' Hall, on Friday, the 15th inst., among the Companions present were W. Kelly, P.Z. and P.G.H., as M.E.Z; W. Weare, M.E.Z. as H; H. Kinder, P.Z., as J.; Rev. John Spittal, H. and M.E.Z. elect; L. A. Clarke, J. and H. elect; and various other officers and companions. The minutes having been read and confirmed on the opening of the chapter, a board of installed principals was formed, when the Rev. Comp. Spittal, was presented, and was regularly installed into the Chair of M.E.Z., by Comp. Kelly, and had the various charges, &c., addressed to him. The installation of the other principals (Comps. L. A. Clarke and G. H. Hodges,) was unavoidably postponed; the former not arriving until after the board of installed principals was closed, and the latter being in Paris. The Comps. being admitted, a ballot was taken for Bro. Edwin J. Crow, of St. John's Lodge, No. 279, and for Bros J. G. F. Richardson, and F. Parsons, of the John of Gaunt Lodge, No. 523, who were duly elected. The following Compa., who had been elected at the last convocation, were invested as the officers for the ensuing year:—W. Kelly, P.Z., and P.G.H.; Treas., C. Stretton, E.; S. S. Partridge, N.; G. Toller junr., P.S.; E. W. S. Stanley, A.S.; C. Bembridge, Janitor. Bro. Crow being in attendance was then admitted, and was regularly exalted; the ceremony being, for the first time, most efficiently performed by the Rev. Comp. Spittal, M.E.Z.; and Comp. Toller, P.S. On the conclusion of the ceremony, Comp. Kelly delivered the Historical, Symbolical and Mystical Lectures. The Chapter was closed in solemn form and with prayer, and the Comps. adjourned to refreshment, and spent an hour or two very pleasantly under the presidency of the newly-installed M.E.Z, the highly respected Vicar of St. Andrew's, Leicester, an active Mason, and a son of the late Sir James Spittal, formerly Lord Provost of Edinburgh, and Deputy Grand Master of Scotland.

LANCASTER.—*Rowley Chapter*, 1051.—The regular meeting of this Chapter was held at the Masonic Rooms, Athenæum, on Monday, 17th May. There were present the following Companions: Dr. Moore, M.E.Z.; Bagnall, H. Mason, J. Hall, Scribe E.; Whimfray, as Scribe N.; Mercer, P.S.; Bell, Assist. Soj.; Taylor, and Watson, Janitor. The minutes of the last meetings were read, confirmed and signed by the principals. The following Candidates for exaltation were then balloted for, and unanimously elected:—Bros. C. S. Hope, Linderley Lodge, No. 3074; Bros. W. N. Kilburn; Edmund Simpson P.M.; and William Heald, all of the Lodge of Fortitude, Lancaster, No. 281; and Bro. Heald being in attendance, was duly exalted to the degree of Royal Arch. There being no other business before the Chapter, it was closed in due form.

## MARK MASONRY.

METROPOLITAN.

*Kent Lodge of Mark Master Masons.*—A meeting of this lodge was held at the George Hotel, Aldermanbury, on Tuesday evening, the 11th inst., under the presidency of the W.M., Bro. Thomas Meggy, and which was well attended, every officer being in his place, and there being several visitors and candidates for advancement. The lodge having been duly opened, and minutes read, ballots were taken for five out of seven candidates proposed, all of which proved unanimous. Bros. A. L. Irvine, P.M., the W.M.; James Stevens, P.M., the S.W.; and Eugene Cronin, the Treasurer of the Macdonald Lodge (Craft), No. 1216, were then introduced, and duly advanced to the degree of Mark Masters. We hear it is the intention of these brethren to form a new lodge of Mark Masters in connection with their most excellent Craft Lodge, the high repute of which is now attracting considerable attention amongst metropolitan Masons. Bros. Driver and Ewins were also subsequently introduced, and duly advanced. Bro. T. Meggy, the W.M., then, in a most able manner, installed his successor, Brother Warr, who appointed his officers according to rota, and the brethren, on the lodge being closed, adjourned to refreshment, the usual toasts being given and responded to; and a most satisfactory evening having been spent by all present, the company separated.

PROVINCIAL.

MELTON MOWBRAY.—*Howe Lodge, No.* 21.—The annual festival of this lodge was held at the George Hotel, on Thursday, the 13th instant, when, among the members present, were Bros. Rev. W. Kay Robinson, W.M.; Rev. W. Langley, S.W. and W.M. elect; H. Douglas, J.W.; H. Sharman, Sec., Bright, Park, Markham, Mann, Selby, Ferneley, Turville, and others. The Provincial Grand Master attended the meeting for the purpose of installing the W.M. elect. The lodge having been opened by the W.M., and the minutes read and confirmed, a ballot was taken for Bro. Rippin, of the Rutland Lodge, No. 1130, who was duly elected, but was prevented attending for advancement. Bro. Kelly, P.G.M., then took the Chair, and, having addressed the preliminary questions to the W.M. elect, the brethren below the rank of P.M., retired, and a board of installed masters having been opened, the Rev. Bro. Langley was installed in due form, after which, on the return of the brethren, he was proclaimed and saluted. The concluding address having been delivered, the W.M. proceeded to appoint and invest his officers. Votes of thanks having been passed to the P.G.M. and the I.P.M., the lodge was closed, and the brethren adjourned to the banquet.

## *ORDERS OF CHIVALRY.*

### KNIGHTS TEMPLAR.

*Temple Cressing Encampment.*—The Knights of the above assembled on Thursday, the 13th, at their field of encampment, Horns Tavern, Kennington, under the banner of the E.C., Sir Knt. W. N. Rudge, Prov. Grand Captain, when the Em. Sir Knt. W. F. Mitchell, Prov. Grand Captain, in his usual impressive style inaugurated and enthroned Sir Knt. Major H. F Smith, Past Prov. G. Capt., as E.C., who appointed and invested as his officers, Sir Knt. Biron 1st Capt. Sir Knt. George Harrison, Prov. Grd. Capt. of Lines, second Capt; Sir Knt. Dr. Lillie, Prov. Grd. Sub.-Prior. Prelate; Sir Knt. R. Farran, Prov. Grd. Registrar, Registrar; Sir Knt. W. F. Mitchell, P.E.C. as Expert *pro. tem.*; and Sir Knt. Vesper, Prov. Grd. E., as Equerry. The Knts. then adjourned to one of Bro. Wittel's elegant banquets. The only visitors on this occasion were the Em. Sir Knt. Blankin, Dep. Prov. Grd. Commander, and Sir Knt. Chas. Swan, Past Grand D.C. We cannot omit noticing Bro. Whittel's constant attention to the requirements of his Masonic patrons, he is now building a new and convenient ante-room, with store room for Mason ic furniture, &c.

### RED CROSS OF ROME AND CONSTANTINE.

IRELAND.

*St. Patrick's Conclave.*—On Thursday evening, May 10th, a meeting of this Conclave was held at the offices of Eminent Sir Knt. Woodward. Present the Illus. Sir Knt. Horner, Inspector General for Norfolk; Eminent Sir Knts. McGovern, Forsythe, Carleton, and Woodward; Sir Knts. Wattock, Styles, Scott, Edwards, and Bouchier. A College of Viceroys was opened, and Sir Knts. Bouchier and Edwards were duly consecrated Priests Masons. A Council of Sovereigns was then opened, and Sir Knts. Edwards and Bouchier were duly enthroned as Sovereigns and Prince Masons. The Conclave was then opened in due form, and the Illustrious Sir Knt. Inspector General for Norfolk placed Eminent Sir Knt. Thomas McGovern, on the throne of Constantine, stating that *pro. tem.* he commisioned Sir Knt. McGovern, to act as Deputy Inspector General for Norfolk. The following Officers were then appointed to act in the meetings of the Order in Dublin. V. Em. Sir Knt. Forsythe, Eusebius; Em. Sir Knt. Woodward, Senior General; Em. Sir Knt. Edwards, Junior General; Em. Sir Knt. Bouchier, High Prelate; Em. Sir Knt. Carleton, Treasurer and Recorder; Sir Knt. Scott, Prefect; Sir Knt. Wattock, Standard Bearer; Sir Knt. Molloy, Herald; Sir Knt. Styles, Sentinel. It was resolved: That as the Grand Imperial Council granted a special jewel, that a golden shamrock be embroidered in the Aprons, Sashes, and Ribbon of the Knts. of the Saint Patrick's Conclave. It was resolved: That the Most Illus. Grand Sovereign, Lord Kenlis and Ill. Sir Knt Col. Burdett, be invited to dine with the Dublin Knts. It was resolved: That Illustrious Sir Knt. Horner, and Eminent Sir Kts. McGovern, Forsythe, and Woodward, form a committee to prepare bye-laws. It was resolved: That in future two guineas be charged on the Installation of each Knight. It was resolved: That the names of all Candidates for installation at the next meeting be sent to Em. Sir Knt. Carleton fourteen days from this date. It was also resolved, That immediately the charter is granted each Sir Knt. is expected to procure his proper regalia. The Conclave was then closed in due form. The Charter for this Conclave has since been granted, and we congratulate the Order upon its successful *debut* in the sister isle.

## WHITTINGTON LODGE OF INSTRUCTION

No. 862.

We paid a flying visit on Thursday, the 13th inst., to this Lodge of Instruction, which is now held at the Crown Tavern, High Holborn. Bro. W. Long, W.M. 435, occupied the chair, and assisted by Bros. Littaur and Berger, worked several of the sections in an admirable manner. About 25 brethren were present during the evening.

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## Births, Marriages, and Deaths.

[Announcements of Births, Marriages, and Deaths relating to the Craft, or their families, will be inserted, free of charge, if properly authenticated.]

BIRTH.

GOOCH.—On the 11th instant, at Drummond-cottage, Bournemouth, the wife of Bro. George Gooch (Sec. 195) of a son.

DEATH.

MUNTZ.—Accidentally killed by a fall, at Guernsey, Bro. William Henry Muntz, son of the late G. F. Muntz, Esq., M P. for Birmingham.—[Brother Muntz was initiated in the Doyle's Lodge of Fellowship, No. 84, Guernsey, on the 12th July, 1867, and installed as a Knight of the Order of Constantine at the formation of the Doyle Conclave, No. 7, on the 20th July, 1868. As a token of sorrow for his melancholy end both the Lodge and Conclave were draped in black at their meetings last week.—ED. *F.*]

BOOKS RECEIVED.

"My Own Philology," by A. Tudor.

"Masonic Monthly" for April, Boston, Mass., U.S.A.

"Proceedings of the Grand Lodge of Canada."

"Annual Report of Grand Chapter of Scotland," per Comp. Hughan, an Hon. Member.

"The Freemason," St. Louis, Mo., U.S.A., for 1 May.

We are sorry that pressure of matter obliges us to still further defer the continuation of Bro. Emra Holmes' tale, and other interesting communications.


# The Freemason,

SATURDAY, MAY 22, 1869.

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## THE NEGRO AND THE CRAFT.

FOR some time past our brethren in America, and especially in Massachusetts, have been debating and agitating the question, "Can a negro be a Freemason?" and "Are the members of coloured lodges in the United States entitled to recognition as brethren?"

These who take the negative side in the debate affirm that the negro lodges are clandestine and spurious, inasmuch as they are not chartered by any of the existing Grand Lodges in America. An unprejudiced statement of the facts of the case may therefore be deemed opportune, and, from the broad humanitarian point of view, we are satisfied that their disclosure will add another laurel to the chaplet which adorns the brow of our venerable Mother Grand Lodge, which has ever been the champion of toleration, of justice, and of freedom.

In the year 1784 the Grand Lodge of England, in the exercise of its undoubted powers, granted a charter to Bro. Prince Hall and other coloured men, residents in the City of Boston, and State of Massachusetts, empowering them to meet as a regular Lodge, under the distinctive title of "The African Lodge, No. 459."

The Lodge was established, and worked successfully for many years under Bro. Hall, who appears to have been a thorough Mason, and a man of great intelligence. It is well known that, after the conclusion of the War of Independence, and, in one instance, during its progress, the Provincial Grand Lodges in the United States disclaimed all allegiance to the foreign grand bodies from which they derived their existence; and, in taking this step, they were perfectly justified, not only by the exigencies of the political situation, but by every principle of international Masonic law. The question, however, arises, and Canada furnishes recent illustrations of the doctrine, "Are lodges to be considered spurious or clandestine because the members prefer working under their original warrants from a foreign Grand Lodge to joining a newly erected Masonic jurisdiction in the state or dominion in which such lodges may be situated?" or, in other words, "Was the African Lodge bound to surrender its warrant from the Grand Lodge of England, and to apply to the Grand Lodge of Massachusetts for authority to work as a lodge?" *We contend it was not*, and hold that the Alma Lodge at Quebec, and other lodges in Canada, owning allegiance at the present day to the Grand Lodge of England, notwithstanding the existence of the Grand Lodge of Canada, might, with equal reason and equal justice, be denounced as illegitimate. We have now before us a charge delivered by Bro. Prince Hall, Right Worshipful Master, to the African Lodge, on the 25th June, 1792, from which we deduce the melancholy conviction that if our coloured brethren had, at that period, sought recognition or support from the Grand Lodge of Massachusetts they would not have obtained it, so powerful was the demon of prejudice in those days, and so invincibly rooted was the senseless antipathy to the oppressed children of Africa. We must next consider a point of vital importance, and, if our negro brethren can offer a satisfactory solution, we apprehend that their position as Masons will be legally demonstrated beyond the possibility of doubt.

In the first place, "Can they prove the continuous existence of the African Lodge from its formation in 1784 down to the union of the two Grand Lodges of England in 1813, at which latter period the lodge was undoubtedly borne upon the roll of regular lodges? and has the lodge been working independently ever since?"

As far as our own information extends we believe that the lodge has had an uninterrupted existence since 1784, and its non-affiliation to the Grand Lodge of Massachusetts does not in anywise affect its Masonic status or legitimacy; indeed, its right to exist independently is illustrated by the fact that, in Boston itself, the St. Andrew's Lodge, originally chartered by the Grand Lodge of Scotland, for many years remained aloof from the territorial jurisdiction of Massachusetts, until, at length, its members sought admission into the State fold, and were joyfully received, without any ugly question being raised as to the legality of their previous position.

The whole subject in dispute, we greatly fear, is the eligibility of negroes to the privileges of the Craft, and upon this view of the question we side at once with the men of colour. Caste has been beaten down by the influence of Freemasonry, liberty of conscience has been secured by the steady adoption of Masonic principles, and shall we now deny to men of different hue a participation in those rites which are symbolical of the thousand triumphs of right over wrong, or those glorious teachings which proclaim to all mankind brotherly love, relief, and truth? Happily, on this question, the whole moral power of English Freemasonry is in accord with the action taken by our forefathers in 1784, when they chartered the African Lodge, and the claims of our coloured brethren in the United States will never be ignored by English brethren, or, we may add, by any "true and worthy Freemason, of whatever country, colour, or clime, throughout the universe."

## Multum in Parvo, or Masonic Notes and Queries.

*Chapter Centenaries.*—We hear a great deal now-a-days about lodges celebrating their centennial anniversaries, but as yet I have not heard of any chapters having claimed the privilege of wearing the centenary jewel. What are our friends of the Chapter of the Nativity, No. 126, Burnley, doing, for instance, or those of the Cana Chapter, No. 116, Colne, both of which, I have an impression, were founded in 1769?—ANTIQUARIUS.

*The Rite of Misraim.*—A brother lately enquired in THE FREEMASON respecting the rite of Misraim. Any "Tuileur" of the "Ecossais" degrees will give him the signs, words, and "attouchements," and a work is, I believe, published in New York which fully explains the bizarre pretensions of the system. There are only two members of the rite existing in Ireland, and it may be said to have died a natural death in that country.—VIATOR.

## EXCERPTS FROM A MASONIC SCRAP-BOOK.

BY WM. JAMES HUGHAN, P.M., No. 131, TRURO.

### No. 1.—MASONIC KNIGHTS TEMPLARS.

Although the degree of Masonic Knights Templars is virtually a Christian organization, and recognizes the "Prince of Peace" as its Chief Captain, the following letter from its first Grand Master to worthy knights, is confirmatory of the fact that the Order had, notwithstanding, a considerable amount of warlike enthusiasm about it, which, though contrary to the spirit of Jesus Christ, was after all but proving them to be genuine followers of the old Knights Templars, whose delight was in battle, and whose courage was only surpassed by their zealous attachment to Christianity.

*Extract of a circular letter from the Grand Master of the Religious and Military Order of Knights Templars in England, to the Chapters of that Confraternity.*

Dear Brother and Knight Companion,—As the nation is preparing to guard against an invasion of our enemies, if they should have the temerity to make an attempt, it is become my duty, at this important crisis, to request and require that such of you as can, without prejudice to your families, do hold yourselves in readiness (as Knights Templars) to unite with, and be under the command of the officers of the military corps stationed in your respective counties, as may be most convenient, taking the name of "Prince Edward's Royal Volunteers." When the important moment arrives, I shall offer my services in the navy or army; and, whenever I have the honour to be received, shall inform you of my address and, although we are prevented by adverse circumstances from assembling together, where I might have had the honour and happiness of commanding in person, yet our hearts will be united in the glorious cause, in conformity to the sacred obligations we are under. Let our prayers be addressed to the Throne of Grace, that, as Christ's faithful soldiers and servants, we may be enabled to defend the Christian religion, our gracious sovereign, our laws, liberties, and properties, against a rapacious enemy. Let the word of the day be "The Will of God;" and let us remember that a day—an hour—of virtuous liberty, is worth a whole eternity of bondage.

The Knights Companions are required to wear the uniform of the *corps* in which they serve as volunteers, with the Cross of the Order of the Knights Templars, on a black riband between two button-holes, on the breast of the waistcoat.

Your faithful Brother and Knight Companion,
THOMAS DUNCKERLEY (G.M.)

The following is the copy of a letter from Redruth, in Cornwall, in answer to the preceding.

Southampton, April 11th, A.D. 1791. A.O., 676.

Most Eminent and Supreme Grand Master,—Agreeable to your desires, signified to me by your esteemed favour of the 11th ultimo, I held a Conclave of the Order of Knights Templars in our Field of Encampment, at this place, on Monday the 28th ultimo, where I laid your letter before the Knights Companions. I have the happiness to inform you that I found them stedfast in their religious principles, and unanimous in their loyalty and patriotism to their king and country. Two of the Knights Companions are officers in the Penryn Volunteer Corps, and will follow your directions in wearing the Cross of the Order, &c. The rest of the companions, residing at a distance from any established corps, will be ready on any emergent occasion to unite with them; and they have entered into a subscription (as Knights Templars) to be applied towards the defence of the country; and as there is a general subscription at Bodmin, for the county, and several volunteer corps on the coast for local defence, we beg your opinion and advice how to apply the money we have subscribed.

I am (M.E. and S.G.M.),
Your faithful and affectionate Brother and K.C.,
Redruth, 3rd May, 1794. J—— K——.
Thos. Dunckerly, Esq., Hampton Court Palace.

MASONIC ARCHÆOLOGICAL INSTITUTE.—The last meeting of the session will be held on Friday evening, 28th May, at eight o'clock, when a paper will be read by Brother Hyde Clarke, Hon. Treasurer, on "The History and Relations of Freemasonry in France." Masons not members may apply to Brother W. T. Marchant, Hon. Sec., 106, Great Russell-street, W.C.—*Advt.*

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## INSTALLATION FESTIVAL OF THE GREY FRIARS' LODGE, READING, No. 1101.

[FROM OUR SPECIAL REPORTER.]

The Installation Festival of this highly flourishing Lodge, established some four or five years ago, took place on Tuesday under most auspicious circumstances. The Lodge, held in the Masonic Hall, Geffries-road, was attended by nearly 70 of the brethren. The chief business was the initiation of Mr. Alfred Gooch (son of Bro. Sir Daniel Gooch, Bart., M.P. and Prov. Grand Master), and the installation of Bro. R. C. Hurley as W.M. Bro. W. Biggs, of Reading (whose labours and enthusiasm in the cause of Masonry are well known), performed both ceremonies most impressively. The musical arrangements for the day were under the direction of Bro. Tolley, P.P.G O., assisted by Bros. Marriott, Briggs, and Barrett, of St. George's Chapel Royal, Windsor, and afforded much pleasure to the brethren.

After the W.M. had been duly installed, he proceeded to invest the following officers of the Lodge: Bro. J. Weightman, S.W.; Bro. G. Chancellor, J.W.; Bro. H.J. Simpson, Chaplain; Bro. J. Greenfield, Secretary; Bro. E. J. Tabor, S.D.; Bro. Godsmark, J.D.; Bro. J. T. Brown, I.G.; Bros. Stranson and Freeman, S. A Past Master's Jewel was presented to Bro. Alexander Beale, I.P.M., in recognition of the zeal, efficiency, and courtesy which he displayed during his year of office.

In the evening a banquet took place at the George Hotel, and the room was almost inconveniently full. The banquet was admirably served by Bro. George Poutin. The chair was taken by Bro. R. C. Hurley, W.M., of the Grey Friars' Lodge, and amongst those present were Bros. Sir D. Gooch, Bart., M.P., P.G.M., the Rev. Sir J. W. Hayes, Bart., P.G.C., J. R. Stebbing (Southampton), P.M., P.G.D., of England; R. J. Spiers (Oxford), P.G.S.B., the Rev. R. J. Simpson, P.G.C., E. G. Bruton (Oxford) P.M., S. Whittey, D.P.G.M. for Wilts, R. S. Hulbert (Basingstoke), P.P.G.S.W., Hants, F. A. Bulley, P.M., W. Biggs, P.M., G. Botly, P.M. (414), John Dew, Basingstoke), P.M., J. W. Blowers, W.M. (414), J. W. Wynne, P.M., John Ellis, P.M., A. Sellar, P.M., James Harris, W.M., W. W. Wynne, W.M. (101), Lovatt, (526), J. W. Hounslow, J. W. 414), C. W. Wyndham, P.M., P. Stokes, S. (414), R. Cave, Arthur Welch, Alfred W. Gooch, G. Anns, R C. Shettle, H. P. Dowson, R. Bradley, S.D. (414), F. C. Warner, F. D. Awbery, W. C. Jameson, F. Warncott, W. Simpson, G. Parfitt, W. A. Danett, J.W. (1044), &c.

The W. M. first proposed "The Queen and Craft," remarking that as loyal citizens and as good Masons they would drink the toast with the greatest pleasure and the most hearty enthusiasm.

The W.M. next gave "The Right Hon. and the Most Worshipful the Grand Master, and the Grand Officers of England, past and present." The Earl of Zetland had now held his high position as a Grand Master for a quarter of a century. It was thought that at the termination of the present year he would retire from that position, and should he do so he would carry with him the gratitude and the respect of the Craft.

Bro. SPIERS, D.P.G.M., (Oxford), responded on behalf of the Grand Officers. They had reason to feel proud of being connected with such a body, and they had especial reason to be proud of their Grand Master, whose service to the Craft had been so great, and so numerous for many years. (Cheers.) The position which the Earl de Grey and Ripon, their Deputy Grand Master now held, showed that they were able to attract to their order men eminent in the State. The President of the Council (Lord de Grey and Ripon) had worked as a Mason with that thoroughness, for which our countrymen were distinguished. Mr. Dodson, Chairman of the Committee of the House of Commons, had also taken office in Grand Lodge. The Prov. Grand Master (Sir Daniel Gooch,) also though his duties were so multifarious, though he had charge of that wonderful undertaking, the Great Western Railway Company, though he was one of those who were engaged in casting a girdle round the Earth, and though he took part in the legislation of the country, had yet found time to devote to the interest of Masonry. (Cheers.) In conclusion Bro. Spiers expressed the gratification it had afforded him to be present, and observe how admirably the work was done in Greyfriars Lodge. He hoped the Lodge would continue to prosper. Cheers.)

The W.M. rose and said the next toast might be truthfully designated the toast of the evening, it was "The Health of the Provincial Grand Master, Bro. Sir Daniel Gooch." Loud cheers.) He, (the W.M.,) regarded it as a very great privilege to have the honour of occupying the chair on the occasion of the Provincial Grand Master's first visit in that capacity to the town of Reading (cheers), and in the name of the Grey Friars Lodge, he begged to give him a hearty welcome (cheers), and to thank him, not only for being present, but also for giving his name as a honorary member of the lodge. (Cheers.) For the last ten years, ever since the resignation of the late Marquis of Devonshire, the provinces of Berks and Bucks, had been represented by the Grand Registrar. Br. McIntyre had discharged the duties of the office with great ability, but he had other counties to attend to as well as a great deal of other Masonic business. They hailed, therefore, with peculiar pleasure, the appointment of the office of so excellent a mason and so good a man as Sir Daniel Gooch. (Loud cheers.) He, (the W.M.), sincerely hoped that it might please the Great Architect of the Universe long to spare the life of their distinguished Brother, Sir Daniel, in health and strength. (Loud cheers.)

The P.G.M., SIR DANIEL GOOCH, who on rising was most warmly cheered, said that he was extremely obliged to the brethren for having received the last toast in a manner so cordial and so kind. It had been to him a great pleasure to be present that day. He could assure them that he had not taken upon himself the responsibilities of the office to which the Grand Master had appointed him without a thorough determination to perform his duties in a way which should, he hoped, meet with their approbation and respect. (Cheers.) In order to do his duties to the satisfaction of the province and himself, he felt that he must have extended to him that Masonic charity for his short comings, and that cordial support in his efforts, which he was confident he should not fail to receive. (Cheers.) Under such circumstances he believed that the province would continue to prosper, and would hold no mean position amongst the provinces of the land. (Cheers.) But the present had been to him a most gratifying occasion for a personal reason, because he had seen his own son initiated into Masonry. (Cheers) It was many years since he (Sir Daniel) was initiated and he was pleased to say he had never regretted that step. (Cheers.) The ceremony had made a deep impression on his mind, and he did not doubt that it had also done so on the mind of his (Sir Daniel's) son, seing that that ceremony had been performed by Bro. Biggs with the utmost accuracy of language, and the most perfect correctness of feeling. (Cheers.) Now that his son had been initiated, he (Sir D. Gooch,) felt that as his father, and also as his brother (cheers and laughter), he should be able to teach him some of the mysteries of science. He (the P.G.M.,) would conclude by thanking him for the kind invitation they had sent to him, and for the hearty welcome they had given him. He hoped to visit the other lodges in the province, and make himself, as far as he could, acquainted with the whole Craft.

P.M. ELLIS gave the next toast, "The Very Worshipful the Rev. Sir J. W. Hayes, Bart., the Deputy Provincial Grand Master, and Grand Officers of the Province, past and present." Sir John Hayes held a distinguished position in the province, and he was also a member of the Grand Lodge. He had shown himself fully equal to the requirements of his office, and his qualifications were so high that he had filled, in the absence of Lord Zetland, the office of Grand Master. (Loud cheers.)

Bro. Sir J. W. HAYES, P.G.C., in responding, said that it ought to be the laudable ambition of all the Brethren to aspire to hold office in the Provincial Grand Lodge. There were not many offices at the disposal of the Provincial Grand Master; but he was quite sure that Sir D. Gooch would take every means to ascertain who were the most fit to fill the offices. (Cheers.) He begged to propose "The Right Worshipful P.G.M., the Deputy P.G.M., and the Grand Officers of the Province of Wilts." They were very much obliged to the Province of Wilts for sending to this Province the P.G.M. elect (cheers and laughter); it was a very great kindness, and the Province of Berks and Bucks would endeavour to show itself grateful. (Cheers and laughter.)

Bro. S. WITTEY, D.P.G.M. for Wilts, in responding to the toasts, alluded to the loss which that province would sustain in consequence of the services of Sir D. Gooch being transferred to another province. Brother Wittey then referred, in very complimentary terms, to the working of the Greyfriars Lodge, and expressed the pleasure which it had afforded him to be present.

Bro. the Rev. R. J. SIMPSON, Grand Chaplain, said that as "out of the abundance of the heart the mouth speaketh," and therefore they would allow him, before he proposed the toast entrusted to him, to digress for a minute or two. He could not but express the deep satisfaction which he felt at seeing the admirable way in which the work of the lodge was done, and he could not but think that the manner in which the ceremony of installation had been performed by Bro. Biggs must have impressed them with a sense of the generous sentiments and the lofty principles of the brotherhood to which they belonged. He must thank them for having again elected him as Chaplain to the lodge, He felt this honour the more because he was not able to do more than to attend, as he always did with great pleasure, their annual gatherings. He begged now to propose "The Masonic Charities," He was pleased to see this toast take so good a position in the programme of the evening, coming as it did even before the proposal of the toast of the W.M. of their own lodge. This evidenced that they thought of the Masonic Charities first and of themselves afterwards, which was only what was to be expected of a lodge which had sent a steward to the Girl's School and festival, and had sent that steward tenth on the list in respect of the amount of the donations entrusted to him. (cheers.) He had taken the opportunity on a former occasion, and he would now do so again, of recommending those who were interested in those Masonic Charities to go and see them themselves. He believed that the Girls' School was the first school of the kind in England. For the Boys' School a sum of £12,000 had been raised through the munificence of Masons, and the school was most admirably conducted. There was also provision made for the comfort and the support of aged Freemasons. He believed that if they could only read the history of some of these children and of their families; if they could trace the career of some of these poor aged Masons—(what struggles they had had, what reverses they had experienced, what distress they had endured)—they would learn to value even more highly than at present the work which these charities were doing. They had reason to believe that in no case had the children, educated in these schools, turned out otherwise than well. This was a most eloquent fact. It showed that the money was not misspent, and that the labour was not thrown away. And when Brethren were enjoying themselves in social harmony he trusted they would never forget the claims of the poorer brethren, for Masons should never cease to remember that charity was the sun, the centre around which all Masonic action should revolve. He hoped that they would not only hear of these charities, and read of them, and see them, but that they would value, admire, and support them. (Loud cheers.)

Bro. STEBBING responded on behalf of the Masonic Charities in an eloquent speech.

Bro. Sir D. GOOCH next, in complimentary terms, proposed the health of the W.M., Bro. Hurley.

The W.M. suitably responded.

The health of the Installing Master, Brother W. BIGGS, was next proposed, and responded to by that gentleman in suitable terms.

One or two other toasts having been drunk, the proceedings terminated. The banquet was acknowledged to be one of the most agreeable and successful gatherings of the kind ever held in Reading.

The whole arrangements were carefully and completely made, and admirably carried out.

## LODGE OF BEVEVOLENCE.

The monthly meeting of the Lodge of Benevolence, was held at Freemasons' Hall, on Wednesday, the 19th instant, under the presidency of Brother J. Newton Tomkins, P.G.D. Seventeen cases were relieved to the extent of £150, and 3 were recommended to Grand Lodge for grants of £30 each. Among other Grand Officers present, we noticed Bros. J. Nunn, J. Brett, J. M. Clabon, J. Hervey, J. Smith, W. Ough, E. Busher, Rev. C. J. Martyn, E. H. Patten, J. Savage, and J. Udall.

## PLANTAGENET PRECEPTORY OF INSTRUCTION.

A monthly meeting was held at the Lyceum Tavern on Thursday, the 20th inst. Sir Knights Major-Genl. G. B. Munbee, Hon. E. Roper-Curzon, J. G. Marsh, R. W. Little, A. J. Lewis, T. Smale, J. Brett, J. Mayo, J. Boyd, G. S. States, C. Haigh, F. Walters, Dr. Bringloe, W. Adams, D. R. Still, and T. Cubitt were amongst those present. The ceremony of installation was ably worked, Sir Knight Lewis being the presiding officer. Four new members were elected.

## DOMATIC CHAPTER OF INSTRUCTION, No. 177.

This Chapter of Instruction was formally reopened on Saturday, the 15th inst., at the Horns Tavern, Kennington, under the auspices of Comp: R. Wentworth Little, as Preceptor, who officiated as M.E.Z; assisted by Comps. C. Hosgood, as H. J. Nunn, as J.; W. Dodd, S.E.; H. Webb, S.N.; J. Mayo, P. S.; J. Brett, P.Z.; President of the Metropolitan Chapter of Instruction, E. Clark, H. Allman. J. G. Marsh, W. West Smith, &c. The ceremony of exaltation was rehearsed, after which Com. Brett, worked the first clause of the first section. Five new members were elected, and the officers chosen for the next meeting on the 29th inst., were Comps. Hosgood, Z.; Nunn, H.; Clark, J.; and Dodd, P.S. The Companions residing in the Southern districts of the metropolis, have now therefore an opportunity of obtaining instruction in the Royal Arch ceremonies, in their own locality, and we hope they will attend the Domatic Chapter of Instruction in large numbers.

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## Original Correspondence.

[The Editor is not responsible for the opinions expressed by Correspondents.]

### ROYAL MASONIC INSTITUTION FOR GIRLS.

*(To the Editor of the Freemason.)*

DEAR SIR AND BROTHER,—I am glad to observe that Bro. Hemsworth has led the way to an *exposé* of the shameful manner in which the stewards and their guests were treated at the recent Girls' School Festival by the incompetent persons who apparently had charge of the festival arrangements. I can bear testimony to the fact that I had to leave my seat to go in quest of wine for the brethren at my table, when upon handing my card to the waiter in charge of the wine, the fellow absolutely refused to attend to it, and told me in a most flippant and insolent manner that "he knew nobody and would know nobody," although at the same moment he supplied another steward whose name I am prepared to state, with all that he required. I am bound to add, and I do so with pleasure, that Bro. Gosden, the Manager, when appealed to in the course of the evening respecting the scanty supply of wine, very readily did all in his power to remedy matters, but it is too bad that the stewards should be placed at the mercy of his petty subordinates, and insulted when asking for what is fair and proper.

I take this opportunity of stating that the amount of my list was incorrectly announced at the Festival as £47 5s. 0d., when it was in reality £55 13s. 0d.

Yours fraternally,
THOMAS CUBITT,
P.M., and Steward, Bedford Lodge, No. 157.

### CELESTIAL MYSTERIES.

*(To the Editor of the Freemason.)*

SIR,—Though not a brother, perhaps you would allow me the liberty of saying my say anent Mr. Henry Melville's discoveries, to which it appears you have commenced to call public attention. First, allow me to remark that I do not think your defence of the Grand Registrar legitimate, inasmuch as that he appears to have been commissioned by the D.G.M. to examine into the worth and value of the so-called mysteries, and that after a cursory review of the same he ignored their worth. Now, it appears to me that if any records ever kept by men are of value, these that Brother M'Intire ignores are of the highest. Mr. Melville appears to possess a key to the groundworks of all establishments and to all sublunary customs, and, I am told, can give chapter and verse for the foundations of every religion. I say that I am told so, as I have not had the opportunity of making Mr. Melville's acquaintance, and only know him through the representations of a mutual friend; but though I differ from some of his statements (for instance, his assertion that Sagitaries is a *white* horse, though he opens the year at *black midnight*), yet so high is my opinion of the value of the mysteries, that, if the Freemasons decline to receive them, I shall be only too happy to offer £20 towards a public subscription, which I trust will be raised, to purchase them from Mr. Melville; and I see no reason why the subscription should not run up to fifty, or even a hundred thousand pounds, when it becomes known that the different peoples of the earth are entitled to hold peacefully their several religions, and that this position can be proven by *Brother Melville's discoveries*.

Allow me, Sir, the honour of remaining,
Your obedient servant,
A TUDER.

### MASONIC RITUAL.

*(To the Editor of the Freemason.)*

DEAR SIR AND BROTHER,—Your readers will find little of either pleasure or profit in a war of mere contradiction between "Leo" and myself, on a matter which any well-informed Mason is equally qualified to decide. I referred to the Ritual of Craft Masonry as being preserved "by tradition only," and I conceive, in spite of "Leo's" repeated contradictions, that I have amply justified my assertion. However, for "Leo's" satisfaction, and to close an unprofitable controversy, I beg respectfully to refer the question to you. The correspondence is before you, and I shall be greatly obliged by your expressing your opinion on the point at issue in the columns of your paper.

I remain, dear Sir and Brother,
Very fraternally yours,
DELTA.

### THE ROMISH ANTI-MASONIC BOGLE.

*To the Editor of the Freemason.*

SIR AND BRO.,—I fear your correspondent "Anti-Humbug" as he appears in yours of the 8th, labours under the disadvantage of not being fully informed on the state of Masonry in Ireland, and (as I presume he is a Mason), will be glad to learn that although Cardinal Cullen did publish a manifesto interdicting any one under his jurisdiction to attend our late Masonic Ball, that those of his flock who have the honour to be Freemasons, had from their experience good sense to know that his eminence, although he may control them in his own circle of rights, could not affect them as Freemasons, and that, therefore, there was not "an universal skedaddle," but that many good and worthy Roman Catholic brethren and their families did attend to enjoy the festive scene; 'tis true some outsiders may have invented imaginary sick aunts or may have suddenly have afflicted an old grandmother with imaginary rheumatics as an excuse to avoid making "one of the party;" but even those were very few, and many of our most anxious working stewards were from our Roman Catholic brethren, whose families were heard to express their admiration for Masonry, and to wonder how so respectable an old gentleman could express a sentiment antagonistic to such splendour, order, and regularity. I have thus far intruded on your space fearing our brethren elsewhere might think Masonry in Ireland, and especially in Dublin, was screwed together so loosely as that any one man not in authority could interfere with its wisdom, strength, and beauty. Our position will be readily understood when I state that, independent of Cardinal Cullen and "all his merrie men," we mustered 3,000 at our Ball, and by the reception given to our royal guest, proved that Masons have for a motto, "Fear God, honour the King," and that peace, love, and charity, are amongst our precepts.

Again, at the presentation of premiums to our orphan girls a week later, we numbered 5,000. These little facts will explain to "Anti-Humbug" that no matter how we may be classed amongst Fenians, Ribbon-men, &c., it has not impeded our progress, although I am free to admit that the sanction of His Eminence might make us even more numerous but less respectable. As to "A.H's" allusion to the "Latini crucis," I think that good taste ought to prevent the introduction of sectarian matters into Masonic writings. Such *are* strictly forbid—and we cannot forget that amongst us are many brethren Israelites, whom we respect; also I object to the emblems of Christianity being burlesqued by being made to represent the acknowledgment to the Cardinal for "success" he never attained.

Yours faithfully,
Dublin, May 12th, 1869. T. B., P.M., 171.

### MASONRY AND THE NUMBER SEVEN.

*(To the Editor of The Freemason.)*

DEAR SIR AND BROTHER,—There seems at present to be a strong wind blowing towards our Masonic camp from the mystical world. We have been favoured with a current of "Masonic *celestial* mysteries," and now, as above, we have also had a taste of "Masonic *numerical* mysteries." These might have been of some use had whatever was intended to be deduced from them been brought to a definite point, or to some logical conclusion, or had they been laid down so as to properly illustrate some definite or particular Masonic idea; but no! the subjects were mysterious, consequently they, I would suppose, served their purpose if they mystified their readers; they might therefore perhaps pass as being interesting, not instructive. After perusing them, I can only exclaim, with Dominie Sampson, "Prodigious!"

In regard to "The scale of the Number Seven," Bro. "Cryptonymus" says: "I can only beg my readers to ponder well the profound symbolism contained in the above table." I can see nothing particularly "profound" in it — *e. g.*, "seven planets" are mentioned; but there are more than "seven planets" in our Solar system, and the "Moon" is not a Planet. "Seven animals" are named; but why give the "Lion" and the "Cat" when they are both of the same species? "Seven members" are given; but what about the omission of the tongue, the stomach, the liver, &c.? and as to the "name of God with *seven* letters," I find a writer saying—"The Assyrians called him Adad; the Egyptians, Amun; the Persians, Syre; the Greeks, Theos (the th forming one letter); and the Latins, Deus." All *four* letters.

As to my remark about the "Moon" not being a planet, "Cryptonymus" may say that the ancients only knew of the above as "the seven planets;" but I answer, supposing that to be the case, what about the "seven members?"

Then, coming to more immediate Masonic matters, we are told "it has always been within the power and discretion of the Master for the time being to ordain who shall bear these select and honourable burthens." Now, that may be the case in England, but it is not so in Scotland, where all the officers are elective, only in some lodges the R.W.M. has the privilege of appointing either his S.W. or his Depute. I shall not say which system may be the best, as both may have particular advantages. Again, the Secretary and Treasurer are set aside, not being "contemplated in the original plan." That must surely be a mistake, as the Treasurer, *e. g.*, is one of the most important officers, seeing that in all well regulated societies the labourer is worthy of his hire, which he of course cannot receive unless money for that purpose be collected and taken charge of by some one. However that is simply a suggestion; but I may observe that last century some lodges had no such officers as the "two deacons," having, *e. g.*, a Master; S.W.; J.W.; S. St.; J. St.; Secretary, Treasurer, and Tyler; in all eight. I might suggest the following arrangement as perhaps a giving-in to the number seven idea. Master (1), Wardens (2), Deacons (3), Secretary (4), Treasurer (5), I.G. (6), Tyler (7). However, in looking at it from a Scottish point of view, I would ask what authority there is for saying that "a Senior and a Junior Deacon" date from "Operative Masonry?" The old Operative Scottish Lodges, if I remember correctly, had only one Deacon, who was the Master. "Dekin" being the title of the principal office-bearer, therefore, it would seem that the selection given by "Cryptonymus," instead of being an old "landmark," is simply a new arrangement of last century; however, if Bro. "Cryptonymus" can give the name of any lodge which had that arrangement of officers, and set them to work, previous to A.D. 1700, I shall be glad to hear of it.

I am, yours fraternally,
LEO.

### PRESENTATION OF ADDRESSES TO SIR R. A. S. ADAIR, BART., R.W.P.G.M.

A large gathering of the Brethren of the Craft belonging to the Lodges in the province of Suffolk met at the Masonic Hall, Ipswich, on Saturday last, for the purpose of honouring their highly-esteemed P.G.M., Sir Robt. Alex. Shafto Adair, Bart., A.D.C. to the Queen, &c., &c. Several addresses of condolence on the death of the P.G. Master's father, and congratulation on the accession of the present Baronet to the family titles and estates, had been voted to him by the Lodges of the province, but it was thought that a meeting of the representatives of each Lodge should be held at Ipswich, when all the addresses should be presented to their worthy chief in person.

This arrangement was carried out as above, when between sixty and seventy Brethren assembled in the beautifully decorated Lodge-room, which was on this occasion greatly admired by those who saw it for the first time since its completion.

Amongst those present we observed many present and past Provincial Grand Officers, as well as many of the present Worshipful Masters of Suffolk Lodges.

The R.W.P.G.M. having been escorted from the reception room by his P.G. Officers, to the Hall was received by the Brethren with the usual Masonic salute, and having taken his seat on the dais, the presentation of the addresses, accompanied by suitable observations from each brother having charge of the same, were presented in the following order:—

From the Officers of the Prov. Grand Lodge, by the W.D.P.G.M.

Unity (Lowestoft), by Bro. Major Allez, P.P.S.G.W.

Doric (Woodbridge), by Bro. Grissing, P.P.J.G.W.

British Union (Ipswich), by Bro. Roby, W.M.

St. Luke's (Ipswich), by P. M. Davy.

Virtue and Silence (Hadleigh), by Bro. Pettit, P.P.G.S. of W.

Perfect Friendship (Ipswich), by Br. Staddon, W.M.

Prudence (Halesworth), by Br. Strathern, P.P.J.G.W.

Phœnix (Stowmarket), by Bro. Freeman, P.G. Treas.

Fidelity (Framlingham), by Bro. Jennings, W.M.

Waveney (Bungay), by Bro. Able, W.M.

Prince of Wales (Ipswich), by Bro. Rev. R. A. Sanderson, P.P.G.C., W.M.

Royal St. Edmunds (Bury St. Edmunds), by Bro. Thompson, W.M.

Brother Norman, P.P.G.O. Norfolk, in the absence of the P.G. Organist, kindly presided at the organ.

At the conclusion of the presentation the R.W.P.G.M. briefly addressed the Brethren, thanking them for their sympathy in the loss he had sustained, and for their good wishes towards him, and he trusted that he should be able to faithfully discharge the duties of the responsible position he had been called upon to fill.

The P.G.M. was then escorted to the banqueting room, where an elegant collation had been set out, the tables being very nicely decorated with flowers. A massive silver fountain (which had been kindly lent for the occasion by Bro. Callaway), occupied the centre of the table, throwing out a jet of "Masonic Bouquet."

The D.P.G.M. occupied the chair, and was supported by about fifty Brethren.

The repast was considered by the Brethren to be the choicest seen for some time, and was supplied by the brother appointed by the "Prince of Wales" Lodge, whose members erected the Hall.

The Brethren having done justice to the good things, and grace said by the P.P.G. Chaplain Bro. Sanderson, the Chairman gave the usual loyal and masonic toasts, followed by the health of their honored guest, which was suitably responded to by the P.G.M. Several other toasts followed, and it was a general remark that the assembly had been a most successful one.

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## THE ORIGIN OF FREEMASONRY AND MR. DENNEHY.

The following letter appeared in *The Irish Times* of the 5th instant:—

(*To the Editor.*)

"Sir,—Mr. Cornelius Dennehy has done his best to convince the public that on the above subject, at least the oracle has spoken all throughout his letter, which was evidently prepared as an appendix to certain denunciatory epistles. At the outset Mr. Dennehy says, 'It will be a surprise to some Freemasons to be told what was really the origin of Modern Masonry.' No doubt they have been surprised and amused too. Surprised at Mr. Dennehy becoming a public instructor on such a subject, and amused at his cool assurance in supposing that his unsupported assertions will be taken as historic facts. Of course Mr. Dennehy has a right to form, hold, and propagate his opinions on this and on other subjects. He is a J.P., a very useful T.C., and a most respectable man, but if he knows anything he must know that all these things combined do not suffice to constitute him an authority on history. He has written as such, disdaining to give any reference by which his statements can be verified. His assumption and opinion are valuable in their way. But opinion and fact are two very different things. The two points in Mr. Dennhey's letter are—first, that Modern Masonry was founded in the seventeenth century by one Elias Ashmole, a trooper in Cromwell's army, and a dabbler in astrology. Second, that the guilds of Freemasons which undoubtedly existed in the early ages had nothing in common with Modern Masonry. If I prove the latter assumption to be false, Mr. Elias Ashmole may safely be left to take care of himself. 'The Priests of Dionysius,' says Dr. Mackey in his valuable work on Freemasonry, 'having devoted themselves to architectural pursuits, established about 1,000 years before the Christian era, a society of builders in Asia Minor, who are styled by the ancient writers 'the Fraternity of Dionysian Architects, and to the society was exclusively confined the privilege of erecting temples and other public buildings.' This is the origin of those 'travelling guilds,' the existence of which at an early date is conceded by Mr. Dennehy. That they had something in common with modern Masonry is evident, for instance, 'the more opulent were sacredly bound to provide for the exigencies of the poorer brethren, a leading characteristic of Masonry as it exists now. They were divided into lodges, and governed by wardens and masters, just as the Masons of to-day, and in their ceremonial observances used many of the implements which are still to be found among the Order, and above all, they used a universal language, by which one brother could distinguish another in the dark as well as in the light, which is also one of the attributes of Masonry of the present time. This Order existed at the time of the building of the Temple, and numbered amongst its members Hiram, the widow's son, to whom Solomon entrusted the superintendence of the workmen of this great work. Their architectural priests mingled with Jewish workmen, and invited them to join the Order. This was done for long after the completion of the work and dispersion of the builders. We find the Order existing in Judea under the name of Essenian Fraternity. From Judea it is said to have been introduced into Greece by the Grecian sage Pythagoras. Whether this be accurate, or whether the frequent and continued communication between Europe and Palestine led to its introduction, I cannot say, but it is certain, and Mr. Dennehy admits it, that at a very early period bodies of travelling Masons existed on the continent for a long time. They received the protection and enjoyed the patronage of the church and the nobility, until the former, becoming alarmed at the increase of their numbers and the extension of their privileges, began to prosecute them, which eventually led to their repression. Many lodges, however, had been established in Great Britain, notably those at York, in England, and Kilwinning, in Scotland, from which places the Order has continued to be disseminated from that day to this. At York, in 926, Prince Edwin assembled the English Masons, and constituted the first English Grand Lodge. From this assembly, convened a long time before Mr. Elias Ashmole was born, all the existing English and American lodges derive their authority. This is the real history of Freemasonry, of which Mr. Dennehy has given a burlesque. As to the reasoning which follows the historic narrative it is equally fallacious. No Freemason ever said that Protestantism required to be aided by Masons in teaching the fundamentals of religion and morality. The idea is a creation of Mr. Dennehy's brain—a mere play of fancy. Again, Mr. Dennehy says he is convinced all secret societies have been a curse and a calamity. Assertion again convinced. What evidence is Mr. D. prepared to show in support of his indictment of Freemasonry? Where is the mischief that has ever been wrought? Where the calamities that have followed in its train? Mr. Dennehy knows he cannot lay any charge against the order, therefore he simply says—I am convinced! I don't care about a man being convinced. I want to know that which convinced him, to get at his facts. The real truth of the matter is that every tree must be judged by its fruits. If the fruit be good, let the tree be carefully tended; if the fruit be bad, let the tree be hewn down and cast into the fire. Secret societies are not crushed amongst the peasantry unless they are treasonable societies. Therefore, the answer to Mr. D. is, that no one asks to crush secret societies as such. Fancy the Foresters, the Oddfellows, the Templars, the Rechabites, and other societies being crushed because they are secret—the idea is ridiculous. Mr. D. may rest assured, when he expresses his convictions that the time has arrived for the abolition of all secret societies, that he has the luxury of living before the age. The time has not yet come; and although he prefers to let his good actions be seen, he must remember there are still a few men in the world who prefer to do good by stealth, and who blush to find it fame.

"Your obedient servant,

"JAMES H. NORTH.

"84, Abbey-street."

## ROYAL MASONIC BENEVOLENT INSTITUTION.

We are informed that the next Anniversary Festival of this deserving Institution; will be held on the 26th January, 1870, under the presidency of the R.W. Bro. Sir Daniel Gooch, Bart., M.P., Provincial Grand Master for Berks and Bucks. In the meantime the names of brethren desirous of acting as Stewards at the festival, will be thankfully received by Bro. Wm. Farnfield, P.A.G. Sec., and Secretary to the Institution, Freemasons' Hall, Great Queen-street, or by Bro. Jas. Terry, the Collector, 10, Symond's Inn, Chancery-lane.

The increasing number of applicants, and the urgent nature of their claims, render it most desirable that even greater liberality should be extended by the Craft to all our Masonic charities, and when the helpless orphan, or the way-worn pilgrim appeal to us for aid, who that is worthy of the name of a Mason will refuse his mite?

## METROPOLITAN MASONIC MEETINGS

*For the Week ending May* 29, 1869.

### Monday, May 24.

Lodge No. 4, "Royal Somerset House and Inverness," Freemasons' Hall.
" 26, "Castle Lodge of Harmony," Willis's Rooms, St. James's.
" 183, "Unity," London Tavern, Bishopsgate-street.
" 902, "Burgoyne," Anderton's Hotel, Fleet-street.
R.A. Chap., 25, "Robert Burns," Freemasons' Hall.

### Tuesday, May 25.

Lodge No. 14, "Tuscan" Freemasons' Hall.
" 92, "Moira," London Tavern, Bishopsgate-st.
" 186, "Industry," Freemasons' Hall.
" 259, "Prince of Wales," Willis's Rooms, St. James.
" 1158, "Southern Star," Montpelier Tavern, Walworth.
R.A. Chap., 21, "Cyrus," Ship and Turtle, Leadenhall-st.
" 180, "St. James's Union," Freemasons' Hall.
Metropolitan Chapter of Instruction, George Hotel, Aldermanbury at 7; Comp. Brett, Preceptor.
Domatic Lodge of Instruction, Palmerston Tavern, Grosvenor-park, Camberwell, at 7.30.

### Wednesday, May 26.

Lodge No. 2, "Antiquity," Freemasons' Hall.
" 34, "Mount Moriah," do.
" 507, "United Pilgrims," Horns Tav., Kennington.
" 753, "Prince Frederick William," Knights of St. John's Hotel, St. John's Wood.
" 754, "High Cross," White Hart Hotel, Tottenham.
" 898, "Temperance in the East," Private Assembly Rooms, 6, Newby Place Poplar.
K. T. Encampment, "Temple Cressing," Horns Tavern, Kennington.

### Thursday, May 27.

General Committee, Girls' School, Freemasons' Hall, at 4.
Lodge No. 705, "Wm. Preston," Anerley.
R.A. Chap., 657, "Canonbury," George Hotel, Aldermanbury.

### Friday, May 28.

Lodge No. 181, "Universal," Freemasons' Hall.
" 197, "Jerusalem," do.
" 780, "Royal Alfred," Star and Garter Hotel, Kew Bridge.
" 861, "Finsbury," Jolly Anglers', Bath-street, St. Luke's.
Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
Metropolitan Lodge of Instruction, George Hotel, Aldermanbury, at 7.

### Saturday, May 29.

Domatic Chapter of Instruction, Horns Tavern, Kennington, at 8; Comp. Little, Preceptor.

## ROYAL MASONIC INSTITUTION FOR GIRLS.

The following statement of accounts was circulated at the Anniversary Festival on the 12th inst.:—

*The Treasurer in Account with the Royal Masonic Institution for Girls*, Jan. 1, 1868.

Cr.

| | £ | s. | d. | £ | s. | d. |
|---|---|---|---|---|---|---|
| By Provisions for 106 Children and 12 Adults (118 persons, ... | | | | 1085 | 14 | 9 |
| Clothing and Boots .. ... | | | | 414 | 17 | 6 |
| Coals, Gas, Water and Firewood | | | | 166 | 11 | 3 |
| House Utensils, Turnery, &c ... | | | | 56 | 5 | 10 |
| Furniture and House Linen .. | | | | 277 | 2 | 0 |
| Painting and General Repairs | | | | 603 | 9 | 3 |
| Garden and Grounds ... ... | | | | 52 | 0 | 1 |
| Drugs, Medical Attendance, &c. | | | | 51 | 14 | 0 |
| Laundry Expenses and Soap... | | | | 45 | 0 | 0 |
| Secretary's Disbursements ... | | | | 21 | 18 | 2 |
| Incidental Expenses ... ... | | | | 36 | 3 | 4 |
| School Stationery and Books... | | | | 48 | 7 | 0 |
| Stationery, Books, Printing, &c. | | | | 166 | 4 | 7 |
| Annual Prizes and Rewards ... | | | | 23 | 12 | 0 |
| Tithes and Taxes ... ... ... | | | | 9 | 7 | 2 |
| Offices Expenses, Rent, &c. ... | | | | 56 | 0 | 0 |
| Annual Examination of Children | | | | 1 | 1 | 0 |
| Balance of New Building ... | | | | 380 | 6 | 6 |
| Salaries—Secretary ... ... | 150 | 0 | 0 | | | |
| Matron ... ... ... | 80 | 0 | 0 | | | |
| Governess ... .. | 100 | 0 | 0 | | | |
| Assistant Governess | 40 | 0 | 0 | | | |
| Drawing ditto .. | 25 | 0 | 0 | | | |
| Four Teachers ... | 28 | 15 | 0 | | | |
| Collector ... ... ... | 40 | 0 | 0 | | | |
| Chaplain ... ... ... | 20 | 0 | 0 | | | |
| | | | | 483 | 15 | 0 |
| Wages—Gardener and Wife... | 50 | 0 | 0 | | | |
| Cook .. ... ... | 21 | 0 | 0 | | | |
| Kitchenmaid ... ... | 12 | 0 | 0 | | | |
| Nurse and Assistant | 10 | 0 | 0 | | | |
| Messenger ... ... | 10 | 0 | 0 | | | |
| | | | | 103 | 0 | 0 |
| Pensions—F. Crew, late Secretary | 200 | 0 | 0 | | | |
| H. Jack, late Governess | 40 | 0 | 0 | | | |
| J. Chandler, late gardener | 6 | 0 | 0 | | | |
| | | | | 246 | 0 | 0 |
| Extra Commission on Collection | | | | 223 | 6 | 6 |
| Poundage to Collector ... ... | | | | 157 | 8 | 9 |
| Election Expenses to Dec. 1868 | | | | 18 | 12 | 0 |
| Petty Cash to Secretary... ... | | | | 150 | 0 | 0 |
| Church Accommodation, 2 yrs. | | | | 10 | 0 | 0 |
| Charges on Exemption of Rates | | | | 5 | 5 | 0 |
| Anniversary Stewards' visit ... | | | | 10 | 6 | 6 |
| Purchase of £2000 three per cent. Consols, 94¼, and Commission | | | | 1892 | 10 | 0 |
| Ditto, £2000 Reduced, 93¾, do. | | | | 1867 | 10 | 0 |
| London and Westminster Bank | | | | 1000 | 0 | 0 |
| Christmas Accounts unpaid ... | 1062 | 14 | 10 | | | |
| Balance in hand after payment | 1413 | 8 | 7 | | | |
| Balance at Bank, Dec. 1868 | 2475 | 8 | 5 | | | |
| Petty Cash in Secretary's hands | 200 | 0 | 0 | | | |
| Ditto Matron's hands... | 20 | 0 | 0 | | | |
| | | | | 2695 | 8 | 5 |
| | | | | £12,358 | 11 | 7 |

| Dr. | £ | s. | d. | £ | s. | d. |
|---|---|---|---|---|---|---|
| To Balance in Banker's hands ... | 3190 | 12 | 11 | | | |
| Petty Cash in Secretary's hands | 50 | 0 | 0 | | | |
| Ditto Matron's hands... | 20 | 0 | 0 | | | |
| | | | | 3260 | 12 | 11 |
| Payment by Grand Lodge ... | | | | 150 | 0 | 0 |
| Ditto Grand Chapter ... | | | | 10 | 10 | 0 |
| Ditto Grand Officers' Mess | | | | 10 | 10 | 0 |
| Donations and Subscriptions—London | | | | 2532 | 15 | 6 |
| Lodges do. | | | | 341 | 5 | 0 |
| Chapters do. | | | | 8 | 8 | 0 |
| Lodges of Instruction do. | | | | 17 | 17 | 0 |
| Encampments do. | | | | 12 | 12 | 0 |
| Provincial | | | | 1859 | 19 | 0 |
| Old Stores ... ... ... ... | | | | 1 | 12 | 0 |
| Musical Instruction ... ... | 99 | 15 | 0 | | | |
| Less for cost of Piano, Music, &c. | 72 | 12 | 8 | | | |
| | | | | 27 | 2 | 4 |
| Purchase of Child into School as old Rule 78 ... ... ... | | | | 125 | 0 | 0 |
| Kensington Museum for Drawing | | | | 6 | 4 | 0 |
| Deposit and Interest frm London Joint Stock Bank ... ... | | | | 116 | 5 | 11 |
| Ditto London & Westmnstr Bnk | | | | 3086 | 12 | 1 |
| Sale of Books, per Secretary... | | | | 3 | 0 | 0 |
| Gifts for Rewards to Children | | | | 5 | 5 | 0 |
| Jan., six months' Dividend on £10,000, 3 per cent. Consols | | | | 150 | 0 | 0 |
| April, do. on do., Reduced do. | | | | 150 | 0 | 0 |
| July, do. on do. | | | | 150 | 0 | 0 |
| Oct., do. on do., Reduced do. | | | | 150 | 0 | 0 |
| Petty Cash in Secretary's hands received this year ... ... | | | | 150 | 0 | 0 |
| | | | | £12,358 | 11 | 7 |

*The Treasurer in Account with the Sustentation, Improving, and Building Fund*, Jan. 1, 1868.

Dr.

| | | | |
|---|---|---|---|
| To Balance ... ... ... ... ... ... ... | £241 | 0 | 9 |
| 1869. | | | |
| To Balance ... ... ... ... ... ... ... | £211 | 0 | 9 |

Cr.

| | | | |
|---|---|---|---|
| 1868—Dec. 31. | | | |
| By Balance ... ... ... ... ... ... ... | £241 | 0 | 9 |

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## THE CRAFT.

(Continued from page 5.)

METROPOLITAN.

*Panmure Lodge*, 723.—The annual meeting and Installation Festival of this Lodge, took place on Monday last at the Balham Hotel. After the passing of two E. A.'s by the retiring W.M., Br. Gates, the chair was taken by Bro. Thomas, P.M., the father of the Lodge, to whom was presented for Instalation Bro. J. B. A. Wolpert, S.W., the W.M. elect. The ceremony was admirably performed, the orations and proclamations given with great effect, and producing an excellent impression upon the minds of all present and especially many young masons who had never before witnessed the interesting and solemn rite. By special request Bro. Hodges, P.M., officiated as acting Secretary, and Director of Ceremonies, and Bro. Gates, P.M., and Bro. Frances also rendered valuable services. A vote of thanks to Bro. Thomas, for the able discharge of the duties of Installing Master, was entered on the minutes, and the newly installed W.M. closed the lodge in the various degrees in a manner which corroborated the statement current that he was a most accomplished and correct worker. At the banquet which followed due justice was given to his merits, as well as to those of his immediate predecessor Bro. Gates, and the Past Masters represented by Bro. Thomas and Hodges. Bro. Frances P.M. responded for the Visitors, and Bro. Young S.W. for the newly appointed officers.

PROVINCIAL.

OVER-DARWEN.—*Lodge of Harmony and Industry, No.* 381.—On Thursday last a lodge of emergency was held for the purpose of affording the brethren an opportunity of attending the funeral of the late Bro. Ralph Ellison, who had been a member of the lodge for nearly forty years. The lodge was opened in due form by the W.M., Bro. Benson Wood, when the dispensation was read granting the privilege to the brethren of joining the *cortege* in the regalia of their respective ranks, after which a procession was formed of about fifty brethren, amongst whom were the officers of the lodge, viz.: Bros. Benson Wood, W.M.; Geo. Hargreaves, S.W.; Dr. Stephens, J.W.; Dr. Wraith, S.D.; D. Ainsworth, J.D.; Geo. Smalley, P.M., Treas.; Bentley, P.M., Sec.; L. Roberts, P.M., Director of Ceremonies; G. Wood, P.M.; and Statter, I.G. Bros. Eastwood, P.M.; Thornher, P.M., and others, Perseverance Lodge, Blackburn. Bro. Townley, P.M., and others, Fidelity Lodge, Blackburn. Bro. S. P. Bidder, P.M., Manchester. Bro. Rev. Mr. Hughes, Vicar of Tockholes, &c. On arriving at the residence the procession filed off in the usual manner, to allow the W.M. to visit the bereaved relatives, when the line was reformed and proceeded to St. Thomas's Church, where the burial service was most impressively read by Rev. Bro. Hughes. The thirty-ninth Psalm and "Vital Spark" were effectively rendered by Bros. Denis, Towers, Birkett, and Hindley, assisted by Mrs. Howarth, who, at the grave, also sang "Rest in Peace," amid the almost breathless attention of a large concourse of the inhabitants who had assembled to witness the ceremony.
oration by Bro. Hughes, and the invocations by the W.M., were the subject of deep admiration and comment. Returning, the brethren on reaching the lodge room again filed off on each side of the street and uncovered, allowed the carriages containing the relatives to pass through on their way home. The

WHITHAVEN.—*Lewis Lodge*, 872.—The brethren of this lodge met on Monday evening, May 17th, at 7 o'clock, in the Freemasons' Hall, College-street, W.M., John Spittal taking the chair of King Solomon. Brother J. Spittal was supported by his officers Brother Walker Whittle, S.W.; Brother Robert Foster, J.W.; Lancelot Hugh Ellis, S.D; Brother E. G. Hughes, Prov. G.T., Secretary; Brother William Gill, I.G.; Brother George Fitzgerald, T. Present, Brother C. Morton, P.P.S.G.W.; Brother J. Stade, P.P.G.S.; G. W. Kenworthy, P.P.G.J.D.; Brother Cooper, P.P.G.O. The Lodge was duly opened, and the minutes of the previous meeting were read by the Honorary Secretary, Brother E. G. Hughes, and confirmed. Brother George Harker was passed to the degree of Fellow Craft. Brother C. Morton proposed that Brother J. Slade be appointed Treasurer, which was seconded by Brother Foster, and carried by the Brethren unanimously, he was duly invested. W.M. J. Spittal read a letter from Brother Little, resigning the office of Almoner, which place will be filled up by the Committee there being no other proposed. Brother C. Morton read a petition in favour of establishing a lodge at Egremont, to be called the "Kenlis Lodge," he to be W.M. for the first twelve months. Brother Spittal proposed that the petition read by Brother C. Morton be entertained, which was seconded by Brother Foster, signed by the Wardens, and carried unanimously. Brother Spittal proposed that a letter of condolence be sent to the widow of our late esteemed Brother Fisher, Treasurer of 872, which was seconded by Brother Kenworthy, and carried unanimously. The Lodge was closed with the usual solemnities.

## ROYAL ATHELSTAN LODGE, No. 19.

[FROM OUR SPECIAL REPORTER.]

The last meeting of the season of the Royal Athelstan Lodge, No. 19, was held on Thursday, the 13th of May, at the Terminus Hotel, Cannon-street, City. Bro. T. H. Potter, W.M., presided; J. Pollard, S.W.; W. Williams, J.W., Starling, Treasurer; Bywater, P.M. and Secretary; Stevens, S.D.; Gale, P.M. and Father of the Lodge, Director of the Ceremonies; Daley, Tyler; and the following other members of the lodge:—Bros. Campion, P.M.; Nicholson, J.P.M.; John Savage, P.G.D.; George Rice Loveday, P.M.; Fox, P.M.; Palmer, P.M.; Pound Cox, P.M.; Stone, P.M; Dix, P.M.; Harker, Henry Black, Watkins, Medley, J. Harker, Leverson, P.M., Horner, Maughan, Phillips, Dr. Whitmore, Simpson, and a number of visitors, amongst whom were Bros. Murray, D. Grand Master for China; Clabon, P.G.D.; Caulcher, P.M.; Whitley, D.P.G.M. for Wilts; Williams, 753; Ward, Apollo, 305; H. Thompson, P.M., 177 and 1158; C. E. Thompson, S.D., 1158; &c.

The lodge having been opened in due form and with solemn prayer, the minutes of the last meeting were read and confirmed.

A Brother was brought forward for raising, and having answered the usual questions, the lodge was opened in the Third Degree, Bro. Savage, P.G.D., taking the chair, and the brother was in a most impressive manner raised to the degree of M.M.; and in the course of a long experience we never saw that important ceremony performed in a more correct, impressive, or careful manner, and it truly afforded to aspiring Masons, candidates for the Master's chair, a pattern how that ceremony ought to be performed. The whole of the ritual was given without abridgement, and several veteran Masons expressed the high gratification they had experienced in seeing Freemasonry carried out in all its original purity by so worthy a member of the Royal Athelstan Lodge. After some other business the lodge was closed in due form, and with solemn prayer.

An excellent dinner followed, and at its termination, on the withdrawal of the cloth, the W.M. proposed the usual loyal and Masonic toasts. In reference to the Most Worshipful Grand Master, the Earl of Zetland, he said he hoped the success which had attended his reign over the Craft would be continued for many years to come.

The W.M. proposed "The health of the Right Hon. the Earl de Grey and Ripon, Deputy Grand Master, and the rest of the Grand Officers." He coupled with the toast the name of Brother Clabon, P.G.D.

Bro. CLABON, P.G.D., returned thanks on behalf of the Deputy Grand Master, and said he deserved all that was said of him. He thanked the brethren for the welcome he had received; and as he had not for some time past been in the habit of visiting lodges, if he was treated in the same way he had been received that evening he hoped to be a frequent visitor.

The W.M., in a complimentary manner, proposed "The health of Bro. Murray, the District Grand Master for China," and congratulated the lodge in having for the second time been honoured by his presence.

Bro. MURRAY, in a very eloquent speech, returned thanks for the honour conferred upon him, and assured them on his return to a distant land he should cherish with the deepest feelings of affection the welcome he had received from the brethren of the Royal Athelstan Lodge, believing the seed they had sown would produce abundant fruit, and if any heart could beat in unison with theirs that heart was his own.

Bro. GALE, P.M., proposed "The health of the W.M.," and alluded to the time when he saw him initiated in the lodge, and how he had marked his after career.

The W.M. returned thanks, and expressed his determination to do all in his power to merit their approbation.

Bro. SAVAGE, P.G.D., having been utmost with the W.M.'s gavel called upon the brethren to fill bumpers to the toast he was about to propose, which having been done, he turned to Brother Bywater, P.M. and Secretary, and thus addressed him:—Bro. Bywater, I have been requested by the W. Master and my brethren of the Royal Athelstan Lodge to acknowledge publicly, on their behalf, the many kind services you have rendered the lodge, and to present to you a memento of their esteem and regard. Though not eloquently, yet sincerely, shall I discharge this pleasing duty. It might, indeed, have fallen into abler hands, but at least I have this advantage, that I am able to speak of you from the time of your admission into the lodge; nor will I deny that, having been on terms of intimacy with you for many years, without any differences to mar our friendship, this occasion is to me a very pleasurable one. You were initiated into our lodge, No. 19, in the year 1846, by my esteemed but now departed brother, Charles Robb, the then W.M., and having subsequently filled several of the offices, it fell to my lot, in 1853, to install you into the chair. With great ability, and with much courtesy, you discharged the duties of W. Master, as several of us present to-day can well remember, and from that time you continued to win your way in the lodge, and to increase the esteem in which you were justly held. Having done us good suit and service, after the lapse of another ten years you kindly undertook the duties of honorary secretary. How well and how ably you have discharged those duties I will not enlarge upon, because the fact is patent to us all. But our recent centenary meeting has put the crowning stone upon your services, and its great success, without a breakdown of any kind—gratifying to us all, and spontaneously acknowledged by our numerous and distinguished guests on that joyous occasion—was largely due to your judicious counsels and valuable assistance. No marvel, then, that your brethren should desire to record their feelings in something more substantial than words; and none will say nay when I assert that we are about to do the right thing to-day. (Brother Pound, P.M., here read the vote of thanks engrossed on vellum, and the inscription on the clock, which was as follows:—"This timepiece was presented by the Royal Athelstan Lodge of Freemasons, No. 19, to Brother William Matthew Bywater, P.M. and Hon. Sec., in token of the high esteem in which he is held by his brethren, and of their best wishes for his happiness and prosperity. 13th of May, 1869.") Brother Savage then proceeded: The foundation of this testimonial was a vote of the lodge by acclamation; it has been supplemented by the subscriptions of 50 members of the lodge, and as a matter of fact none have refused to co-operate. The vote of thanks is expressive of the feelings of your brethren towards you. The timepiece will bring with it many pleasing reminiscences, for memory loves to dwell on the sunny spots of the past. But to your thoughtful mind it will not only be suggestive of bygone days, but also of the present and the future. While it will call to remembrance happy years of the past, it will mark the stirring present, and point to a hopeful future. Though not with your bodily eye, yet with your mental vision you will readily read, as if engraven on that timepiece, the trite, yet expressive words, "*Tempus fugit*," conveying to your mind a moral beautiful couched in the language of one whose wisdom is immortal in our Craft, "Whatever thy hand findeth to do, do it with all thy might." And now, my good Brother, it only remains for me to present you, in the name of my brethren of Lodge No. 19, this vote of thanks (handing it to Brother Bywater), and to beg your acceptance of this timepiece in acknowledgment of your many—very many—kind services, and to mark the esteem and respect in which your brethren hold you. I have also to express their fervent hopes that there yet remains for you a lengthened career of usefulness and prosperity. Long may your life be spared, as a blessing to your family and as an ornament to your lodge; and when at a distant day the hands of that timepiece shall no longer move visibly before your eyes—its bell shall cease to strike its dulcet tones upon your ear—when, in the over-ruling Providence of the Great Architect of the Universe, you shall be summoned to doff this mortal coil, and to quit the Royal Athelstan Lodge, may you leave behind a name fragrant with praise—an example worthy of imitation—and receive for yourself a better and more enduring reward. (Loud and prolonged cheering.)

Bro. BYWATER returned thanks in a short but expressive speech.

A Past Master's jewel was presented to Brother Nicholson, I.P.M., which he gratefully acknowledged.

The health of the officers was proposed, for which Bro. Pollard, S.W. returned thanks, remarking that when he came to the chair, he should have great difficulty in following the talented brethren, who had preceded him. On the part of the officers he thanked them for that kind acknowledgment of their services. Other toasts were given, and the very harmonious meeting was brought to a close at an early hour.

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ON WEDNESDAY, the 12th instant, Mrs. Stirling gave another of her readings, from Shakespeare's play of 'a "Midsummer Night's Dream," at St. James's Hall, Piccadilly. Mrs. Stirling's acting is well known on the stage, but her really beautiful reading took the audience by surprise, and she received from an enthusiastic and fashionable audience several well-merited rounds of applause. In addition, the whole of Mendelssohn's music was performed by the members of the Orchestral Union, by artistes from the Royal Italian Opera House, the solo parts being sung by Miss Fanny Holland and Miss Marie Stocken, with a very excellent choir of ladies. The whole was under the direction of Bro. F. Kingsbury, the well-known talented conductor, who has the entire management of these charming readings. Another reading is announced for June 11th, in the evening, from Shakespeare's Play of "The Tempest."

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## DRUMBO CHURCH ERECTION FUND, ONTARIO, CANADA.

AN examination of the official papers set forth below will sufficiently explain, and, I venture to think, justify, my bringing to the notice of my fellow-churchmen the object which I have at heart in visiting England at this time.

The Mission of which I have the charge, situated at Princeton, in the diocese of Huron, covers a very large area and is, at present, provided with but one church—a provision utterly inadequate to supply the spiritual wants of the district.

This church, a very small one (being but 30 by 60), I was enabled to build by the proceeds obtained from lectures delivered by me, and appeals made by sermons and other agencies, supplemented by free gifts of sand, stone, and other material, most liberally contributed by the members of the mission, who gave, in addition, their personal services, both in digging the foundations and bringing to the site the whole of the material required—a distance, in some cases, of twelve miles.

Before leaving Princeton I had the great consolation of seeing this church (St. Paul's) free from debt, and consecrated to the service of Almighty God.

My present object is to provide a *second church* for Drumbo, the northern portion of my mission, *distant about seven miles* from St. Paul's Church, Princeton.

In this district are many settlers, mostly emigrants from Great Britain, who are very anxious to have the great blessing of a place of worship in their midst, and who, although too poor to help much financially, are both ready and willing to contribute, as their neighbours in Princeton have done, in labour and material.

The amount required for this good end is but trifling, £1,200 to £1,500 being amply sufficient (with the labour and material given) to provide a suitable church and minister's house; and I appeal with all confidence to God's stewards of wealth in England who are happy in the full enjoyment of all Christian privileges, to extend to their fellow churchmen for whom I plead, the blessings so liberally poured out upon themselves.

BRO. HENRY BARTLETT,
(Incumbent Princeton, Canada), Senior Curate (pro tem) St. George the Martyr, Southwark.

March 17th, 1869.

*From His Grace the Archbishop of Canterbury.*

"I have examined the papers of the Rev. Mr. Bartlett which seem to me to be quite correct.

(Signed) "A. C. CANTUAR.

"Lambeth Palace, February 27th, 1869."

*From the Lord Bishop of Huron.*

"The Rev. Henry Bartlett has been, since his ordination Missionary at Princeton, in the Diocese of Huron. Within the limits of his extensive Mission, the village of Drumbo is situated. Mr. Bartlett is desirous to erect a church in this village, and, the people being very poor, he is under the necessity of seeking assistance from Christian friends for that object. He is going to England to visit his friends, and he hopes to be able to interest some of those to whom the Lord has committed the stewardship of the goods of this world, to aid him in the good work which he has in hand. I would recommend this cause to the liberal assistance of members of the church.

(Signed) "BENJAMIN HURON.

"See House, London, Canada, July 10th, 1868."

*From the Ven. Archdeacon Utterton, Commissary of the Diocese of Winchester.*

"The Rev. H. Bartlett, of Princeton, Upper Canada, appears to be well accredited; and I shall rejoice to hear that he has been successful in his endeavours to raise funds for the erection of a church at Drumbo.

(Signed) "J. S. UTTERTON, Archdeacon of Surrey.

"Farnham, August 21st, 1868."

*The "Society for Promoting Christian Knowledge,"*

At its Monthly Meeting, held December 1st, 1868, made, at the suggestion of the Standing Committee, a grant of £25 towards the above object, on the condition that the residue be raised.

The undermentioned gentlemen have kindly consented to receive contributions towards the "Drumbo Church Erection Fund," and an acknowledgement of all subscriptions received will be forwarded to the *Times*, by the Lord Bishop of Huron, immediately after my return to Canada (D.V.) in June next:—

Messrs. Dimsdale, Fowler, & Co., Bankers, 50, Cornhill; Br. John M. Clabon, P.G.D., P.M., 235, Z, 2, 21, Great George Street, Westminster; and Br. Edward Bullock Watts, 412, Rolls Chambers, 89, Chancery Lane.

[Br. Henry Bartlett, G. Orator of Canada, stands well with the Order there, comes fully accredited, and highly recommended, therefore, the object of appeal being a very deserving one, we hope the brethren will support the Rev. Brother with liberal contributions.—ED. *F.*]

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# THE FREEMASON



Grand Lodge Reports are published with the sanction of the Right Honorable the EARL of ZETLAND, *K.T.*, Most Worshipful Grand Master of England.

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## ROYAL ARCH MASONRY.

BY THE SON OF SALATHIEL.

(*Continued.*)

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The return of Zerubbabel and the liberated captives to Jerusalem is thus exhaustively described by the celebrated American Mason, Dr. Albert Mackey, in his "Book of the Chapter:"—

"We have now arrived at that portion of the history of the Babylonish captivity which is allegorized in the concluding ceremonies of the Royal Arch Degree. And here we may incidentally observe that the same analogy which exists in the Master's degree to the ancient mysteries, is also to be found in the Royal Arch. The Masonic scholar, who is familiar with the construction of those mysteries of the Pagan priests and philosophers, is well aware that they inculcate by symbolic and allegoric instruction, the great lessons of the resurrection of the body and the immortality of the soul. Hence they were all funereal in their character. They commenced in sorrow, they terminated in joy. The death or destruction of some eminent personage, most generally a god, was depicted in the beginning of the ceremonies of initiation, while the close was occupied in illustrating, in the same manner, the discovery of his grave, the recovery of the body, and the restoration to life eternal. The same religious instruction is taught in the Master's degree. The evidence of this fact, it is unnecessary for us here to demonstrate It will be at once apparent to every Mason who is sufficiently acquainted with the ritual of his Order.

"But is it not equally apparent that the same system, though under a thicker veil, is preserved in the ceremonies of the Royal Arch? There is a resurrection of that which has been buried—a discovery of that which had been lost—an exchange of that which, like the body, the earthly tenement, was temporary, for that which, like the soul, is intended to be permanent. The life which we pass on earth is but a *substitute* for that glorious one which we are to spend in eternity. And it is in the grave—in the depths of the earth—that the corruptible puts on incorruption, that the mortal puts on immortality (I. Corinth. xv. 53), and that the substitute of this temporal life is exchanged for the blessed reality of life eternal.

"The interval to which we alluded in the last lecture, and which is occupied by the captivity of the Jews at Babylon, is now over, and the allegory of the Royal Arch is resumed with the restoration of the captives to their home.

"Five hundred and thirty-six years before the Christian era, Cyrus issued his decree for the return of the Jews. At the same time he restored to them all the sacred vessels and precious ornaments of the first temple, which had been carried away by Nebuchadnezzar, and which were still in existence.

"Forty-two thousand three hundred and sixty of the Jews repaired, in the same year, from Babylon and the neighbouring cities to Jerusalem. The leaders of these were Zerubbabel, Joshua, and Haggai, of whom, as they perform an important part in the history of this event as recorded in the Royal Arch, it is incumbent on us to speak more particularly.

"Zerubbabel was, at the time of the restoration, the possessor of the regal authority among the Jews, as the prince of the captivity and a descendant of the house of David, and as such he assumed at Jerusalem the office of king. He was the son of Shealtiel, who was the son of Jeconiah, the monarch who had been deposed by Nebuchadnezzar and carried away to Babylon. He was the intimate friend of Cyrus, and, indeed, it is supposed that it was principally through his influence that the Persian monarch was induced to decree the liberation of the captives.

"Joshua, the High Priest, was, like Zerubbabel, entitled to his office by the indisputable claim of direct descent from the ancient hierarchy. He was the son of Josedech, and the grandson of Seraiah, who had been the High Priest when Jerusalem was taken by Nebuchadnezzar.

"Of Haggai, the Scribe, but little is known that can be relied on. We know nothing of the place or the time of his birth, but it is supposed that he was born at Babylon during the captivity. He was the first of the three prophets who flourished after the captivity, and his writings, though few (so few, indeed, that some theologians have supposed that the larger portion of them has perished), all relate to the building of the second temple. The office of scribe, which is the one assigned to him in the Royal Arch degree (as practised in Ireland and America, S.S.) was one of great importance in the Jewish economy. 'The *sophers* or scribes constituted,' says Dr. Beard, 'a learned, organized, much esteemed and highly influential body of men, recognized and supported by the State.' They were learned in the laws, and it was their duty to expound them to the people. Horne says, that the scribe seems to have been the king's secretary of state, and as such to have registered all acts and decrees. It is, perhaps, in this capacity that we are to suppose that Haggai claims a place in the Grand Council of the Royal Arch.

"Zerubbabel, assisted by these advisers, proceeded to arrange his followers in such a form as would enable them most safely and expeditiously to traverse the long and dangerous road from Babylon to Jerusalem, which latter place they reached after a journey of four months, on the 2nd of June, 535 years before the birth of Christ.

"The first object of the Jewish leader was, we may well suppose, to provide the means of shelter for the people who accompanied him. We are irresistibly led to the conclusion that for this purpose it was found necessary to erect tents for their temporary dwelling. Extensive and populous as was Jerusalem at the commencement of the captivity, after the ruthless devastation of its unsparing conqueror it could hardly have retained sufficient means for the convenient accommodation of the fifty thousand

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souls who were thus suddenly and unexpectedly brought within its walls. Tents, therefore, afforded rude and temporary dwellings until, in the course of time, more substantial buildings could be erected.

"The next thing was to restore the ancient sacrifices and religious services, and for this purpose to provide a temporary place of worship until the second temple could be completed. Accordingly, a few months after their arrival, they met together at Jerusalem and celebrated the Feast of Trumpets, and a few days subsequently, the Feast of Tabernacles. It was probably the celebration of this latter observance, as well as the necessity and expediency of the measure, that led the Grand Council of leaders to the erection of a temporary tabernacle near the ruins of the ancient temple, the existence of which is so familiar to us from the traditions and ceremonies of the Royal Arch.

"Having thus furnished dwellings for the workmen, and a sacred edifice for the celebration of their religious rites, our Masonic traditions inform us that Joshua, the High Priest, Zerubbabel, the king, and Haggai, the Scribe, daily sat in council, to devise plans for the workmen, and to superintend the construction of the new temple, which, like a phœnix, was to arise from the ashes of the former one.

"It is this period of time in the history of the second temple, that is commemorated in the concluding portion of the Royal Arch. The ruins of the ancient temple are begun to be removed, and the foundations of the second are laid. Joshua, Zerubbabel, and Haggai are sitting in daily council within the tabernacle; parties of Jews who had not left Babylon with the main body under Zerubbabel, are continually coming up to Jerusalem to assist in rebuilding the house of the Lord.

"During this period of laborious activity a circumstance occurred, which is alluded to in the ritual of the Royal Arch. The Samaritans were desirous of assisting the Jews in the construction of the temple, but their propositions were at once rejected by Zerubbabel. To understand the cause of this refusal to receive their co-operation, we must for a moment advert to the history of this people.

"The ten tribes who had revolted from Rehoboam, the son of Solomon, and who had chosen Jeroboam for their king, rapidly fell into idolatry, and having selected the town of Samaria for their metropolis, a complete separation was thus effected between the kingdoms of Judah and Israel. Subsequently, the Samaritans were conquered by the Assyrians under Shalmanezer, who carried the greater part of the inhabitants into captivity, and introduced colonies in their place from Babylon, Cultah, Ava, Hamath, and Sepharvaim. These colonists, who assumed the name of Samaritans, brought with them, of course, the idolatrous creed and practices of the region from which they emigrated. The Samaritans, therefore, at the time of the rebuilding of the second temple, were an idolatrous race, and as such abhorrent to the Jews. Hence, when they asked permission to assist in the pious work of rebuilding the temple, Zerubbabel, with the rest of the leaders, replied, 'Ye have nothing to do with us to build a house unto our God; but we ourselves together will build unto the Lord God of Israel, as King Cyrus, the King of Persia, has commanded us' (Ezra, iv. 3).

"Hence it was that, to avoid the possibility of these idolatrous Samaritans polluting the holy work by their co-operation, Zerubbabel found it necessary to demand of every one who offered himself as an assistant in the undertaking, that he should give an accurate account of his lineage, and prove himself to have been a descendant (which no Samaritan could be) of those faithful Giblemites who worked at the building of the first temple.

"It was while the workmen were engaged in making the necessary excavations for laying the foundation, and while numbers continued to arrive at Jerusalem from Babylon, that three worn and weary sojourners, after plodding on foot over the rough and devious roads between the two cities, offered themselves to the Grand Council as willing participants in the labour of erection. Who these sojourners were, we have no historical means of discovering; but there is a Masonic tradition (entitled, perhaps, to but little weight) that they were Hananiah, Misael, and Azariah, three holy men, who are better known to general readers by their Chaldaic names of Shadrach, Meshech, and Abednego, as having been miraculously preserved from the fiery furnace of Nebuchadnezzar.

"Their services were accepted, and from their diligent labours resulted that important discovery, the perpetuation and preservation of which constitutes the great end and design of the Royal Arch degree.

"This ends the connection of the history of the restoration with that of the Royal Arch. The works were soon after suspended, in consequence of difficulties thrown in the way by the Samaritans, and other circumstances occurred to prevent the final completion of the temple for many years subsequent to the important discovery to which we have just alluded. But these details go beyond the Royal Arch, and are to be found in the higher degrees of Masonry, such as the Red Cross Knight and the Prince of Jerusalem."

*(To be continued.)*

## PAPERS ON MASONRY.

By A LEWIS.

### IX.—MASONRY AND ITS MISSION.

"And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD that was broken down."—1 *Kings* xviii. 30.

It is certainly true that by combination more can be accomplished towards the successful realization of the ideas of some individual person than could, in the natural course of things, be wrought out by the single originator. How many most rare and beautiful edifices of use and advantage do not start up in the "mind's eye," from which the seer of them is forced unwillingly to turn away with a sigh of regret! We may call them what we like, "Castles in the air," "*Chateaux d'Espagne*," or what not; but the fact of their extinction fills us with sorrow. They "come like shadows, so depart," and we turn back to the hard realities of every-day life with lingering looks and mournful faces. Were it possible to photograph the emotions, to record the mutations of thought, we should find that even in the worst and most ill-regulated minds there are transient gleams of good, generous sympathies loving the great mass of humanity, and aspirations towards sentiments of charity and benevolence. Is it not also true that the visions of many a social schemer—such as Fourier and St. Simon—lacked only the essential necessities of combination and means to have been fairly and perhaps successfully tried? I do not in these cases speak of the merits or demerits of these schemers, but of the fact in the main. In some parts of the Orient it was the custom of the natives when things went somewhat wrong—when a war terminated unsuccessfully, or a famine visited the land—for the idols they worshipped to be overthrown and dragged about as a punishment in the mud and mire of their streets. Do we not sometimes imitate this childish conduct with reference to other matters? Are we not continually confounding cause and effect, and laying the blame in the wrong quarter?

Do we not therefore sometimes need an Elijah to call us together, to witness the process of the reconstitution of the altar of the Lord?

In one way or another we are continually overthrowing that altar on which we should be offering oblations of gratitude to T.G.A.O.T.U. But the power of reconstituting it remains ever with us, and we can rebuild it, without fear of reproof, whenever we are in the proper frame of mind.

One of the most consistent and effectual ways in which to effect this important purpose is to be found in the catholic-spirited institution of Freemasonry. Whatever opinions may be entertained by many as to its scientific value or significance, no one, even of its bitterest opponents, can deny that its charities are nobly supported and well administered. The altar is being worthily reconstructed, with due diligence and care. Recent events have evinced in a most satisfactory way that the spirit of emulative charity is universally spread. The funds of the Boys' School, the Girls' School, and other Masonic establishments, are now swelling up in a most gratifying manner, and that at a time, too, when there exists an unparalleled prostration of commercial enterprise and confidence. That the noble aim of the Royal Art is now better understood is evidenced by the increasing number of lodges, and the constant additions to the numerical strength of the members. Even the futile persecution of the Roman Catholic authorities is indirectly a benefit. Persecution and opposition always bring about as much good as they do harm.

Perhaps one of the most remarkable phenomena connected with the spread of Freemasonry is to observe the enthusiastic devotion exhibited to it in the United States of America, in which vast confederation Masonic Halls and Grand Lodges are continually being raised into existence. And it is to be hoped that this Masonic enthusiasm has some effect in moderating those singular political jealousies existing on the part of our American cousins towards ourselves. This, it may be safely assumed, is no doubt indirectly the case, and those bursts of acerbity sometimes heard from across the Atlantic may pass harmlessly away when passion is still. By a diligent reconstruction of the altar of Peace and Goodwill, long may Harmony and Happiness prevail between the sister nations.

Another point of great interest in relation to Freemasonry in America consists in the extensive periodical Masonic literature possessed by that country. It is hardly necessary to specify the newspapers by name; but all over the Union monthly and weekly magazines are being issued to record the progress of the Craft, and discuss the Masonic history of the age. These papers are also, for the most part, conducted in a liberal and excellent spirit of forbearance and charity, seldom varied by anything but courteous differences of opinion, and presenting a marked contrast to the ordinary run of political journals in that country. They also afford an outlet to much of the racy humour of the United States.

If we turn to the Continent and to the East we see great strides taking place in every direction, both as to practical Masonry and Masonic literature. It is especially interesting to see with what zeal and enthusiasm our Indian fellow-subjects of different creeds are receiving the institution. "One touch of Nature," says our greatest poet, "makes the whole world kin;" and it would indeed appear now that the mystic tie is destined to unite all nations in a common bond, and bring about the long-desired reign of peace and harmony. The people are coming near, and the broken-down altar is being repaired.

It is indeed a satisfactory reflection to feel that, amidst the struggles and eventualities of life, amidst the turmoil of battle, and the combat with care, there remain institutions such as Masonry, in which men of all parties and opinions can meet in a true fraternal spirit, to promote the advancement of humanity, and alleviate the distress of our social state.

The cause of true liberty and enlightenment is thus substantially and lastingly served. Freemasonry is identified with all that is most excellent and salutary for mankind, and it is beyond all things desirable that its sphere of action should be continually enlarging wherever men desire to humanize themselves and strive for improvement.

Thus alone can we realize some part of the visions presented to us by the "mind's eye;" draw down from the air some of those castles visible to the intelligence alone, and aim at assisting Elijah in repairing the altar of the Lord which was broken down, in the presence of all the people.

CRYPTONYMUS.

P.S.—*Masonry and the Number Seven*.—Brother "Leo" is good enough to make some remarks on my recent paper. I have not much to say in reply. The scales of numbers extend, in occult philosophy, from one to seventy-two (with the exception of the number eleven), and even higher than that. I transcribed the table from Agrippa, because it was one of the most curious we possess, and because, if rightly apprehended, it contains much of an interesting character. Bro. "Leo" may not be aware of it, but the names of God are written in all numbers—from the lowest to the highest, from unity to Schembamphorath. Therefore he is right in alluding to the name of God in four letters, but wrong in limiting himself to the consideration of that number only. I am not at all anxious to emulate the example of Bro. Melville, whose discoveries must be taken at their own value. I only should advise that brother to defer the publication of any more of his articles until he has learnt a little of the rudimentary part of astrology, which would lead him to some results very instructive to him. A deceased friend of mine, a very learned scholar, years ago made similar researches to those of Bro. Melville, but, perhaps fortunately for his fame, did not rush into print. As to Bro. "Leo's" remark about the moon not being a planet, I may say that in all occult matters, in which certain influences are attributed to that body, the moon is considered a "planet," *i. e.*, a celestial body which continually changes its position in relation to other celestial bodies. "Leo" should read Bro. Ragon's famous work "Maconnière Occulte." Paris, 1853, S. (Brit. Mus. Pressmark, 4783, *c.*); he will there find what relation the seven planets bear to Masonry. Perhaps, if opportunity is afforded me, I may yet publish the scales of the numbers right through. They are worthy to be known. C.

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## THE NEGRO AND THE CRAFT.

The following is the Charge alluded to in our last week's leader :—

A CHARGE, delivered to the Brethren of the African Lodge, in Charlestown, U.S., on the 25th of June, 1792, by the R .W.M. PRINCE HALL.

Dearly and well beloved Brethren of the African Lodge, as through the goodness and mercy of God we are once more met together, in order to celebrate the Festival of St. John the Baptist; it is requisite that we should on these public days, and when we appear in form, give some reason as a foundation for our so doing, but as this has been already done, in a discourse delivered in substance by our late Reverend Brother *John Marrant*, and now in print,

I shall at this time endeavour to raise part of the superstructure, for howsoever good the foundation may be, yet without this it will only prove a Babel. I shall therefore endeavour to show the duty of a Mason; and the first thing is, that he believes in one supreme Being, that he is the great Architect of this world, and that he governs all things here below by his almighty power, and his watchful eye is over all our works. Again, we must be good subjects to the laws of the land in which we dwell, giving honour to our lawful Governors and Magistrates, giving honour to whom honour is due; and that we have no hand in any plots or conspiracies or rebellion, or side or assist in them: for when we consider the bloodshed, the devastation of towns and cities that hath been done by them, what heart can be so hard as not to pity those our distrest brethren, and keep at the greatest distance from them? However just it may be on the side of the oppressed, yet it doth not in the least, or rather ought not, to abate that love and fellow-feeling which we ought to have for our brother fellow-men.

The next thing is love and benevolence to all the whole family of mankind, as God's make and creation, therefore we ought to love them all, for love or hatred is of the whole kind, for if I love a man for the sake of the image of God which is on him, I must love all, for he made all, and upholds all, and we are dependant upon him for all we do enjoy and expect to enjoy in this world and that which is to come. Therefore he will help and assist all his fellow-men in distress, let them be of what color or nation they may, yea even our very enemies, much more a brother Mason. I shall therefore give you a few instances of this from Holy Writ, and first, how did Abraham prevent the storm, or rebellion that was rising between Lot's servants and his? Saith Abraham to Lot, "Let there be no strife I pray thee between me and thee, for the land is before us, if you will go to the left, then I will go to the right, and if you will go to the right, then I will go to the left." They divided, and peace was restored. I will mention the compassion of a black man to a Prophet of the Lord, Ebedmelech; when he heard that Jeremiah was cast into the dungeon he made intercession for him to the King, and got liberty to take him out of the jaws of death. See Jer. xxxviii 7—13.

Also the prophet Elisha, after he had led the army of the Eramites blindfold into Samaria, when the King in a deriding manner said, "My *Father* (not considering that he was as much their father as his) shall I smite, or rather kill them out of the way, as not worthy to live on the same earth, or draw the same air with himself;" so eager was he to shed his brethren's blood, that he repeats his blood-thirsty demand, but the prophet after reproaching him therefor, answers him "No, but set bread and water before them;" or in other words, give them a feast and let them go home in peace. See 2 Kings, vi. 22 23.

I shall just mention the good deeds of the Samaritan, though at that time they were looked upon as unworthy to eat, drink or trade with their fellow-men, at least by the Jews; see the pity and compassion he had on a poor distressed and half dead stranger, see Luke x. from 30 to 37. See that you endeavour to do so likewise. But when we consider the amazing condescending love and pity our blessed Lord had on such poor worms as we are, as not only to call us his friends, but his brothers, we are lost and can go no further in holy writ for examples to excite us to the love of our fellow-men. But I am aware of an objection that may arise (for some men will catch at any thing) that is that they were not all Masons; we allow it, and I say that they were not all Christians, and their benevolence to strangers ought to shame us both, that there is so little, so very little of it to be seen in these enlightened days.

Another thing which is the duty of a Mason is, that he pays a strict regard to the stated meetings of the Lodge, for masonry is of a progressive nature, and must be attended to if ever he intends to be a good Mason; for the man that thinks that because he hath been made a Mason, and is called so, and at the same time will wilfully neglect to attend his Lodge, he may be assured he will never make a good Mason, nor ought he to be looked upon as a good member of the craft. For if his example was followed, where would be the lodge? and besides what a disgrace is it, when we are at our set meetings to hear that one of our members is at a drinking house, or at a card table, or in some worse company; this brings disgrace on the Craft. Again, there are some that attend the Lodge in such a manner that sometimes their absence would be better than their company (I would not here be understood a brother in disguise, for such an one hath no business on a level floor) for if he hath been displeased abroad or at home, the least thing that is spoken that he thinks not right, or in the least offends him, he will raise his temper to such a height as to destroy the harmony of the whole Lodge; but we have a remedy and every officer ought to see it put in execution. Another thing a Mason ought to observe, is that he should lend his helping hand to a brother in distress, and relieve him; this we may do in various ways, for we may sometimes help him to a cup of cold water, and it may be better to him than a cup of wine. Good advice may be sometimes better than feeding his body, helping him to some lawful employment, better than giving him money; so defending his case and standing by him when wrongfully accused, may be better than clothing him; better to save a brother's house when on fire, than to give him one. Thus much may suffice.

I shall now cite some of our forefathers, for our imitation; and the first shall be Tertullian, who defended the Christians against their heathen false accusations, whom they charged with treason against the empire and the Emperor, because of their silent meetings. He proved that to be false for this reason, that in their meetings they were wont to pray for the prosperity of the Empire of Rome, and him also; and they were accused of being enemies to mankind, "How can that be," said he "when their office is to love and pray for all mankind?" When they were charged with worshipping the Sun, because they looked towards the East when they prayed, he defended them against this slander also, and proved that they were slandered, slighted and ill-treated, not for any desert of theirs, but only out of hatred of them and their profession. This friend of the distressed was born in Carthage, in Africa, and died Anno Christi, 202.

Take another of the same city, Cyprian, for his fidelity to his profession was such, that he would rather suffer death than betray his trust and the truth of the gospel, or approve of the impious worship of the Gentiles. He was not only Bishop of Carthage, but of Spain and the east, west and northern churches, and died Anno Christi, 259.

But I have not time to cite but one more (out of hundreds that I could count out of our Fathers, who were not only examples to us, but to many of their nobles and learned), that is Augustine, who had engraven on his table these words,

> He that doth love an absent friend to jeer.
> May hence depart, no room is for him here.

His saying was, that sincere and upright prayer pierceth heaven, and returns not empty. That it was a shelter to the soul, a sacrifice to God and a scourge to the Devil. "There is nothing," said he, "more abateth pride and sin than the frequent meditation on death, he cannot die ill, that lives well; and seldom doth he die well, that lives ill." Again, "If men want wealth, it is not to be unjustly gotten, if they have it they ought by good works to lay it up in heaven." And again, "He that has tasted the sweetness of divine love, will not care for temporal sweetness. The reasonable soul made in the likeness of God, may here find much distraction, but no full satisfaction; not to be without afflictions, but to overcome them is blessedness. Love is as strong as death; as death kills the body, so love of eternal life kills worldly desires and affections." He called ingratitude the Devil's sponge, wherewith he wipes out all the favours of the Almighty. His prayer was, "Lord give first what thou requirest, and then require of me what thou wilt." This good man died Anno Christi, 430.

The next is Fulgentius, his speech was. "Why travel I in the world which can yield me no further, nor durable reward, answerable to my pains. Thought it better to weep well, than to rejoice ill; yet if joy be our desire, how much more excellent is their joy, who have a good conscience before God, who dread nothing but sin, study to do nothing but to accomplish the precepts of Christ. Now therefore let me change my course, and as before I endeavoured amongst my noble friends, to prove more noble so now let my care and employment be among the humble and poor servants of Christ, and become more humble that I may help and instruct my poor distressed brethren."

Thus, my brethren, I have quoted a few of your reverend fathers for your imitation, which I hope you will endeavour to follow, so far as your abilities will permit in your present situation and the disadvantages you labour under on account of your being deprived of the means of education in your younger days, as you see it is at this day with our children, for we see notwithstanding we are rated for that, and other Town charges, we are deprived of that blessing. But be not discouraged, have patience, and look forward to a better day. Hear what the great Architect of the universal world saith, *Æthiopia shall stretch forth her hands unto me.* Hear also the strange, but bold and confident language of *F. Huss*, who just before the executioner gave the last stroke, said, *I challenge you to meet me an hundred years hence.* But in the mean time let us lay by our recreations, and all superfluities, so that we may have that to educate our rising generation, which was spent in those follies. Make you this beginning, and who knows but God may raise up some friend or body of friends, as he did in *Philadelphia*, to open a School for the blacks here, as that friendly city has done there.

I shall now show you what progress Masonry hath made since the siege and taking of Jerusalem in the year 70, by Titus Vespasian, after a long and bloody siege, a million of souls having been slain, or had perished in the city, it was taken by storm and the city set on fire. There was an order of men called the order of St. John, who besides their other engagements, subscribed to another, by which they bound themselves to keep up the war against the Turks; these men defended the temple when on fire, in order to save it, so long, that Titus was amazed and went to see the reason of it; but when he came so near as to behold the *Sanctum Sanctorum*, he was amazed, and shed tears, and said, no wonder these men should so long to save it. He honored them with many honors, and large contributions were made to that order by many kingdoms; they were also knighted. They continued 88 years in Jerusalem, till that city was again retaken by the Turks, after which they resided 104 years in the Cyrean city of Ptolemy, till the remains of the Holy Conquest were lost. Whereupon they settled on the Island of Cyprus, where they continued 18 years, till they found an opportunity to take the Island Rhodes; being masters of that they maintained it for 213 years, and from thence they were called Knights of Rhodes, till in the year 1530, they took their residence in the Island of Malta, where they have continued to this day, and are distinguished by the name of the Knights of Malta. The first Master was Villaret in the year 1099. Fulco Villaret in the year 1322, took the Island of Rhodes, and was after that distinguished by the title of Grand Master, which hath devolved to his successors to this day.

Query, whether at that day, when there was an African church, and perhaps the largest Christian church on earth, whether there was no African of that order; or whether, if they were all whites, they would refuse to accept them as fellow Christians and brother Masons; or whether there were any so weak, or rather so foolish, as to say, because they were Blacks, that would make their lodge or army too common or too cheap? Sure this was not our conduct in the late war; for then they marched shoulder to shoulder, brother soldier and brother soldier, to the field of battle; let who will answer; he that despises a black man for the sake of his color, reproacheth his Maker, and he hath resented it, in the case of Aaron and Miriam. See for this Numbers xii.

But to return: in the year 1784 (the year in which we received our charter) there were 489 lodges under charge of his late Royal Highness the Duke of Cumberland; whose memory will always be esteemed by every good Mason.

And now, my African brethren, you see what a noble order you are members of. My charge to you is, that you make it your study to live up to the precepts of it, as you know that they are all good; and let it be known this day to the spectators, that you have not been to a feast of Bacchus, but to a refreshment with Masons; and see to it that you, behave as such, as well at home as abroad; always to keep in your minds the obligations you are under, both to God and your fellow men. And more so you, my dear brethren of Providence, who are at a distance from, and cannot attend the Lodge here but seldom; yet I hope you will endeavour to communicate to us by letters of your welfare; and remember your obligations to each other, and live in peace and love as brethren. We thank you for your attendance here this day, and wish you a safe return.

If thus, we by the grace of God, live up to this our profession; we may cheerfully go the rounds of this life. Having lived according to the plumb line of uprightness, the square of justice, the level of truth and sincerity. And when we are come to the end of time, we may then bid farewell to that delightful Sun and Moon, and the other planets, that move so beautifully round her in their orbits, and all things here below, and ascend to that new Jerusalem, where we shall not want these tapers, for God is the light thereof; where the wicked cease from troubling, and where the weary are at rest.

> Then shall we hear and see and know,
> All we desired and wished below,
> And every power find sweet employ,
> In that eternal world of joy.
> Our flesh shall slumber in the ground,
> Till the last trumpet's joyful sound,
> Then burst the chains with sweet surprise,
> And in our Saviour's image rise.

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AT THE GLOBE THEATRE, Mr. W. H. Byron's new burlesque of "The Corsican Brothers" is a genuine success, each actor and actress sustaining the parts allotted to them with great humour. Bro. W. J. Hurlstone is excessively droll as the servant, "Guffo."

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# Reports of Masonic Meetings.

## THE CRAFT.

### METROPOLITAN.

*Lodge of Israel, No.* 205.—In the majority of lodge meetings in London there is a very meagre attendance without the temptation of a banquet; it is therefore very much to the credit of the brethren of "Israel" that they mustered nearly as numerously on Tuesday evening as when there is one provided. The emergency was holden for a revision of the Bye-laws, in order to make the General as well as the Benevolent Fund of this charitable lodge still more efficient in the cause of charity, the highest of Masonic virtues. The very efficient W.M., Bro. Chamberlin, initiated Mr. Frank Bishop and Mr. Joseph Kippenhagen passed Brothers Betjeman and Purnell to the second degree, and raised Bros. Barnes and Southgate to the third degree; and after the proposed alterations in the Bye-laws had been carried unanimously, the lodge was closed in harmony and goodwill.

### PROVINCIAL.

LEICESTER.—*St. John's Lodge, No.* 279.—It having been found impracticable at the last regular meeting to perform the whole of the work on the summons, six passings were postponed to a lodge of emergency, which was held at the Freemasons' Hall, on Monday last, the W.M., Brother Kelly, D.P.G.M., in the chair, when, besides the members and officers of the lodge present, the following visitors attended, viz.:—Bros. Duff, W.M., and Toller, S.W. and W.M. elect, of No. 523; Mackintosh, of No. 758, Runcorn; and McAllister, of No. 21, N.B. On the opening of the lodge five out of six of the candidates were in attendance, the other, Bro. Dr. Rich, being prevented by professional duties. Bros. Dr. Pearce, Taylor, Porter, Tarratt, and Stannard passed a satisfactory examination in the first degree, after which, having been entrusted, they retired, and the lodge having been opened in the second degree, they were duly passed as Fellow-crafts—the organist, Bro. Crow, assisting during the ceremony with the musical chants. The W.M. concluded by delivering the lecture on the tracing board. It was announced by Brother Kelly, as D.P.G.M., that a warrant having been granted for a new lodge to be opened at Oakham, in the county of Rutland, in which a Masonic lodge did not at present exist, the Most Worshipful the Grand Master had been pleased to place it under the jurisdiction of the Grand Master of this province. The lodge, which is entitled the "Vale of Catmos Lodge, No. 1256," will be consecrated early in September next, at which time it is proposed to hold the annual meeting of the Provincial Grand Lodge of Leicestershire at Oakham, and thus to celebrate the union of the two provinces. Two gentlemen having been proposed as candidates, the lodge was closed, and the brethren adjourned to refreshment.

LEICESTER.—*John of Gaunt Lodge, No.* 523.—The members of this lodge met in due course, at the Freemasons' Hall, on Thursday, the 20th instant, under the presidency of the W.M., Bro. A. M. Duff, P.M., 166, and Prov. J.G.D., who was supported by P.M.'s Kelly, D.P.G.M.; Goodyer, P.P.S.G.W.; W. B. Smith, P.P.J.G.W.; and W. Johnson, P.P.G.D. The whole of the officers, except the J.W., were in their places, and the following brethren were present as visitors:—Rev. Nathaniel Haycroft, *D.D.*, 181; Alexander Mackintosh, 758; Louis H. Moore, 1017; J. McAllister, 21, N.B.; L. A. Clarke, P.M. and Prov. G.S.D.; Palmer, and Widdowson, of 279. The lodge having been opened, and the preliminary business transacted, a ballot was taken for Mr. Joseph James Miller, architect, as a candidate for Freemasonry, who was unanimously elected, admitted, and duly initiated into the first degree by the W.M. The D.P.G.M. afterwards delivered the lecture on the tracing-board, and the charge to the candidate.—This being the last regular meeting of the year, a ballot was taken for the Worshipful Master for the ensuing year, when the Senior Warden, Bro. George Toller, jun., a young, but most efficient and zealous Mason, received the unanimous suffrages of his brethren, and was warmly greeted on rising to express his acknowledgments of the honour conferred upon him. The installation festival was ordered to take place on St. John's Day, the 24th proximo, also the anniversary of the birth of "Old John of Gaunt, time-honoured Lancaster," the once all-powerful Earl of Leicester, the patron of the lodge.—A letter was read from the Junior Warden, Brother Buzzard, apologising for his absence from the lodge, owing to a severe domestic bereavement (the death of his wife, in child-birth), and on the proposition of the W.M., seconded by the D.P.G.M., a letter of condolence was ordered to be sent to Bro. Buzzard, expressive of the sincere sympathy of the brethren with him in his affliction.—The Rev. Bro. Haycroft, *D.D.*, of the Universal Lodge, 181, was proposed as a joining member; and a gentleman having also been proposed as a candidate, the lodge was closed, and the brethren adjourned to refreshment.

STOKESLEY.—*Cleveland Lodge, No.* 543.—The last monthly meeting of this lodge previous to the summer vacation was held in the lodge-room, Golden Lion Hotel, on Monday evening, Bros. Stephen Hunter, P.M., W.M.; Henry Fawcett, *B.A.*, S.W.; George Tweddell, jun., J.W.; J. H. Handyside, P.M., Sec.; and William Harrison, Tyler. In the absence of the Deacons and Inner Guard, Brother George Markham Tweddell, *F.S.A.* Scotland and Newcastle, acted as I.G. during the opening and closing of the lodge, and as Deacon during a raising, Brother Handyside deaconing during a passing. The lodge having been duly opened up to the second degree, Bro. Richardson was passed to the degree of a F.C., and retired; after which the lodge was opened in the third degree, and Brother White was raised to the sublime degree of a M.M. The lodge was then closed, and the meeting adjourned until the Monday nearest the full moon in September, emergencies excepted. The impressive manner in which the W.M. rendered the beautiful ritual of the third degree was the subject of commendation amongst the brethren after his departure for Great Ayton, where he has been for many years a respected resident.

## MARK MASONRY.

CARLISLE.—*The Cumberland Lodge of Mark Masters, No.* 60, met at the Freemasons' Hall, Castle-street, Carlisle, on Tuesday, the 18th inst. The lodge was duly opened under the presidency of Bro. T. Blacklock, W.M. The minutes were read and confirmed, when Bro. Robert James, of 995, Ulverston, being a candidate for advancement, placed himself under the care of Bro. A. Woodhouse, the Secretary (who was acting S.D. on this occasion), who conducted him safely through the intricate windings of the degree to the acting Master. Bro. C. J. Banister, P.M., P.G.M.O., in a very impressive manner advanced Bro. R. James to the degree of Mark Master. This being the annual day, W. Johnston, J.W. and W.M. elect, was duly inducted in the chair of W.M. by Brother C. J. Banister, the Installing Master. Brother Johnston then invested his officers as follows:—Bro. A. Woodhouse, S.W. and Acting-Secretary; J. Porter, of 333, Preston, as J.W.; W. Court, M.O.; F. W. Hayward, P.M., P.G.S.D., as S.O.; W. Murray, P.M., P.G.S., J.O.; W. Pratchitt, S.D.; G. G. Hayward, J.D.; Thomas Blacklock, I.P.M., as I.G.; and I. Barnes, Tyler (for the fourth time). After a charge had been delivered to the officers, Bro. James Porter, J.W., proposed the following brethren to be advanced at the next meeting in August, viz., John Wood and Edwin Hinks, 1073; John Hewitson and Henry Bewes, 327; and Roger Dodgson, 995. The dues were then rendered. The lodge afterwards closed in harmony, and the brethren parted, to meet again at the house of Mrs. Milburn, Lion and Lamb Inn, where a most sumptuous banquet was provided, to which ample justice was done. After the cloth was withdrawn, and dessert placed on the table, the entertainment was turned into a Craft meeting, in consequence of Bros. Dove, of Globe Lodge, Scarborough; G. Roberts, Armoury Sergeant; and Corporal G. J. Weatherall, of the 40th Regiment, now stationed in Carlisle, being present, in addition to those already named. At the dinner the usual loyal and Masonic toasts were drunk, and duly responded to. Amongst the number were, "W. W. B. Beach, *M.P.*, M.W.G.M., and the rest of the Grand Officers, past and present;" "Bro. F. Binckes, Grand Secretary," proposed by Bro. Woodhouse, and responded to by Bro. F. W. Hayward; "The W.M., Bro. Johnston, and Officers of the Lodge, No. 60," Bro. Thomas Blacklock, I.P.M. Bros. W. Johnston, W. Court, G. Roberts, and F. W. Hayward enlivened the evening by singing several songs, and repeating recitations. "God save the Queen" closed the day's labour and evening's entertainment.

## RED CROSS OF ROME AND CONSTANTINE.

Lord Kenlis the Grand Sovereign, has granted a Charter for the "William de Irwin" Conclave, No. 17, which will be held at the residence of Capt. F. G. Irwin, 1, Brislington Crescent, Bristol. The first M P.S will be Sir Knt. E. T. Inskip, and the first V.E., Sir Knt. the Reverend I. Clare Pigott.

A PROVINCIAL GRAND LODGE MEETING will be held at the Clarence Hotel, Pontypool, on Thursday, June 3rd, 1869, at twelve at noon precisely. The D P.G.M. will, according to ancient form, proceed to open, consecrate, and dedicate the Kennard Lodge of Free and Accepted Masons, 1258, and instal Bro. Bartholomew Thomas, P.M., 471, and P.G.D.C., as W.M., who will appoint and invest his officers for the ensuing year. The installation ceremony will be performed by Bro. Hellyer, P.M., 471, and P.G. Pursuivant. The banquet will take place at the Town Hall, Pontypool, at 3.30 p.m. sharp. Tickets, including dessert and waiters, five shillings each.

# Original Correspondence.

[The Editor is not responsible for the opinions expressed by Correspondents.]

## ROYAL MASONIC INSTITUTION FOR GIRLS.

(*To the Editor of the Freemason.*)

DEAR SIR AND BROTHER, — In accordance with the notice given by me in your paper of the 15th inst., I brought forward a complaint against Mr. Gosden, at the meeting of Stewards held yesterday at the Freemasons' Hall; and on my motion, seconded by Bro. Cubitt, P.M., and supported unanimously, the sum of twenty pounds was deducted from the dinner account, for deficiency in supply of wine, and bad provisions, and a rider added conveying a reprimand to Mr. Gosden for his incivility to the Stewards.

I am, dear Sir and Brother,

Yours fraternally,

H. W. HEMSWORTH, W.M.

Oak Lodge, 190.

17, Stratford-place, W., May 25.

## UNIFORMITY OF RITUAL AND CEREMONY.

(*To the Editor of the Freemason.*)

DEAR SIR AND BROTHER,—I have watched with much interest the efforts of a few brethren in London, to secure "uniformity of Ritual and Ceremony" in working the different degrees of Masonry. The means adopted to secure that very desirable consummation are undoubtedly the best, and I am sure the approaching "Conference of Past Masters" has the cordial and best wishes of every member of the brotherhood in Great Britain and Ireland, and I doubt not, all over the world.

With your permission, Bro. Editor, I would urge upon the brethren in Scotland, the desirability, nay, the absolute necessity, of this wave of uniformity, reaching to, and spreading over the land "of the mountain and the flood." Our English brethren will not begrudge it, and 'twill be a fitting return for the light we gave them, emanating from Kilwinning, centuries ago.

The bond of brotherhood, north and south, would be drawn closer, while the benefits resulting therefrom to the Craft in Scotland would be incalculable.

I have visited many Scotch Lodges, Bro. Editor, and experience and observation embolden me to say, that, over the length and breadth of the land, not three Masters can be found who give or work any degree alike or the same.

More especially does this hold good with the sublime degree of M.M. Often have I felt the blush of shame crimson my cheek when I witnessed this beautiful degree mutilated and slurred over; while, again, I have been pleased beyond measure with the *peculiar*, but harmonious and complete working of other Masters.

To obtain the desired uniformity, I would suggest, when the Conference of Past Masters about to meet in London have decided upon and adopted a Ritual and Ceremony, that each Provincial Grand Lodge in Scotland, (Grand Lodge consenting,) send to London an expert brother, noted for his proficiency in Masonry and his devotion to the Craft, there to obtain a complete knowledge of said Ritual, &c., &c., who on his return would impart the necessary information to a general Lodge of Instruction, composed of Past Masters, Masters, and other office bearers, they in turn disseminating the reformed Ritual through the ranks.

I trust these remarks may cause some of the leading members of the Craft in Scotland to ponder over this all-important subject and if not encroaching too much on your valuable space, would you kindly allow it to be ventilated through your columns?

Fraternally yours,

Glasgow, 24th May, 1869. UNIFORMITY.

## THE CHAIR DEGREE.

(*To the Editor of the Freemason.*)

DEAR SIR AND BROTHER,—"Leo" seems to think that if one does not entirely coincide with his views, there is a lack of understanding. It would be hard to understand in some things what he means. In my letter in your impression of the 17th ult., page 9, I fully expressed my views on the admissibility of a regularly-installed P.M. into what is called a Board of Installed Masters in England, that should have satisfied him that I was aware of such. He says we need not "speculate," but I can assure him that it is all speculation. He refers to a case in connection with the St. John's Lodge, Glasgow. This is very unwise of him; we all know what authority it is. If "Leo" makes inquiry of any of the office-bearers or members of Grand Lodge, he will find that his conclusions and theirs are widely different. At the time the Grand Lodge so decided regarding the St. John's Lodge, they were not aware that the status they had given them on the Roll was based on a charter since

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declared to be a *forgery*. Had they known Cosmo Innes' views of the matter, they would not have been found in "perfect order"—a lodge that has usurped the place it holds on the Roll! Is not this too bad? "Leo" can have his own mind regarding the degrees, but I hold by my former statement—they might as well work the one degree as the other. I am satisfied with "Leo's" explanation in so far that he meant *operative* lodges—not *speculative*, as any one would surmise from his remarks in THE FREEMASON, No. 7, page 8.

As for his ideas in reference to Solomon's Temple, I leave your readers to judge.

I am, yours fraternally,
AMMI.

## THISTLE LODGE, No. 87.

*(To the Editor of the Freemason.)*

DEAR SIR AND BROTHER,—In your issue of the 15th inst., Bro. Lawson questions the truth of the paragraph sent you anent the anniversary supper of his lodge by stating that you had been imposed on, and that it was absurd. Now, to prove which of the two imposed on you, let us take a look at Bro. L.'s paragraph that the local press so courteously inserted:—

"MASONIC.—A convivial and truly harmonious refreshment lodge was held by the brethren of the Thistle, No. 87, in their usual meeting-hall, Croy-place, on Tuesday night, the 20th inst., being in celebration of its 107th anniversary. Bro. Thos. Paton, R.W.M., and Wardens John Grieve and John Dobbie officiated, supported by brethren of note in the province. The numerous toasts, songs, and sentiments given and responded to during the evening, relieved by occasional strains on the harmonium, formed a really enjoyable entertainment."—*Glasgow Daily Herald*, April 33.

Then read Bro. L.'s statement at page 7, No. 10, of THE FREEMASON; compare the two. Who was the impostor? In sending you the paragraph I told the truth, and also sent it to the proper organ for Masonic news. Why did Bro. L. not insert the truth in the local papers? It would have been more honourable to have acknowledged that it was simply a complimentary supper for the purpose of raising a fund to assist their poor old Tyler (who, by the way, is entitled to handsome remuneration, for although only Tyler in name, he has done the Master's work in the lodge for a number of years—surely the labourer is worthy of his hire!) than display it as the 107th anniversary; or have made known, decently, that all their efforts to get up a supper failed, *i.e.*, *stickit!*

The next time Bro. Lawson wishes to see his name in print, let his would-be corrections be those of errors, not of *bona fide* facts.

I am, yours fraternally,
'TATIES AN' TRIPE.

## SOLOMON'S TEMPLE VERSUS EGYPTIAN ARCHITECTURE.

*(To the Editor of the Freemason.)*

DEAR SIR AND BROTHER,—On the first page of THE FREEMASON, No. 10, I read the following:—"Upon the model of King Solomon's Temple were constructed, we are informed, nearly all those wondrous palaces and temples of the ancient world of which such magnificent remains exist even to the present day." If "The Son of Salathiel" means that Solomon's Temple served as the model of other temples, or that the Egyptians copied their temples, &c., from Solomon's, he makes a mistake: and I must therefore observe that Zerubbabel, *alias* Shesbazzar, ought to have known better, the fact being that Solomon's Temple *was copied from them*, not them from it. Further, many of the noble temples, &c., "of the ancient world, of which such magnificent remains exist even to the present day," were erected *long before Solomon was born!* Solomon's Temple was begun 1012 years B.C.; long after the Augustan age of Egyptian architecture had passed. All that Solomon could manage in architecture was to do a little in copying, and that, too, by the help of strangers, the Jews not being any way remarkable as a nation of builders, their forte lying in a different direction.

Not to go further back at present, we find remains of the eighteenth dynasty of Egyptian kings (say from 1525 to 1340 B.C.), who built the temple of Amen-ra (now known by the name of Karnak), and other great edifices at Thebes. The Queen Amen-nunt set up the obelisks in front of Amen-ra, and the time of Thotmes III. is "peculiarly rich in those tomb-paintings which reveal to us the private life of the Egyptians. Our Museum possesses the head and arm of his colossal statue, in red granite, found at Karnak by Belzoni. One of the two colossal statues of Amenoph III., seated in front of the great temple which he built in the western suburbs of Thebes, was the celebrated 'Vocal Memnon'." This vocal Memnon, or "Son of the Morning," was used as another piece of priestly imposition, for "Sir Gardiner Wilkinson found in the lap of the colossus a stone which on being struck with a hammer emitted a metallic sound. A priest might easily have been concealed in the position occupied by Wilkinson; and thus we find the same spirit of priestcraft 3000 years ago prompting to devices which have their parallel in the blood of St. Januarius and the winking Madonnas of our own age."

Even the other day, a brother holding a position in our Masonic body expressed himself to me somewhat as follows:—Although the pretended antiquity of Freemasonry was false, we should not admit it, but keep up the imposture as long as possible, it being dangerous to disturb the present ideas by examining into its history or the real state of affairs! Could anything be really more unmasonic, ungentlemanly, and suicidal? Truly far too many act upon the foolish motto, "Where ignorance is bliss (?) 'twere folly to be wise." However, I shall leave the individual I refer to, to consider the meaning of the word "hypocrisy" when next he tells a candidate the Masonic lesson to be deduced from the "square."

The grandest period of Egyptian history was under the rule of the Nineteenth Dynasty, and during the reign of Rameses II., or "the Great," about 1300 years B.C. He reigned above 60 years. The reign of the father of Rameses was marked by one of the finest monuments of Egyptian art—the grand "Hall of Columns" in the temple of Karnak, and by the most splendid tomb among those of the Theban kings. As to Rameses himself, who reigned three centuries before Solomon, "great remains of his vast buildings still exist both in Upper and Lower Egypt. He adorned and enlarged the temple of Ptah, at Memphis, the site of which is marked by a beautiful colossal statue of him in granite, but mutilated and fallen on its face. Some idea may be formed of this colossus from the fist, now in the British Museum; its length from the wrist to the knuckle of the middle finger is 32 inches, and its width across the knuckles 30½ inches. Beyond the limits of Upper Egypt he left imperishable memorials in the rock-hewn temples of Abou-Simbel, above the second cataract, faced with his colossal statues—the largest in the world—besides other monuments in Nubia. But his greatest works were in Thebes itself. Besides adding to the temples of El-Karnak and El-Uksor, he erected a magnificent temple on the western side of the Nile, at the very edge of the desert. This is, doubtless, the edifice described by Diodorus Siculus as the tomb of Osymandyas. It has been called by modern writers the Memnonium, but now, more properly, the Rameseum. Its ruins, near the village of El-Kurnak, though much defaced, still bear the marks of that real beauty, as well as magnificence, which belongs to the best period of Egyptian art. For those who have only seen a few fragments exhibited in half-lighted rooms under a cloudy sky, or the well-meant imitation of a temple in a reduced plaster model, can form no idea of the impression made even by the ruins of these edifices, when seen in the midst of a vast plain, and with the deep shadows cast by a southern sun. Only in their proper place can be seen how gracefully the papyrus-stemmed shafts and lotus-leaved or Isis-headed capitals of the pillars blend with the masses they support, or how the whole style harmonizes with the genius of the people and their religion. Our space does not permit a description of an Egyptian temple, with its towering propylæa, its spacious colonnaded court, its first and second sanctuary supported by many pillars, and its various chambers; the whole approached by an avenue of obelisks and sphinxes; and the details would be scarcely intelligible without a plan. But we must mention the sculptures on the walls, from which we learn the story of the family and reign of Rameses; and the astronomical ceiling in one of the chambers, which forms the most precious monument of Egyptian science. We learn, too, from Diodorus, that the temple contained a sacred library. In the centre of the great hall are the shattered remains of a colossal statue of Rameses himself, which, when complete, must have been no less than 60 feet high."

In Sir Gardiner Wilkinson's "Ancient Egyptians" is a small plan of the Memnonium, or Rameseum, according to which it would seem to have been about 1000 feet long, with two immense towers—each about 200 feet broad by 60 feet deep, and (allowing them to have been half as high again as they were broad) 300 feet high—which flanked the entrance.

I cannot go into this more particularly at present for want of time; but before I leave the Egyptian kings I might refer to Rameses the 3rd of the Twentieth Dynasty, about 1200 B.C., who, "besides a magnificent tomb and a royal residence, built the splendid temple of Medinet-Habon." The above are only *a sample* of the many beautiful and magnificent edifices which were erected long before Solomon was born. Egypt was old as a kingdom while Israel was yet in her cradle. The Egyptians were a nation of builders and the fathers of art, which the Jews were not. However, while we acknowledge the debt we owe to the Egyptians as architects, we must not forget that to the Jews we owe our faith, which enables us to rise superior to the narrow limits of our poor humanity, and to look forward with hope to attaining a place in that Temple not made with hands, eternal in the heavens.

I must here mention that the above quotations are principally from Mr. Philip Smith's "Ancient History," 1868.

In reference to verse 7 of 1st Kings vi., I consider that it was nothing remarkable then for a temple to be built without "any tool of iron being heard in the house," as it has struck me that this was also the practice in Egypt, the Egyptians preparing all their stones in the quarry, or apart from the temple, when they merely required to be set in their proper places; the presence of iron being contamination, and therefore forbidden, in an Egyptian temple. As an example of the strictness of the Egyptians in this respect, I read lately somewhere that an immense stone which had taken years to transport was set aside because of some trifling accident, or incident, that occurred amongst its transporters.

I have observed that Solomon occupies a more prominent position with us than he perhaps deserves. He was wise, but upon reading 1st Kings ix. 13, I am afraid he was rather mean, else Hiram would not have called them "the land of Cabul"—that is, the displeasing or dirty cities. As a man, I am inclined to admire David far more than Solomon.

I think I could not close these remarks more appropriately than by quoting those fine verses by Mr. Horace Smith:—

ADDRESS TO THE MUMMY IN BELZONI'S EXHIBITION.

And thou hast walked about (how strange a story!)
In Thebes's streets three thousand years ago;
When the Memnonium was in all its glory,
And time had not begun to overthrow
Those temples, palaces, and piles stupendous,
Of which the very ruins are tremendous.

Speak! for thou long enough hast acted dummy,
Thou hast a tongue—come, let us hear its tune;
Thou'rt standing on thy legs above ground, Mummy!
Revisiting the glimpses of the moon,
Not like thin ghosts or disembodied creatures,
But with thy bones and flesh, and limbs and features.

Tell us—for doubtless thou canst recollect—
To whom should we assign the Sphinx's fame?
Was Cheops or Cephrenes architect
Of either pyramid that bears his name?
Is Pompey's Pillar really a misnomer?
Had Thebes a hundred gates, as sung by Homer?

Perchance that very hand, now pinioned flat,
Has hob a-nobbed with Pharaoh glass to glass;
Or dropped a halfpenny in Homer's hat,
Or doffed thine own to let Queen Dido pass,
Or hald, by Solomon's own invitation,
A torch at the great Temple's dedication.

I need not ask thee if that hand when armed,
Has any Roman soldier mauled and knuckled;
For thou wert dead, and buried, and embalmed,
Ere Romulus and Remus had been suckled.
Antiquity appears to have begun
Long after thy primeval race was run.

Since first thy form was in this box extended,
We have, above ground, seen some strange mutations;
The Roman Empire has begun and ended,
New worlds have risen—we have lost old nations;
And countless kings have into dust been humbled,
While not a fragment of thy flesh has crumbled.

Didst thou not hear the pother o'er thy head,
When the great Persian conqueror, Cambyses,
Marched armies o'er thy tomb with thundering tread,
O'erthrew Osiris, Orus, Apis, Isis,
And shook the Pyramids with fear and wonder,
When the gigantic Memnon fell asunder?

If the tomb's secrets may not be confessed,
The nature of thy private life unfold;
A heart has throbbed beneath that leathern breast,
And tears adown that dusky cheek have rolled.
Have children climbed those knees and kissed that face?
What was thy name and station, age and race?

Statue of flesh—immortal of the dead!
Imperishable type of evanescence!
Posthumous man, who quitt'st thy narrow bed,
And standest undecayed within our presence,
Thou wilt hear nothing till the Judgment morning,
When the great trump shall thrill thee with its warning.

Why should this worthless tegument endure,
If its undying guest be lost for ever?
O let us keep the soul embalmed and pure
In living virtue, that, when both must sever,
Although corruption may our frame consume,
The immortal spirit in the skies may bloom.

I am, yours fraternally,
LEO.

THE NAWAB OF BENGAL and suite, the son of the late King Theodore, and the son of the Viceroy of Egypt honoured the Royal Alhambra Palace with their presence on Wednesday, the 19th inst. Bro. Strange, the managing director, received them, and a double line was formed by the employees of the establishment, under the superintendance of Bro. Reeves. Previous to leaving, the distinguished visitors expressed the pleasure they had received by the excellent entertainment afforded them.

Prayer offered up to God for mercy for one's self or others, should be the asking of a mind that is sincere and always of religious thought. The prayer of the blasphemer or any habitually ungodly person, is doubtful when said for a special purpose, without feeling or intention to reform. As in the electric telegraph, if the line is not continuous, like true sincerity in thought, the question may be put, but no answer will be received. An ungodly being is like one in a wilderness. Picture a blind man without a guide, a friend, or provider, and all the horrors of hell appear.—*Ellis.*

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## Births, Marriages, and Deaths.

[Announcements of Births, Marriages, and Deaths relating to the Craft, or their families, will be inserted, free of charge, if properly authenticated.]

DEATH.

BUZZARD.—On the 15th inst. (after giving birth to twins), Catherine wife of Bro. Thomas Hardy Buzzard, Junior Warden of the John of Gaunt Lodge, No. 528, Leicester, in the 35th year of her age.

BOOKS RECEIVED.

"Monograms," by Bro. D. G. Berri.
"Austria," Gotha.
"Latomia," Leipzig.

All communications for THE FREEMASON should be written *legibly*, on one side of the paper only, and, if intended for insertion in the current number must be received not later than 10 o'clock a.m. on Thursdays, unless in very special cases. The name and address of every writer must be sent to us in confidence.

Report of Lodge of Economy, No. 76, Winchester, shall appear in full next week.


# The Freemason,

SATURDAY, MAY 29, 1869.

THE FREEMASON is published on Saturday Mornings in time for the early trains.
The price of THE FREEMASON is Twopence per week; quarterly subscription (including postage) 3s. 3d.
Annual Subscription, 12s. Subscriptions payable in advance.
All communications, letters, &c., to be addressed to the EDITOR, 3 & 4, Little Britain, E.C.
The Editor will pay careful attention to all MSS. entrusted to him, but cannot undertake to return them unless accompanied by postage stamps.


## THE UNITY OF FREEMASONRY.

"MAN'S task here below, the destiny of every individual man," says the philosophic Carlyle, "is to be in turns apprentice and workman; or, say rather, scholar, teacher, discoverer." Accepting this interpretation of the mission of humanity as one which defines to a remarkable extent the *Ingentis labor* of Freemasonry, it may be well to consider the basis upon which we work, and the tendency of Masonic teachings, both in their relations to religion and to civil government.

In reviewing the fundamental principles of our Order, we find, from the ancient charges, that Freemasonry is termed "the centre of union between good men and true." Unity is, therefore, one of the pillars of the Craft—unity of purpose and unity of deed, and, aided by this power of cohesion, Freemasonry has successfully resisted the storms and shocks of ages.

But to secure unity, men must be content to sink their own peculiar idiocyncracies for the common good; they must be prepared to immolate, upon the altar of Masonic universality, their own pet fancies which tend to circumscribe the boundless domains of ancient Freemasonry. We regret, however, to observe that this wholesome rule is frequently disregarded. On the one hand we find brethren endeavouring to limit the circle of Masonic usefulness to followers of the Christian doctrine, which is about as reasonable as to forbid the light of day to shine upon unbelievers.

According to these theorists, all who enter the temple must pass a satisfactory examination in the abracadabra of theology before they can be permitted to practise our peculiar system of morality. With these notions we have no sympathy. The tie which binds our Order together is not a religious bond; within our halls the just and true, of every creed and clime, receive a joyful welcome, and all bow together at the shrine of one Almighty Father. This is Freemasonry as it exists amongst the English-speaking peoples of the earth, and as thus practised it is a source of strength to the nations, and an honour to the age in which we live. But, on the other hand, we remark with sorrow that certain brethren on the Continent are striving to blot out from the illumined statutes of the Craft that first and grandest law, which proclaims that all Masons must believe in the "glorious Architect of Heaven and earth." Upon what is our morality founded, and of what worth are all our professions of truth and virtue, if we deny the existence of a superintending Providence, to whom our actions are known, and who will reward or punish all men according to their deserts? Can the unity, to which we have alluded, be maintained amongst brethren who thus ignore the Source of all union, strength, and goodness? And let us further enquire whether they contemplate the inevitable result of their foolish efforts, should they unhappily succeed in eliminating from the Masonic ritual all recognition of the Being of a Supreme and Overruling Power? We greatly fear that our French and German brethren have not counted the cost of victory, as, instead of enlarging the boundaries of the Masonic empire by enlisting the services of Materialists and Atheists, they will find that all orthodox Freemasons, who cling to the traditions of the Order, will regard their new allies with abhorrence, and resolutely deny recognition as brethren to men who deny their God. There is as wide a gulf between rational freedom of thought and the monstrous anarchy of Atheism, as there is between disciplined knowledge and untutored imagination. The temple of Freemasonry must not be converted into an arena for the war of sects. It is not a Pantheon in which every man may set up his own god and call upon all around to worship; neither is it a forum for the discussion of political dogmas, or for dissertations on the comparative advantages of different forms of civil government. In England, Freemasons perform their social, religious, and national duties, without compromising the Craft by endeavouring to identify their own sayings or doings with the Order to which they happen to belong; and it is this reticence which has won for Freemasonry in England the respect and esteem of all parties in the State. It would be well if some of our continental brethren were to pursue a similar course, and, resting firmly upon the beautiful basis of belief in the Great Architect of the Universe, they may feel assured of the reality of the bond which now unites us—a bond which must of necessity be weakened, if not destroyed, if they rashly resolve to forsake the time-honoured paths of their fathers in the vain hope to consolidate, upon the ruins of Freemasonry, a society destitute alike of faith, hope, and charity.

## INSTALLATION MEETING OF THE SOUTHERN STAR LODGE, No. 1158.

The installation meeting of this highly prosperous Lodge, was held at the Montpelier Tavern, Walworth, on Tuesday, the 24th inst., when Bro. G. C. Clarke, S.W., was most ably installed in the chair of K.S., by Bro. T. H. Pulsford, the retiring Master, who is well known as a zealous and efficient Mason. It was resolved to hold the summer banquet of the lodge on the last Wednesday in July, at the Greyhound Hotel, Richmond, a choice which we are satisfied the brethren will not regret, as Bro. Noyce the proprietor has won deserved renown for his excellent catering. Among the brethren present, were:—Bros. H. Thompson, P.M., the father of the lodge; C. E. Thompson, J.W.; J. Thomas, P.M., 507; Rev. D. Shaboe, P.M., 554; Dr. Goldsbro' P.M., 201; R. Wentworth Little, P.M., 975; J. Stevens, P.M., 720; H. Massey, S.W., 619, and about 40 other brethren.

WE HAVE the gratification to place before our readers the opinion of one of our American contemporaries with reference to THE FREEMASON:—

OUR EXCHANGES.—We welcome to our list the London FREEMASON, No. 7 of which is now before us. It is edited with great ability, and is pregnant with local news and matter of general interest to the Craft in all parts of the world. We have made some extracts from it, which will be found in this department This weekly will soon give reports of Masonic doings "in every country and clime," and it must soon become a valuable aid to the cosmopolitan Masonic literature of the day.—*New York Despatch.*

## GARIBALDI AND THE CRAFT.

*(To the Editor of the Freemason.)*

DEAR SIR AND BROTHER.—With reference to your remarks which appeared in last week's FREEMASON, respecting General Garibaldi, I have much pleasure in stating for the information of the Brethren, that when General Garibaldi visited England he was unanimously elected an honorary member of the Polish National Lodge, No. 534. A day having been appointed by himself, he was waited upon at Stafford House (the residence of the Duke of Sutherland) by a deputation of the Brethren, whom he met with true brotherly and Masonic feeling; he was then presented with the Commander's jewel of the lodge (the White Eagle of Poland, suspended from a gold crown), which he received with evident pleasure and satisfaction, and also cordially accepted an invitation to a banquet, but unfortunately was unable to attend.

Yours fraternally,
FRED. H. GILBART.
I.P.M. of the Polish National Lodge, and one who attended the deputation.

## A CAUTION.

*(To the Editor of the Freemason.)*

DEAR SIR AND BROTHER,—I would caution the Craft against Henry Herbert Southcott (about thirty-five years of age, height about 5 ft. 9 in., dark, pitted with small-pox), who obtained assistance by way of loan from us, to take him to Teignmouth (where he said his wife was living), on his way from London, where he had been an inmate of Guy's Hospital.

He had no certificate but his tale was most plausible and he was well up in his work, and said he was a member of the Sun Lodge at Exmouth. Subsequent inquiries showed that such a person had been a member of that lodge in which he had been initiated, but that he had left it in disgrace. He had also some years since lived at Teignmouth, but had committed such offences against the law while at both those places as would render it very unlikely he would ever be seen there again.

Yours fraternally,
W.M., 663.

## THE ANCIENT AND ACCEPTED RITE IN INDIA.

*Chapter of Sovereign Princes, Rose Croix of H.R.D.M.*

BOMBAY.

The Sovereign Princes belonging to this Chapter held a meeting on Wednesday, 21st April last, at Cambala Hill, Bombay.

Present, the Illus. Bro. the Hon. J. Gibbs, 32°, P.M.W.S., M.W.S.; Ext. Bro. E. Tyrrell Leith, 18°, High Prelate; Ext. Bro. Andrew Hay, 18°, 1st General; Ext. Bro. J. Percy Leith, 18°, 2nd Genl. The chapter was opened in due form. Brother J. Seager, a M.M., was introduced, and, after having been duly obligated as a Serving Brother, was appointed Outer Guard. Bros. Townley Macartney Filgate, Thomas Edward Taylor, and Henry Edwd. Astley, M.M.'s, who had been duly proposed and seconded at the last meeting, and for whom the ballot appeared clear, having been first made Knights of the East and West by the M.W.S., were introduced, and duly created and installed as Knights of the Pelican and Eagle, and Sovereign Princes Rose Croix of H.R.D.M. The minutes of the last meeting were then read and confirmed. There being no other business before the chapter, it was closed in due form, and the Sovereign Princes adjourned to the banquet, which had been kindly provided for them by Ext. Bro. Percy Leith. The chair was filled by the M.W.S., who gave in due course the usual loyal and Masonic toasts. A most agreeable and successful evening was spent by the Sovereign Princes, who afterwards separated in peace and harmony.—We must not close our report of this meeting without adding a few remarks. The Bombay Chapter is the first Masonic body that has ever worked any of the Ineffable Degrees in India Proper, and we therefore hail its establishment with the most sincere pleasure. We congratulate its members on possessing in their first M.W.S. one who, from his high position in Masonry, and personal qualifications, is so eminently well fitted to fill the regal chair and to support the honour of the Ancient and Accepted Rite in the East. The degree of Rose Croix, from its antiquity, its splendid and solemn ritual, and the beauty of the truths which it inculcates, ranks deservedly high among the Orders of Christian Masonry. We earnestly hope that the impetus which has thus been given to the work of higher Masonry in Bombay may be carried still further in the East with the happiest results. We would offer, in conclusion, our warmest wishes for the welfare and success of the Bombay Chapter of Rose Croix. May it ever flourish, an honour to the Order, and may the enterprising labours of its promoters be amply rewarded by the cordial co-operation of its future members.

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## GRAND INSTALLATION FESTIVAL, WINDSOR.

[FROM OUR SPECIAL REPORTER.]

We have pleasure in THE FREEMASON to-day of publishing a report of a Masonic gathering, in the Royal borough of Windsor, of no ordinary interest and importance, the chief object of the same being the installation of one of the most beloved and accomplished Masons in this kingdom as Grand Master of the Province of Berks and Bucks, which office had not been filled since the retirement of the late Most Noble the Marquis of Downshire, the duties having been temporarily, and we may add efficiently, discharged by the Grand Registrar, Bro. Æneas J. McIntyre.

Immediately it became known that Brother Sir DANIEL GOOCH, Bart., M.P., of Clewer Park, Windsor, who for about seventeen years so zealously promoted the interests of the Order in Wiltshire as D.P.G.M. of that province, had been appointed G.M. of Berks and Bucks, great satisfaction was felt by the brethren of the two counties, and Sir Daniel met a most cordial reception at each of the lodges in his new province, which he recently visited. The popularity of Sir Daniel was shown on Friday, the 21st, when some 120 members of the Craft, including several distinguished officers, assembled at Windsor on the occasion of his installation; and there can be no doubt whatever that the worthy Baronet's rule will be attended with results gratifying not only to the Province of Berks and Bucks, but also to the great and influential body of Masons in this kingdom.

The Provincial Grand Lodge was held in the National Schoolroom, Windsor, the use of which had been kindly granted by the Vicar, neither the "Etonian" or "Castle" Lodges being sufficiently spacious to accommodate the brethren who assembled to do honour to the worthy Baronet. The lodge was opened soon after one o'clock by Brother Hervey, the Grand Secretary, and having been raised from the first to the third degree, the Grand Secretary stated the chief object for which the lodge had been summoned. A deputation having retired to an anteroom, and returned to the lodge in procession, escorting Sir Daniel, who was received with much enthusiasm, the installation ceremony proceeded, being admirably performed by the Grand Secretary, who, with several other Grand and Provincial Officers, heartily congratulated Sir Daniel upon his accession to the high office.

The GRAND MASTER said it afforded him sincere pleasure to appoint the Rev. Sir John Hayes, Bart., Past Grand Chaplain of England, Deputy Grand Master of the Province; and Sir John was invested amidst general applause.

The appointment and investment of the Provincial Grand Officers was then continued as follows:—S.W., Bro. Geo. Botly, 414; J.W., R. H. Gibbons, 209; Chaplain, R. Simpson, 771; Treasurer, Holden, 771; Registrar, W. H. Cave, 574; Secretary, W. Biggs, 1101; S.D., J. T. Morland, 745; J.D., J. S. Pullen, 209; Supt. of Works, R. C. Hurley, 1101; Director of Ceremonies, A. Lloyd Taylor, 591; Assist. ditto, Strange, 209; Sword Bearer, Blowers, 414; Organist, F. Marriott, 209; Pursuivant, J. Bradley, 414; Grand Stewards: Brown, 1101; J. T. Stransom, 1101; P. Spokes, 414; Geo. Boyer, 574; John Cross, 209; and Croydon, 770.

Bro. J. T. Morland, P.M. of the "Abbey" Lodge, Abingdon, having served as steward to both the Charities, was presented with the jewel to which he had thus become entitled, and which, as the G.M. observed, he had well earned.

The GRAND MASTER, in a feeling speech, expressed his sense of the honour that had been conferred upon him, and thanked the brethren for their attendance. He was fully determined to do his duty to the Craft so far as was in his power, and he hoped that the province would hereafter occupy a still higher position than that which it now held among the provinces of this land. The G.M. subsequently spoke in favour of a more systematic plan being adopted for assisting the Masonic charities, for which purpose proper steps will be taken.

The P.G. Treasurer reported that the balance in hand amounted to £139 14s.

The bye-law requiring fees from P.G. Stewards was rescinded.

A vote of thanks to the Vicar for the use of the schoolroom was cordially adopted, and the lodge voted five guineas towards the funds being raised to restore the parish church.

The thanks of the lodge were also accorded to the Mayor for the use of the Town Hall for the banquet.

At about three o'clock the lodge was closed in due form.

The brethren who attended were—the R.W. the Prov. Grand Master, Sir Daniel Gooch, Bart., M.P.; the V.W. the D.P.G.M., the Rev. Sir J. W. Hayes, Bart.; the V.W. the D.P.G.M., S. Wittey, Wilts; the V.W. the D.P.G.M., R. J. Spiers, Oxford; the R.W. the Past P.G.M., A. W. Adair, Somerset; the R.W. P.D.G.M., W. T. Mercer, China; John Hervey, Grand Sec. of England; W. Smith, C.E., P.G.St; C. W. Wyndham, P.P.G. Registrar, Wilts; E. A. Moore, Grand Registrar, Wilts; R. C. Hurley, W.M., "Greyfriars," Reading; J. T. Morland, P.M., "Abbey," Abingdon; C. C. Ridout, W.M., 209; Blandy-Jenkins, W.M.; Blowers, W.M., 414; J. S. Tolley, W.M.; Col. Richardson-Gardner, 771; J. Toomer, P.P.G.S.D., Wilts; W. Biggs, P.P.S.G.W., Wilts; and a number of past and present Grand Officers and other brethren, numbering rather more than 100, and including Bros. Holden, Beale, W. H. Cave, Gibbons, Turner, Hodges, Whyley, Ritchins, Boyes, Wigginton, Powell, Layton, Martin, Pullen, Fuller, Dempster, Case, Stacey, Pennicott, Briggs, Palmer, G. Boyer, Claydon, Geo. J. Cosburn, J. Smith, Shepherd, T. Chandler, Stransom, Botly, Lovegrove, Bradley, Smith, Reid, J. T. Brown, J. W. Hounslow, Rapson, D'Almaine, E. Morland, J. T. Morland, J. Cave, Tilley, Scott, Saunders, Cair, Fountain, Farrer, Ford, J. Wheeler, Pitt, Driffield, Wale, J. A. Scott, Rogers, Bulley, Moxhay, Weedon, Jameson, Taylor, Portsmouth, Whitehouse, C. J. Cave, Scriven, Desborough, Gray, Maskell, &c.

### THE BANQUET

was served at four o'clock in the Town Hall, by Mr. Johnson, of the White Hart Hotel, whose catering afforded thorough satisfaction. The bill of fare was as follows:—

*Soups.*
Mock Turtle. Ox Tail. Printaiunier.
*Fish.*
Salmon Turbot.
Stewed Eels. Soles. Fried Eels.
*Entrees.*
Cotelletes du Mouton au Tomate.
Croquettes de Volaille a la Toulouse.
*Releves.*
Roast Fowls. Tongues. Boiled Fowls.
Quarter Lamb. Sirloin Beef. Saddle Mutton.
*Entremets.*
Cabinet Pudding. Sir Watkins Pudding.
Geleé au Vin. Patisserie. Geleé a la Macedoine.
Creams. Fruit Tarts. Blanc Mange.
Dessert.

The Banquet was not only a success as regard the catering, but also on account of the numerous company, every seat being occupied, and the whole arrangements reflected credit on the Stewards. The G. Master presided and was supported by the principal officers. The vocalists were Bros. Marriott and Briggs (St. George's Chapel, Windsor), Bro. Whitehouse (Westminster Abbey), Bro. Kerr Gedge (St. Paul's), whose efficient services were highly appreciated.

By the kind permission of Col. Duncan Baillie, the splendid band of the Royal Horse Guards (Blue) performed a choice selection of music during the banquet, Mr. Charles Godfrey conducting.

In proposing the first toast, that of "The Queen and the Craft," the G. Master said he felt quite sure that meeting as they did in the Royal Borough of Windsor, and under the walls of the magnificent Palace of the Queen, they would drink this toast with special pleasure, although as Masons they were ever true to Her Majesty. (Cheers.)

The G.M. said the next toast he had the pleasure of asking them to drink was "The health of the M.W.G.M., the Right Hon. the Earl of Zetland." (Cheers.) If he talked for half an hour, which he had not time to do—(laughter)—he could not say more than tell the fact that the G.M. had been installed on no less than 26 occasions. (Cheers.) After such a display of affection on the part of the Craft he should only weaken the toast if he added any words of his own. (Cheers.)

The G.M. then proposed "The health of the Right Hon. the Earl De Grey and Ripon, D.G.M., and the rest of the Grand Officers, past and present," coupling with it the name of Bro. Simpson, G. Ch. of England. (Cheers.)

Bro. the Rev. R. J. SIMPSON, might say unaffectedly that he felt great diffidence in returning thanks in the presence of the oldest Past G. Chaplain, Bro. Sir John Hayes, and of the G. Sec., Bro. Hervey, who had on this occasion so distinguished himself as Installing Master. Nevertheless he felt pleased to return sincere thanks on behalf of the Grand Officers. He thought that Grand Lodge was as well furnished in respect of its Grand Officers as it had been for many years past. (Hear, hear.) Earl Percy and Lord Leigh, who were both good Masons, had desired him to say they were sorry they could not be present to do themselves the honour of supporting the new Grand Master in the chair, but they hoped to be able on an early occasion to pay a visit to the Masons of this Province. (Cheers.) He did not consider long speeches desirable, but he would remark that the Grand Lodge was congenial in its character with our own constitution, for they had, so to speak, their Lords and Commons. They had in Grand Lodge not only some of the first men of the day (among them being the President of the Privy Council), but also some of the best and truest Masons who had been promoted to office in Grand Lodge. The more thoroughly the various Lodges in the country were worked, the more would the cream come to the top, and the more would Grand Lodge be fitted with worth and happiness.

Bro. HERVEY, the Grand Secretary, then rose and said he had no doubt the brethren would readily guess the purpose to which he should devote the permission of the G.M. to give the next toast. He had that day enjoyed the distinguished honour of placing their Right Worshipful Bro., Sir Daniel Gooch, in the chair of the province, and he could assure them it had afforded him unfeigned pleasure to have that privilege. (Cheers.) He had had the honour of enjoying the intimate friendship of their Grand Master for the past 20 years, and when Sir Daniel asked him to instal him in the chair, they could readily understand that he most cordially, most willingly, and most gratefully consented. (Cheers.) They had now a Brother to preside over them whom they would all admit to be the right man in the right place. (Loud cheers.) Sir Daniel had everything to recommend him which could constitute a good Provincial Grand Master. (Hear, hear.) He was a good father,—(hear, hear)—a good friend, and a good Mason. (Cheers.) What could he say more for Sir Daniel? He could take every office in the Lodge, from that of I.G. up to the position he now occupied. (Cheers.) In every office Sir Daniel knew his duty well, and therefore in every way he was thoroughly fitted to preside over them. (Cheers.) Independently of that, he had served the Stewardship of every charity, and had been a liberal contributor to their funds, and he (Bro. Hervey) was glad to announce that at the annual festival of the Masonic Benevolent Institution to be held next January, Sir Daniel would preside, and he trusted that the Lodges of the Province would liberally support him on the occasion, and show they appreciated and honoured the efforts he made for the good of Masonry. (Hear, hear.) He would not trespass on their attention further, because they knew their man. They knew his virtues, and nothing he could say could add to the respect which he was sure the brethren entertained towards him; but he might remark that in a few short years they would all know by experience what a treasure of a Provincial Grand Master they had. (Cheers.) He felt confident the brethren would join with him in drinking the Grand Master's health, not only with good feeling, not only with pleasure, but also with enthusiasm. He asked them to rise and pay Sir Daniel that mark of respect which he was so well entitled to receive at their hands. (Loud cheers.)

The G.M. said he felt deeply sensible of the very kind manner in which his health had been proposed and drank. He regarded this large meeting as a great compliment to himself, brethren having come from distant places in his own Province, as well as from others, to honour the installation ceremony. He trusted that in future years, when they would be able to look back on what he had done rather than anticipate what he promised, they would not regret the step they had taken this day. He could only assure them that his best efforts should be exerted for the good of Masonry in the Province, and he relied upon the assistance of the brethren generally in advancing the interests of the Order. He thanked them heartily for their kind reception, and would now ask them to drink health and long life to one who had been longer known to them than he had himself. They had in their D.G.M one to whom he felt a great personal obligation, and he was sure he need not detain the brethren by dilating on the many excellent qualities of Sir John Hayes. (Cheers.) He felt sure they would all show how highly they esteemed their D.G.M. (Cheers.) He gave them "The health of the V.W. the D.G.M. and the P.G. officers." (Cheers.)

Bro. the Rev. Sir JOHN HAYES, in the name of the P.G. officers and himself, offered his sincere thanks for the honour they had done them. He trusted that all the officers who had been invested that day, would consider the appointment not only as reward for past services, but also as an encouragement to disseminate the good principles of Masonry throughout the towns and places in the province. (Cheers.) He felt very happy in serving under Sir Daniel, who came to them with such strong Masonic feeling, and with the full approbation of the brethren. The brethren from Wiltshire bore testimony to the excellence of Sir Daniel's character, and the Berks and Bucks Masons might well congratulate themselves on possessing such a ruler. (Cheers.) He believed the Lodges in this Province were prospering, and in great harmony with each other. In conclusion, he hoped the brethren of the different Lodges would give the officers their hearty support. (Cheers.)

The G.M. said it now gave him great pleasure to propose "The health of Bro. Hervey, the G. Sec.," with whom he had been acquainted for—it was almost unpleasant at his time of life to say how long. (Laughter.) He was sure that those who had known Bro. Hervey for twenty-three or twenty-

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four years as he had, were quite aware how much good he had done, and how much the Craft had been benefited by his acceptance of the office of G. Sec. (Cheers) When the G.M. did him the honour of appointing him P.G.M., he felt that nothing would afford him greater pleasure than to be installed by Bro. Hervey, as he knew he would instal him with his heart. He sincerely hoped Bro. Hervey would long be spared to fulfil the duties of the important office he now held. (Cheers.) He knew they would all join him in giving Bro. Hervey a hearty welcome into this Province, and in wishing him long life and happiness. (Cheers.)

Bro. HERVEY expressed the great gratification he had experienced in coming down to instal his much esteemed friend, Sir Daniel, and his readiness to perform any duty the Province might require of him, if he could thereby advance the interests of Masonry. (Cheers.) He trusted it would not be long before he should again have the pleasure and happiness of coming among them. (Cheers.)

The G.M. suitably proposed "The health of Bro. Mercer, the P.G.M. of China," who briefly replied, and congratulated the Province of Berks and Bucks upon the appointment of Sir D. Gooch to rule over them. (Cheers.)

The G.M. said he would now give what he considered to be the toast of the evening, "The Masonic Charities." (Cheers.) He knew nothing in Masonry that was apart from their charities. It was quite true that on these festive occasions they enjoyed themselves, and rightly so, but sitting, as they did, around the comforts of life, they must not forget there were hundreds of brethren who, he would not say were starving, but who had little power of reckoning where they would get their next dinner. (Hear, hear.) If they made a contract that for every shilling they spent in banquets they should devote a shilling in charity, he was quite sure the funds of their charitable institutions would be vastly augmented. (Hear, hear.) He hoped the lodges in the Province would show their appreciation of the charitable institutions by regularly sending up stewards to support them. Bro. Harvey had told them it had been proposed to him to take the chair of the Festival of the Benevolent Institution in January next, which he should regard as a great honour, but knowing his incompetency to fill that position, he hoped the brethren of Berks and Bucks and Wilts, would make amends by the way in which they would support him. He would associate with the toast the name of Bro. Smith, who, he knew, took a great interest in the Charities. (Cheers.)

Bro. W. SMITH felt honoured in being called upon to respond to the most noble of all the Masonic toasts, "The Masonic Charities;" but he was sorry they had not the company of the representative of the Boys' School, Bro. Binckes, the result of whose appeal for funds brought in during a short time the handsome sum of £15,000. (Cheers) In alluding to the officers of the Grand Lodge, Bro. Smith said the members of the Privy Council had shown their tact and good judgment in selecting Earl de Grey and Ripon as their President; and, adverting to the Province of Berks and Bucks, assured the brethren it afforded him sincere pleasure to know that the G.M. had appointed a most worthy Brother to rule over them, and one in whom they had full confidence. (Cheers.) He hoped that the financial result of the festival at which Sir Daniel would preside would be eminently satisfactory, and that the brethren of this province would support their Grand Master in a way that would encourage him, on the occasion alluded to. (Cheers.)

The G.M., in complimentary terms, proposed the health of the G.R., Bro. Æneas J. McIntyre, late acting P.G.M. of Berks and Bucks, a toast which met a most cordial reception.

The G.M. next gave "The health of the Right Worshipful the P.G.M. of Wilts, Brother the Lord Methuen; the D P.G.M., Bro. Wittey; and the P.G. Officers, past and present." (Cheers.) He felt with regard to this toast a stronger enthusiasm than the brethren around him could feel, as he served as D.P.G.M. during the whole 17 or 18 years that Lord Methuen had filled the office of P.G.M., and he had received from that nobleman the greatest support, and from the brethren of Wilts generally everything he could have wished. He was pleased to see present several Masons from that province, whose faces were as familiar to him as those of his own children. He did not leave that province without very great regret, for it was hard, after 17 years' pleasant association with the brethren, to feel that the link was cut, because he had always received so much kindness and good feeling from all the brethren. He was pleased that the office he held so long in Wilts had been transferred to a brother worthy to fill it. (Cheers.) It was his privilege to initiate Bro. Wittey, and perform several other ceremonies, and the last thing he did was to advise the G.M. to appoint Bro. Wittey in his (Sir Daniel's) place. (Cheers.) He did not think he had done anything of so much value to the Province of Wilts as he had by making that recommendation. (Cheers.) He was quite sure they would give their Wiltshire brethren a good reception, and drink success to that province, coupled with the name of Bro. Wittey. (Cheers.)

Bro. WITTEY, in returning thanks, said he was indeed glad that the brethren had assembled in such numbers to do honour to their new Grand Master, who, he felt quite satisfied, was "the right man in the right place." (Cheers.) He trusted that in both the provinces strenuous efforts would be made in the cause of charity, and that they would ever show a readiness to help their indigent brethren, placing them free from want and on the road to prosperity. (Cheers.) He thanked them for the honour they had done to the Masons of Wilts, and in their name offered Sir Daniel most hearty congratulations on the occasion of his installation as G.M. of Berks and Bucks. (Cheers.)

"The health of the Visitors" was proposed and responded to by Bros. BOURNE and STERNE, one of whom said he had been a captive in America, and would have been murdered had he not given the sign of distress, which was fortunately recognised by his captor, a Mason, who spared his life; while the other observed that he had travelled in India and other parts of the world, and had often experienced the great advantages of Masonry. The speeches of both gentlemen were well received.

The G.M. spoke of the admirable manner in which the P.G. Treasurer (Bro. Holden) and the P.G. Sec. (Bro. Gibbons) had discharged their duties, and then proposed their healths.

Bro. HOLDEN suitably responded.

Bro. BIGGS, the newly-appointed P.G. Sec., followed, and, alluding to the festival at which Sir Daniel is to preside in January next, expressed his hope that the brethren of the province would rally round him on that interesting occasion, and show their determination to support him in his efforts to promote the welfare of the noble charity. He trusted that stewards would go up from this province, and also from Wilts, with lists that would, from every point of view, be regarded as satisfactory. (Cheers.)

The G.M. expressed the thanks of the province to the "Etonian" and "Castle" Lodges for the very hearty reception they had accorded to the Prov. Grand Lodge, and for the excellent arrangements which had been made. (Cheers.) He felt much pleasure in asking the brethren to drink the health of the W.M.'s of the two lodges. (Cheers.)

Bro. RIDEOUT (W.M. of the "Etonian") and Bro. TOLLEY (W.M. of the "Castle" Lodge) severally responded.

The Tyler's toast was then given, and this pleasant and successful assemblage of Masons broke up.

We should mention that the P.G.M. wore the splendid regalia presented to him a short time ago by the Province of Wilts.

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IRISH LIFEBOATS.—Captain David Robertson, R.N., the Assistant Inspector of Lifeboats to the National Lifeboat Institution, has during the past two months been engaged in inspecting the 28 lifeboats of the society on the Irish coast. Without a single exception, he found the boats in admirable order, the crews expressing the utmost confidence in them, and the local committees manifesting everywhere considerable zeal in the management of the lifeboat stations. It may be stated that the Institution has expended upwards of £15,000 on these 28 lifeboat establishments, and that the support of the Irish boats involves an annual expenditure of about £1,400, which is partly met by the paren' society in London, and partly by local subscriptions.

THE PHILHARMONIC MUSIC HALL, Islington, was opened on Whit-Monday, under the sole management of Bro. Samuel Adams. The entire building has been decorated in a very elegant manner, and may now be considered one of the handsomest Halls in London. Brother W. Saunders, the well-known builder and decorator, of Guildford-street, Russell-square, had been entrusted with the work, and it reflects great credit for the able manner he has carried it out. The entertainment embraces first-class talent, the programme including the names of Miss Louise Sherrington, Miss Fitzhenry, the Sisters Collins, &c., and Messrs. Arthur Lloyd, St. Albyn, Professor Thomas, &c., &c., together with an excellent band. In the course of the evening Bro. S. Adams was called for. On making his appearance, he was quite overcome at his enthusiastic reception. He stated that when he had the pleasure of addressing them on a former occasion he thought it for the last time in that Hall; but he had to thank many kind friends (and many were present) for their influence and assistance, by which he was reinstated in the proud position of lessee and manager; and while he held that position it would be his study to do everything in his power to render the Hall attractive, and promote the comfort of its visitors. Bro. Adams, at the conclusion of his speech, met with a perfect ovation.

## SHOWING A FREEMASON'S SIGN.

*(To the Editor of The Freemason.)*

DEAR SIR.—Your account of how the Mason's *word* was divulged reminds me of a similar circumstance in relation to the *sign*.

In the good town of R., in Berkshire, dwell many Quakers, and among them not a few Masons. Mr.—we will call him Jones—also dwelt there. He was a very inquisitive man, and always wanted to know everything. One day he was sitting in the coffee-room of a hotel kept by one of the Craft, and a good many others with him. The conversation turned on Freemasonry, and Mr. Jones pricked up his ears amazingly in hopes of hearing something; however, he was very naturally disappointed, the remarks being so vague and general as rather to mislead than enlighten. There happened to be present a worthy Friend who belonged to the Craft, and who was anxious that Mr. Jones should at least not go unrewarded for his inquiries. Presently he turned to the inquisitive gentleman and said,

"Friend, dost thou really desire to see a Freemason's sign?"

"Indeed I do—very much," was the reply.

"Art thou sure thou canst be secret?"

"Of course! I promise that!"

"And if I show thee the sign of a Freemason, wilt thou honestly state to the brethren here present that thou hast seen it?"

"Yes; sure."

"And thou wilt pay for a bottle of port if I show it thee?"

"Certainly I will."

"But if thou sayest thou art not satisfied, I will pay for a bottle of the same."

"Well, that is only fair."

"The sign must be shown thee in secret; therefore come with me into a private room."

Mr. Jones accompanied Bro. Broadcloth, full of trembling anticipation. Arrived upstairs, the Quaker locked the door, and put paper in the keyhole; he then went carefully all round the room tapping the walls to sound if any person could hear. Mr. Jones trembled, but stood his ground. Having most leisurely made his arrangements, the Quaker Brother took Mr. Jones roughly by the neck and led him to the window. Then he whispered,

"Look forth, and tell me what thou seeth."

"I see the front of the house," said Jones.

"Dost thou not see the name of the house on the pole?"

"Yes," replied Jones.

"And is not the sign of the house on it?"

"Yes; the Crimson Hippopotamus," said Jones.

"And is not the landlord of the house a Freemason?"

"Yes, I know he is," said Jones again.

"And is not that his sign?" pursued the Quaker.

"Of course it is."

"Then, Friend, have I not performed my promise, and shown thee a Freemason's sign?"

Jones saw he was in for it, begged the Quaker to be silent, declared himself satisfied, and paid for the wine.

But the story somehow got wind, and so, Mr. Editor, perhaps you will print it, in case an incorrect version should appear. Yours,

CRYPTONYMUS.

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## PEACE, LOVE, HARMONY, FIDELITY.

*(An appropriate Song on closing Lodge.)*

BY BRO. W. H. SANDHAM, CORK.

AIR—"God Save the Queen."

In peace, love, harmony,
Brethren, we now agree,
This lodge should close.
While absent all of ye,
Good men and Masons be,
View faults forgivingly,
Ease each one's woes.

Fidelity's the word,
Like mighty two-edged sword—
Fidelity!
That man whose heart it rules,
May be despised by fools,
But him for Heaven schools
Fidelity.

If here on Egypt's shore,
This lodge should meet no more
In converse sweet,
May all who saw the light—
That blaze on Horeb's height!—
Good Masons, kind, upright,
In Canaan meet.

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BRO. EISTEN, who was killed on the North-Eastern Railway at Thirsk on Sunday week while riding in the Scotch express, was a member of the Glasgow Kilwinning Lodge, No. 4, and once S.W. of it. He was much respected by all who knew him. The coroner's inquest closed on Tuesday, when the jury found that the accident was caused by the negligence of the pointsman; but that the negligence was not sufficiently culpable to amount to manslaughter.

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## ANOTHER FENIAN OUTRAGE:

### A Tale of the times.

*(Reprinted from the South Durham & Cleveland Mercury.)*

BY BRO. EMRA HOLMES, 31°, ETC., ETC.,

*Author of "Mabel," "Ernest Blake," "Hopelessly," "The Path of Life: an Allegory," "Waiting for Her," &c.*

CHAPTER I.—CONTINUED.

THE TWO FRIENDS AND SOCIETY.

Madge has almost given up smoking since he married but, out of good fellowship, lights his second cigar, and eyeing Frank furtively, at length says,

"Well, old fellow, dropped into a brown study? What's the row?"

"Hang Society, say I. Look here Madge. I was staying once at a place in the north of England, where, in fact, I served my articles. My father, as I dare say you know, died when I was very young; and I was, at the age of sixteen, left to my own resources. I went to a lawyer's at Hartsea, and for the first two years I never made the acquaintance of a single lady in that hospitable place. I was always a social sort of fellow, and had every temptation to go to the dogs; and very little, except my own *high* principles, as I suppose our worthy vicar would call them, to save me from committing myself, as Forester seems to have done. Since I have been here, people have treated me better, thanks to the kindness of the Wraytons, who themselves have only recently been admitted into the mystic circle."

"I thought you were a Mason, Ashburn, and rather a swell amongst the ancient and honourable fraternity; and I always understood that Masonry was a passport into society."

"So it is in some places; but more abroad than in England, I think. On the Continent, it will admit a fellow almost anywhere, I am told, if you are a Templar or a Rose Croix; but in England it depends very much upon circumstances. Masonry introduced me to your uncle, Mr. Brigham; and I dare say I owe much to it as to anything in being so well received in Marton as I have been."

"You don't want, I suppose, to make me think that people are everywhere the same as at Hartsea?"

"No, thank God, they are not, or else I am sorry for any poor beggar who has nothing to recommend him but his education, his family, and his good breeding. I do know one or two houses where young men are admitted as friends of the family, if only they bring a gentlemanly bearing and a decent character as their recommendations. There were some charming people whom I once met at a party at Hartsea, who immediately gave me an invitation to go over to Strandhern, where they lived. Strandhern is an old town and boasts its abbey. I went. Mrs. Cokeleigh received me as if I were a son. Her daughters (there were four or five, I forget which) treated me almost as if I were a brother. I never enjoyed myself so much in my life, I think, as I did the first time I went there. I used often to go to their house, starting from Hartsea on Satruday evening and spending the Sunday with them, and I have come home on Monday morning a happier, and, I think, a better man."

"I wonder you did not fall in love with one of the fair daughters."

"So do I, my boy. I think I should have done so, only I was too poor to think of anything of the kind."

"Now, look at Forester," Frank continued, "he came here to the Marton Bank, a year ago. Neither the manager of the bank nor anyone else, except the Wraytons, who are connexions of his, I believe, took any notice of him. Having no particular hobby to keep him out of mischief, and not being, intellectually, a very bright specimen of humanity, he feels himself very dull in his lodgings of an evening—as I have often before now (and you too)—and so spends his time at the billiard-rooms, concert-halls, the theatre, and all that sort of thing. I daresay he's been drunk once or twice. I've seen him once myself, awfully tight; and, because he falls in love with a barmaid, whom he means to marry, I fully believe, society, which has given him no chance of falling in love with a lady, is disgusted. He is not to be invited any more to the few houses which he was allowed to attend once a year, on the occasion of the annual dance (when any bachelor is an acquisition—I may say, a god-send), and society gives him the cut direct. Forester's is not an isolated case either; I know numbers of fellows in our great towns, who, if taken up by decent people, would become, in time, valuable citizens; but go to the bad simply and solely because society ignores their very existence. Take my word for it, Madge, as I said before, if Forester goes to the deuce, society will be to blame."

CHAPTER II.

THE MASONIC SECRET DISCOVERED.

It has been hinted that Marmaduke Forester, otherwise known as "Miss Fanny," was a fool. I don't mean to say that he was an idiot; but there can be but little doubt about his being not so bright as he might be.

A few days after the colloquy related in the last chapter had taken place, relative to his conduct generally, the hero—if there be one in this story—was found sitting in Frank Ashburn's rooms, asking that gentleman, for the thirtieth time, if he didn't think he could get him into a Freemasons' lodge. Frank was a good-natured fellow, and permitted Mr. Forester, who was a much younger man than himself, and not at all the sort of companion he cared for, to come to his rooms occasionally, just to keep him out of mischief elsewhere.

"I say, Frank—I mean Mr. Ashburn—you might propose me."

"You needn't *Mister* me, my dear fellow; call me Ashburn." Frank never permitted any but his very intimate friends to use his Christian name.

"Well, then, Ashburn, I wish you'd propose me. I want to be a Freemason."

"Can't do it, my dear fellow."

"Why not?"

"Because—well, because you are too young."

"I am twenty-two."

"Well, then, you can't afford it; it will cost you five guineas, and more, at the first start."

"I had £100 left me the other day, and I don't know what to do with it."

"Put it in the savings' bank," said Frank, tersely; but added, "I'll think about it, but you know I can't guarantee your being accepted."

"No, of course not."

"Where are you going to-night?"

"Well, I am going to the billiard-room at the Vulture."

"Take my advice, and drop that business, Forester. Good night; I have an engagement; very sorry; glad to see you another evening;" so saying, Frank Ashburn dismissed his eccentric guest. An hour afterwards Frank is walking leisurely down to the Raymonds, who have a nice little house just out of the town, on the Bishop-road, when he stumbles against young Forester, who is going for a walk with Miss Robertson, the barmaid of the Vulture.

The Raymonds were just going to have tea, and cordially invited Frank to join them.

"By the way, Mr. Ashburn, how is your *protege* getting on?" Mrs. Raymond asks. "Madge has told me how you stand up for Mr. Forester, who certainly seems in need of a supporter just now."

"Well, to tell you the truth, Mrs. Raymond, I hardly know what to make of him. Thanks; another cup of tea if you please."

"Do you think he is irreclaimable? You take sugar, I believe?"

"Thanks; well, I really don't know what to say. He's been bothering me to-night about Freemasonry, Madge."

"Ah, I am glad my husband is not a Mason."

"Why, Mrs. Raymond? Don't you know that Masons are, of all men, the most loyal to the ladies? Have you never heard the Freemasons' song—supposed to have been written by Swift—where they say—

> No mortal can more
> The ladies adore
> Than a free and an accepted Mason."

"Well, I never heard it," laughingly replied charming May Raymond, "and I daresay my chief objection to it is a very foolish one, but, I must confess, I should not like my husband to have any secrets from me."

"But will you make Forester a Mason?" Madge asks.

"Not exactly."

"Why not?" enquires Mrs. Raymond.

"Because I have too great a regard for the principles of Masonry to think of introducing a man who would do us no credit."

"Then there must be something in it, or you would not be so particular."

"My dear Mrs. Raymond, there is a great deal in it; but I am sorry to say many Freemasons' lodges are not half particular enough in the selection of candidates, and Freemasonry suffers in consequence."

"I say, Frank," Madge says presently, "I've a good idea. Do you remember the description in 'Verdant Green,' how he was made a Mason?"

"Yes."

"Very well, then, I remember in 'Punch's Almanack,' for '64, there was a list of absurd questions to be asked of a candidate of Freemasonry. Let's work up some questions like those; you compose a ceremony of a terrific character; we will get some fellows to help us, and we'll make him a Freemason in our way."

"I don't see the fun of it."

"Well, I do. You say he's always bothering you about being made a Freemason. There may be some of the brethren not so scrupulous as you; and, if you can choke him off, as the saying is, by a lark of this kind, you will do no one any harm, and relieve yourself to a great extent of an unenviable encumbrance."

"Well, I will think of it."

About a week had elapsed. Frank had thought the matter over in his own mind, had spoken to a few friends, had enlisted Mrs. Raymond's sympathies and needle in the good cause, and finally informed Mr. Marmaduke Forester that, having seriously weighed his claims in the balance, he had resolved to admit him to the ancient and honourable fraternity of Freemasons, but he warned him he would have frightful trials to go through, but that, if he persevered and showed true courage, he would be received as "a brother of the mystic tie."

Mr. Forester had been informed that previous to his admission he must answer the following questions:—

1. How old are you?
2. Where were you born?
3. Why were you born there?
4. How many children have you got, and if not why not?
5. Have you ever been in love, and if so how often?
6. What was the colour of your paternal grandmother's back hair?
7. How many godfathers and godmothers have you had since your christening, and how many before?
8. How is your poor feet?
9. Describe the points of similitude between Jonadab the son of Rechab, and Julius Cæsar?
10. If the material hemisphere, preponderating influences, geometrical progression, and balance weights of a clock are very much behind time, how is it that people eat tripe on a Friday?
11. Charcoal?
12. What is a stern reminder?
13. Are you prepared to give up eating and drinking, particularly both?
14. Are you a?

Mr. Frank Forester was given the above questions on the 12th of March, and was informed that if he returned them, carefully answered, to the Supreme Grand Pontiff Secretary, on or before the 17th of that month, care of the Post-office, he would be allowed to proceed with his initiation at the meeting of the Lodge, held at midnight, at the hall of Egyptian Mysteries, situated at the back of the Chainway. The hall aforesaid was nothing more nor less than an old warehouse, or rather mill, said to be haunted, which had been tenantless for years, and which stood at the back of Messrs. Wrayton and Ashburn's office, at the outskirts of the town.

The paper containing the questions had been ornamented with double triangles, a serpent with its tail in its mouth, some unknown hieroglypics, and the square and compasses. Mr. Forester carefully examined the list, and came to the conclusion that though some of the queries seemed to be of a queer character (no pun intended), no doubt if they could be solved they would be found to contain the germs of some mighty mysteries; so he set himself resolutely to work to answer them.

To No. 1, he answered twenty-three next birthday. At No. 3, he came to the conclusion that he did not know, but would ask his mother. No. 4 elicited a reply to the effect that he supposed he hadn't any children because he wasn't a mother; he was very sorry, but he couldn't help it. No 5 drew from him the fact, that he had loved often and well, but that now one star was predominant, which would shine through the darkness for ever. He had a notion that stars had something to do with Freemasonry; and he thought the last idea might prove his eligibility. He couldn't tell the colour of his "grandmother's back hair;" rather fancied he had two godfathers and three godmothers, or three godfathers and two godmothers, but when they became so hadn't the remotest idea. His poor feet were better, thank you. Gave up No. 9 as a bad job. No. 10, ditto. Didn't eat tripe on a Friday, but added, on consideration that it might be a dish peculiar to Masonry, that it was good for those who liked it, no doubt. No. 11 fairly puzzled him, but thinking it meant something he should not agree to, he boldly wrote "No" after it. Rather thought that he should be able to answer No. 12 better after he had been made a Mason than before, so gave it up for the present. He puzzled himself very much over No. 14, but finally thought that the reiteration "Are you?"

Mr. Forester was informed, on the evening of the 17th of March, 1866, that the eventful night had come. He had answered the Neophyte questions so well that it was determined to initiate him into the secrets and mysteries of Ancient Masonry, and he was to repair at the hour of low twelve to the subterranean caverns beneath the citadel, meaning the old mill in the Draycot-road. Accordingly our hero made his appearance in perfect good faith, but yet, it must be admitted, in some little fear and trembling, near midnight on St. Patrick's Day, and waited patiently for some minutes outside the mill—a low irregular building, which stood by the side of what had once been a good mill pond, but was now little more than a stream. The dam had long gone the way of all flesh, and nothing was left to remind one of the purposes to which the place had been put but part of the great mill wheel, and a huge iron tube—large enough to admit a person on all fours—which was lying on the bank.

*(To be continued.)*

ERRATUM.—In our report of the Gresham Lodge, 869, last week, the name of Bro. *Gomperts*, S.W., was erroneously printed "Gomperby."

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## LECTURE ON "LIGHT," BY THE REV. BRO. SMYTH, BELFAST.

On Thursday evening, May 20th, the Rev. Hugh Smyth, of White-house, delivered a lecture on "Light," in the Ballysillan Presbyterian Church (Rev. W. C. M'Cullagh's), the proceeds of which are to be devoted to the Ligoniel Masonic Charity Fund. There was a very large attendance of members of the Craft, the majority of whom wore the costume of the Brotherhood.

On the motion of the Rev. Brother W. C. M'Cullagh, seconded by Brother John G. M'Gee, the chair was taken amid loud applause by Bro. Wm. Johnston, Esq., M.P., of Ballykilbeg.

The Rev. Lecturer was received with loud applause. He said he had thrown the subject he had chosen into the form of a square, or rather of a quadrilateral figure, and would ask the attention of his audience to the subject "Light," with respect to its functions in the material, social, ecclesiastical, and the Masonic worlds—if the latter could be called a world. On the first head he might go back beyond the boundaries of human existence to the creation of light as recorded in the Sacred Volume. There it was set forth, how the candle of the Lord had been lighted in the tabernacle of man when he was first introduced into his earthly home, making it a gorgeously furnished and fitted up habitation. How changed from what it was before the gloomy, unbroken solitude and silence was made radiant with light and beaming with beauty! Chaotic confusion fled away, and harmony and concord took its place. For deformity it put on beauty, and for disorder rigorous regularity; from a deep dungeon of impenetrable gloom it came forth as from a mirror, to reflect the greatness and glory, the majesty and dominion of Him who spake and all things stood fast. The lecturer then went on to speak of the boon which light conferred upon humanity. The most fertile imagination could suggest no possible improvement in it as a gift. It was pure, free, and abundant; universally diffused, equally distributed, and congenial to the eye. It was no respecter of persons, for it made its visits with equal regularity at the castle and the cottage, with the prince and the peasant. It was always in men's pathway, yet it was never a stumbling-block in their way; it went wherever it could find entrance however small, and yet it never occupied any room; it rode upon the wind, and quivered on the trembling leaf; it danced on the surging sea, and sparkled in the morning dew drop; it came to nourish the fruits of the field, and to bestow its grateful smile on the tender flower-buds; it enfolded the blushing rose in its tender embrace, and imparted to the lily its delicate tint; decked the brow of nature with a chaplet of flowers, and invested her with that gorgeous summer robe she was so pleased to wear upon each successive return of the season; it planted its foot upon everything around it, and yet it never left the least trace behind it except in the subtle influences of health and life. (Loud applause.) It was one of the most potent agencies in the universe, and yet it never wantonly broke a spider's web; it was a sovereign in nature, and a servant withal; it never refused to enter the service of any of the other creatures, however mean they might be; and however fickle it might appear to be, it was never known to betray confidence. It had millions of miles to travel, and countless other worlds to visit, and yet it was never behind anywhere. When it crossed the threshold it was to bring joy and gladness to the upright in heart, for it was written that "weeping may endure for a night, but joy cometh in the morning." Having at some further length considered the functions of light in the material world, the lecturer ~~on discourse, and after~~ some eloquent and appropriate observations on these parts of the subject, he proceeded to the fourth and last—namely, its diffusion throughout the Masonic fraternity. He defined what ancient craft Masonry meant, and what object it set before itself. It was "a system of morality veiled in allegory, and illustrated by symbols." Its design was to teach morality, not religion. It was a system alike unconnected with politics and religion, and it had thus been handed down from generation to generation, and practised by all nations and kindred, and people, who recognise the existence of God. (Hear, hear.) It necessarily touched religion, because morality and virtue, which it pretended to teach, were embraced in religion; but it did not enter into the distinctive principles of Christianity; so that men of all shades of belief could unite in its rites, ceremonies, and practices, and for that reason it was a gross mistake to suppose that it could take the place of religion. The lecturer deprecated as a popular fallacy the notion that Masonry was a secret society, and denied that there was any concealment about its fundamental principle or teaching. The only thing secret in the craft was what might be denominated the accidents of the society, and these were necessary for its proper discipline and order. Bro. Smyth concluded amid loud applause.

## MASONIC INSTALLATION AT DERRY.

The brethren of the Masonic order met on Friday week, in their temporary-rooms, Strand-road, for the purpose of installing Captain Wm. E. Scott, J.P., Willsborough, as their Deputy Provincial Grand Master. The Grand Lodge of Derry and Donegal assembled at twelve o'clock, noon. The following brethren were present:—William Dale, P.G.J.W.; John F. Dempster, P.G.S.D.; William Miles, P.G. J.D.; Edward Smith, P.G.S.; Rev. H. Ffolliot, P.G.C.; W. E Scott, P.D.G.M.-elect, James Skipton, W.M. 52,; Major Blackall, John I. Haslett, Henry M'Corkell, Acheson W. Smith, Conolly Skipton, and Robert W. Newton, P.M., 52; Fitzgibbon Louch, H. Gaston Rogan, John Rainger, J. Ramsey, Thomas Lindsay, Joseph Alexander, and J. Horan, 69; D. M'Menamin, Moody, and Colhoun, 102; T. G. M'Murray, James Cairns, John Price, William Hanna, David Hogg, Marcus H. Babington, R. Baird, W. Speers, H. Babington, J. W. M'Arthur, Robert Philson, and Samuel Knox, 164; William Corscaden, 169; J. Macnie, and G. D. Christie, 196; David M'Carter, 256; John Fleming, and William Fleming, 589; John M'Cutcheon, A. W. Walters, George Stafford, R. Gilmour, J. A. M'Lellan, and William Kerr, 640.

The visitors were—John H. Macauley, 158, Dublin; S. Gamble, 188, Strabane; and Gamble, 891, Enniskillen.

A letter from Sir James Stewart, Bart., P.G.M., appointed Captain Scott Deputy Provincial Grand Master, was read, after which the installation ceremony was gone through, and the customary salute accorded to him.

Letters of apology were read from Bro. T. H. Babington, J.P. (Mayor of Derry), and Bro. William Thompson, J.P., who, in consequence of magisterial duties, were unable to attend. A letter of apology was also read from Sir James Stewart, Bart., G.M.

Captain Scott having taken his place as Deputy Provincial Grand Master, proceeded to instal Bro. T. G. M'Murray as P.G.S.W.

On the proceedings of the Grand Lodge being brought to a close, Captain Scott invited the brethren to meet him at luncheon in the Northern Hotel, and it is only due to Bro. M'Hutcheson to say that the luncheon was served in his usual good style.

## METROPOLITAN MASONIC MEETINGS

*For the Week ending June 5, 1869.*

### Monday, May 31.

Lodge No. 831, "British Oak," Bank of Friendship Tavern, Bancroft-place, Mile End.

Red + Conclave, "Original or Premier Conclave of England," Freemasons' Tavern at 5, under the presidency of Lord Kenlis, M. Ill. G.S. Anniversary Assembly: Enthronement of Sir Kt. T. Wescombe as M.P.S.

Grand College of Viceroys, Freemasons' Tavern, at 6.

Grand Senate, Freemasons' Tavern, at half-past 6.

### Tuesday, June 1.

Colonial Board, at Freemasons' Hall, at 3.

Grand Lodge of Mark Masonry, Freemasons' Tavern at 5.

Rose Croix Chapter, "Metropolitan," do. 4.

Lodge No. 167, "St. John's," Holly Bush Tav., Hampstead.

R.A. Chap., 169, "Temperance," White Swan Tavern, Deptford.

Metropolitan Chapter of Instruction, George Hotel, Aldermanbury at 7; Comp. Brett, Preceptor.

Domatic Lodge of Instruction, Palmerston Tavern, Grosvenor-park, Camberwell, at 7.30.

### Wednesday, June 2.

Quarterly Communication of United Grand Lodge, Freemasons' Hall at 6 for 7. *Note alteration in hour.*

Lodge No. 217, "Stability" George Hotel, Aldermanbury.

" 1216, "Macdonald." Head Quarters 1st S.R.V. Corps, Brunswick road, Camberwell.

### Thursday, June 3.

Lodge No. 10, "Westminster and Key Stone," Freemasons' Hall.

" 136, "Good Report," Radley's Hotel, Bridge-st., Blackfriars.

" 554, "Yarborough," Green Dragon, Stepney.

" 742, "Crystal Palace," Crystal Palace, Sydenham.

" 733, "Westbourne," New Inn, Edgware-road.

" 822, "Victoria Rifles," Freemasons' Hall.

" 1155, "Excelsior," Sydney Arms, Lewisham-road.

" 1178, "Perfect Ashlar," Gregorian Arms, Bermondsey-road.

R.A. Chap, 9, "Moira," Albion Tavern, Aldersgate-street.

### Friday, June 4.

Lodge No. 745, "High Cross," White Hart Htl., Tottenham.

R.A. Chap., 259, "Prince of Wales," Willis's Rooms, St. James's.

Annual Assembly of the Grand Imperial Council, Red + Order of Constantine, Freemasons' Tavern, at 6.

Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.

Metropolitan Lodge of Instruction, George Hotel, Aldermanbury, at 7.

United Pilgrim's Lodge of Instruction, 507, Horns Tavern, Kennington, 7 till 9.

### Saturday, June 5.

General Committee, Boy's School, Freemasons' Hall, at 4.

Lodge No. 861, "Finsbury," Jolly Anglers', Bath-street.

R.A. Chapter, "Rose of Denmark," Star and Garter Hotel, Kew-bridge.

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CANTERBURY: Bro. DAVEY, St. Margaret's-street.

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FOR
Aged Freemasons and Widows of Freemasons.

AT the ANNUAL GENERAL MEETING of this Institution, held at Freemasons' Hall, London, Friday, the 21st day of May, 1869, W. Bro. JOHN UDALL, P.G.D., a Vice-President of the Institution, in the chair, after the general business was disposed of, the Governors and Subscribers proceeded to the election of 14 male and 10 female ANNUITANTS, when the following were declared the successful candidates:—

| Names. | Votes. | Names. | Votes. |
|---|---|---|---|
| Hardy, James J. .. | 1,634 | Walker, Thomas .. | 576 |
| Cooke, George .. .. | 1,137 | Shaw, Edward .. .. | 524 |
| Bradley, Robert A. .. | 980 | Hoyle, David .. .. | 416 |
| Sloman, Charles R. .. | 971 | Weatherhead, George | 413 |
| Hasler, Charles .. .. | 869 | *Maddock, James .. | 377 |
| Saxby, Charles .. .. | 858 | *Dawson, William .. | 363 |
| Fletcher, Charles .. | 834 | *Walker, Henry .. | 240 |
| WIDOWS. | | | |
| Daws, Martha .. .. | 896 | Lloyd, Sophia .. .. | 590 |
| Barnes, Hannah .. | 829 | Guy, Mary .. .. | 525 |
| Jackson, Susannah .. | 819 | Hodgson, Mary .. .. | 445 |
| Lyon, Elizabeth .. | 775 | Gray, Elizabeth Jane | 402 |
| Maxwell, Margaret .. | 614 | Spencer, Sarah .. .. | 360 |

The three candidates marked * were elected to fill vacancies occurring by death since the voting papers were issued.

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## DRUMBO CHURCH ERECTION FUND, ONTARIO, CANADA.

AN examination of the official papers which appeared in THE FREEMASON of last and previous weeks will sufficiently explain, and I venture to think, justify, my bringing to the notice of my fellow churchmen the object which I have at heart in visiting England at this time.

The Mission of which I have the charge, situated at Princeton, in the diocese of Huron, covers a very large area and is, at present, provided with but one church—a provision utterly inadequate to supply the spiritual wants of the district.

This church, a very small one (being but 30 by 60), I was enabled to build by the proceeds obtained from lectures delivered by me, and appeals made by sermons and other agencies, supplemented by free gifts of sand, stone, and other material, most liberally contributed by the members of the mission, who gave, in addition, their personal services, both in digging the foundations and bringing to the site the whole of the material required—a distance, in some cases, of twelve miles.

Before leaving Princeton I had the great consolation of seeing this church (St. Paul's) free from debt, and consecrated to the service of Almighty God.

My present object is to provide a *second church* for Drumbo, the northern portion of my mission, *distant about seven miles* from St. Paul's Church, Princeton.

In this district are many settlers, mostly emigrants from Great Britain, who are very anxious to have the great blessing of a place of worship in their midst, and who, although too poor to help much financially, are both ready and willing to contribute, as their neighbours in Princeton have done, in labour and material.

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BRO. HENRY BARTLETT,
(Incumbent Princeton, Canada), Senior Curate (pro tem), St. George the Martyr, Southwark.

March 17th, 1869.

The undermentioned gentlemen have kindly consented to receive contributions towards the "Drumbo Church Erection Fund," and an acknowledgement of all subscriptions received will be forwarded to the *Times*, by the Lord Bishop of Huron, immediately after my return to Canada (D.V.) in June next.:—

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# THE FREEMASON



Grand Lodge Reports are published with the sanction of the Right Honorable the EARL of ZETLAND, *K.T.*, Most Worshipful Grand Master of England.

No. 13.] REGISTERED FOR TRANSMISSION ABROAD. **SATURDAY, JUNE 5, 1869.** [PRICE 2D.


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## ROYAL ARCH MASONRY.

BY THE SON OF SALATHIEL.

(*Continued.*)


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HAVING traced the history of the temple erected under the auspices of Zerubbabel, Haggai, and Joshua, upon which record the ceremonies of Royal Arch Masonry, in what may be termed the York Rite, are substantially based, it may be well to retrace our steps and review those traditions which ascribe the origin of the Royal Arch degree to a much earlier period—the antediluvian era. The figure of the Patriarch Enoch stands forth prominently in the first act of this mythical drama, which is probably unknown to the vast majority of Masons at the present day. The legend, however deserves preservation, were it only for the apposite moral attached to its quaint and mystic narrative.

Enoch, the son of Jared, was a man who walked encircled with the love of God, and the visible presence of the Deity shed splendour round his path. To him was the arcana of Divine Wisdom revealed; to him the secrets of nature were unveiled, and the profound obscurities of human thought became irradiated to the spiritual vision of the friend of God. In blissful communion with his Maker, the favoured Enoch rejoiced, and around him floated the atmosphere of Paradise. But the sacred name of the Most High was not communicated to the patriarch until he had acquired the knowledge of all things appertaining to the animal, mineral, and vegetable kingdoms, and had penetrated into mysteries super-mundane and celestial.

Then it was that the Almighty appeared unto him in a dream, and said, "As thou art desirous of knowing my name, follow me and it shall be revealed." Upon this a mountain seemed to rise to the heavens, and Enoch was swiftly carried to the top thereof, where he was shown a triangular plate of gold upon which was engraved, in brilliant characters, the ever-blessed name of God, which he was admonished by a mystic voice never to pronounce. After this, Enoch was lowered into the bowels of the earth perpendicularly through nine arches, and in the ninth, or deepest, he saw the same brilliant golden plate with the same characters surrounded with a flaming light. Enoch being full of the spirit of the Most Puissant God, built a temple on the very spot under ground, and dedicated it to Jehovah. The entrance to this temple was through nine successive arches in the same form as those he had witnessed in his dream.

Methuselah, the eldest son of Enoch, was the architect of this sacred building, but he knew not the reason for its singular construction. This edifice was erected in the Land of Canaan, which afterwards became the Land of Promise, and, since then, the heritage of Israel. Enoch made a gold plate of a triangular form, a cubit long, and enriched it with the most precious stones. He encrusted this plate on a stone of agate, and engraved thereon the characters he had observed in his dream. The plate was then transported to the vault of the ninth arch, and placed on a pedestal of white marble of a triangular form.

After Enoch had finished the subterranean temple, God appeared to him again, and desired him to make a trap-door of stone in the first arch, and told him it must be laid down with an iron ring to lift up the same occasionally, as, in consequence of the wickedness of mankind, God had determined to visit the world with fire or with the waters of destruction. The nine arches, being finished and closed up accordingly, no person could penetrate or enter therein, and to Enoch alone was known the precious treasure contained in those hidden arches, and he alone, of all men living, knew the true and wondrous name of God. The wickedness of man increased daily; and Enoch, foreseeing that the knowledge of the arts would be lost in the impending deluge or conflagration, and being desirous of preserving the principles of science to the posterity of those whom God was pleased to save, he built two great columns on the highest mountain near him—one of brass to withstand the water, and the other of marble to resist the fire. He engraved on the marble column certain hieroglyphics that there was a precious treasure concealed in arches underground which he had dedicated to God; and on the brazen column he engraved the principles of the liberal arts and sciences. Methuselah was the father of Lamech, and Lamech was the sire of Noah, whose virtues gained him the approval and love of the Most High, who thus spake to him, "I will punish all mankind in general with a deluge, and order you to construct an ark to contain yourself and family, with apartments for a pair of every living creature, as I will save those from the punishment I am about to inflict upon the world." God then gave Noah the plan for constructing the Ark which the patriarch was 100 years in building, and when it was completed he was 600 years of age and his son Seth 99. About five years before this period, Lamech died aged 777 years. There was therefore not one of the ancient patriarchs since Adam living at the time of the flood except Methuselah, the grandfather of Noah, who was then 969 years old, and as there is no record of his existence in the past diluvian era, there can


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be no doubt that the most venerable man, in the world, as well as the infant just born, alike perished in the general destruction. God having directed Noah, his sons, and his sons' wives to retire into the Ark, with the living creatures he had selected, the deluge commenced, in the year of the world 1656, and everything was swallowed up in the waters. The most superb cities and monuments were destroyed, and the marble column erected by Enoch did not escape the action of the powerful elements, but by divine permission the column of brass resisted the force of the water, and in this manner the sons of Noah were enabled to transmit to future ages the knowledge of those important sciences which have contributed so much to the welfare of the human race It is also asserted that the Book of Enoch was given into the charge of Ham,

"With strict command,
Within that Ark securely to enshrine
For preservation. These the tables were;
Of which tradition tells, by Ham preserved
From deluge, and in Egypt since laid up
In temples, though concealed by hireling priests,
But not from Moses, skilled it Egypt's lore,
To whom on Sinai they were renewed."

*Heraud.*

Japhet also carried into the ark images sculptured by his own hand, which are supposed to have prefigured the future races of man, but which eventually gave rise to idolatry when their origin was forgotten.

The sacred Scriptures subsequently record the bondage of the children of Israel to the Egyptians, and their exodus from the land of the Pharaohs under the conduct of their leader Moses. Another Masonic tradition states that in a certain battle the Ark of Alliance was lost in the forest and the same was found by the roaring of a lion, who ceased to roar and crouched on the ground meekly on the approach of the Israelites, although the said lion had just devoured a number of Egyptians who attempted to carry off the Ark. The lion had the key of the Ark secure in his mouth, but dropped it when he saw the High Priest advance, and then retired without offering any violence to the chosen people. Upon the key we again quote from Mackey :—

"In one of the highest degrees of the Ancient and Accepted Rite we find the following explanation of the symbolism of the key which is equally applicable to Royal Arch Masonry. 'The key demonstrates that having obtained the key to our sublime mysteries, the Mason, if he behaves with justice, fervency and zeal to his companions, will soon arrive at the true meaning of the Masonic society.' But the symbolism is here still further extended. It is within the sacred pages of the law that this invaluable key is found which teaches us that it is only in the revelations of the Supreme Architect of the Universe that Divine Truth is to be discovered."

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ON Thursday week the remains of Bro. Owden, who for some years had kept the Golden Lion, in King-street, Smithfield, were interred in Abney-park Cemetery. Having passed through all the grades of Freemasonry, he was followed to the grave by the W.M. and several P.M.'s and members of the Wellington Lodge.

AT THE ANNUAL MEETING of the Royal Dramatic College, at the Adelphi Theatre, on the 31st inst., Bro. Benj. Webster in the chair, the secretary, Bro. J. W. Anson, read the report, and announced that the annual benefit in aid of the college would take place at Drury Lane Theatre, on June 12th. He also stated that the late respected Bro. Thos. Powrie had bequeathed a valuable property in Dundee to the college, and that the funds were in a prosperous state. A vote of thanks was then unanimously accorded to the worthy Master, Bro. Benj. Webster.

## Reviews.

"*The Freemason*," St. Louis, Mo., U.S.A.

We are much pleased with our namesake, notwithstanding the editorial dissent from our exposition of English Masonic law respecting the admission of maimed candidates into the Order. We shall always do battle for the real landmarks of the Craft; but the practice in England since the establishment of a speculative Grand Lodge must surely count for something with other Grand Bodies who have all derived their existence, as well as their code of jurisprudence, from the Grand Lodge of England However, we have not at present leisure to argue the question at length, but our worthy contemporary may rest assured that upon this point we represent faithfully the dictum of English Masonic authorities. In this number we gladly insert an article from *The Freemason* of St. Louis, to which we wish every success.

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"*Monograms*," by Bro. D. G BERRI, Engraver to H.M. Post-office, 36, High Holborn.

In an age when the study of ancient symbolism has become almost universally diffused, the importance of many post-Christian hieroglyphics is not sufficiently estimated. We are ready to trace, with Layard, the sculptured enigmas on the walls of Nineveh, or the crypto-graphic emblems of the Egyptians, while we overlook the origin and significance of more modern symbols Bro. Berri, in the splendid little volume now before us—which we may say, *en passant*, is a marvel of the printing art, very opportunely presents us with the results of his researches into the history of monograms.

The work is divided into four chapters—1, "Of Monograms in general;" 2, "Masons' Marks;" 3, "Merchants' Marks;" 4, "On the Construction of Monograms;"—and is profusely embellished with plates representing the principal monograms and marks used before and during the mediæval ages. Almost every page in this handsome volume contains allusions peculiarly interesting to the Masonic fraternity. Thus, in the first chapter, Bro. Berri elucidates the devices known as the triple tau, the cross of Constantine, and other symbols referred to in various Masonic Orders. The second chapter — on "Masons' Marks"—speaks for itself; and the origin of "Merchants' Marks" as a substitute for armorial bearings will be attentively perused by every lover of heraldry. The fourth chapter is eminently practical in its observations as to the construction of monograms, and the author, in referring to the different styles adopted, draws especial attention to the picturesque character of the Anglo-Hibernian school of caligraphy, which was based originally upon quaint Runic carvings and supplemented by pictorial representations of birds and animals. We shall give a brief extract from Bro Berri's work at a future period, and in the meantime heartily recommend our readers to study "Monograms" themselves.

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NEW CONCORD LODGE OF INSTRUCTION.—Bro. Jas. Terry will work the ceremonies of Consecration and Installation of the above Lodge, (held at the Rosemary Branch, Hoxton,) on Wednesday, the 9th.

BRO. HERR FORMES, the celebrated basso, after a lengthened tour makes his first appearance at the Princess' Theatre, as an actor, in Shakespere's play of "Shylock," on the 2nd of June.

AT THE MASONIC HALL, 14, Bedford Row, a club is held on the first Tuesday in every month, called the "Club of True Highlanders." It was established in 1815 for the relief of distressed Scotchmen; most of the members dress in highland costume. A numerous and convivial meeting was held on Tuesday last, the chief, Bro. W. G. Hepburn, occupying the chair. The hon. sec. read the minutes of last meeting and the half-yearly balance-sheet, and stated the amount of the funds in hand to be £397. After every toast, which are given with Highland honours, the piper walked round the room playing a tune on the bagpipes. A reel was danced by four members of the club in full Highland costume, and several members and visitors sang some very excellent songs, both English and Scotch. The hall, which was decorated in the Gothic style, looked very picturesque. It was announced that the annual *Skinnie* Match, and other sports, would take place on Monday, June 21st, opposite the Prince of Wales Tavern, Blackheath. To all lovers of Scottish games this will be an interesting occasion. A very pleasant evening was spent, at the conclusion of which the entire company, in true Scottish fashion, sang "Auld Lang Syne."

## PROV. GRAND CHAPTER OF R. A. MASONS N. AND E. YORKSHIRE.

A Provincial Grand Chapter of Royal Arch Masons, of the North and East Ridings of Yorkshire, was holden by special appointment in the Old Globe Chapter, Scarborough, on Wednesday, 19th May, when there were present:—M.E. Comp. John Pearson Bell, Esq., *M.D.*, Grand Sup. of North and East Ridings, Yorkshire, Z.; E. Comps. John Kemp, jun. (294), Prov. Grand H.; Rev J. E. Mayne Young, *M.A.* (236), Prov. J.; Michael Charles Peck (250), Prov. S.E.; John Walker (57), Prov. S.N.; Walter Reynolds (250). Prov. Asst. Soj.; Richard Welsh Hollon (236). Prov. Treas.; William Lawton (236), Prov. Registrar; John N. Scherling (250), Prov. S.B; Dr. S. H Armitage (200). Prov. D.C.; Comps. Henry Grove (200), as Prov. Organist; John Ward (236), Prov. J.J.; William Johnson (57), Prov. O.J.; Comps. Wm. Tesseyman (57), J. Groves (200), J. Balmford (236). J. Thompson (250) P.G.S.'s; together with the following Principals and Past Principals of the Chapters in the Province,:—E. Comps. W. B. Hay, *M.D.*, P.Z.—Z., J. Walter, H., M. W. Clarke, P.Z., Humber Chapter, 57, Hull; W. F. Rooke, *M.D.*, Z., W. T. Farthing, H., H. A. Williamson, J., J. W. Woodall, P.Z., J. F. Spurr, P.Z., Old Globe Chapter, 200, Scarborough; Rev. J. E. M. Young, Z., Thos. Cooper, P.Z., Wm. Cowling, P.Z., Wm. Layton, P.Z., R. W. Hollon, P.Z., J. March, P.Z., Zetland Chapter, 236, York; Walter Reynolds Z., Geo. Hardy, J., M. C. Peck, P.Z., Minerva Chapter, 250, Hull; J. Kemp, Z., Constitutional Chapter, 294, Beverley; J. N. Lawson, Z., and Wm. Wood, P.Z., Britannia Chapter, 312, Whitby; J. Storey, Marwood Chapter, 602, Middlesborough; also many visiting Companions.

The Provincial Grand Chapter having been opened in ancient and solemn form, the minutes of the last Prov. G. Chapter, held 25th March 1868, were read and confirmed. The various Chapters then communicated, all of which (with the exception of the King Edwin Chapter, Malton), were represented.

The bye-laws for the government of the Provincial Grand Chapter were then submitted for confirmation. When, on the proposition of Comp. Cowling, it was resolved "That bye-laws 3 be altered so that the fee of honour on re-appointment should be half that on first appointment." The bye-laws (with the above amendment) were then finally confirmed.

Comp SPURR then moved "That the sum of five guineas be voted to the Palestine Exploration Fund," which was duly seconded,

Comp. COWLING moved, an amendment, "That ten guineas be voted for the above object," which was seconded by Comp. MARCH, and supported by the Prov. GRAND REGISTRAR; whereupon Comp. Spurr withdrew his motion, and the amendment was carried unanimously.

The PROV. GRAND TREASURER moved "That the sum of twenty-five pounds be voted to the Zetland Commemoration Fund," which was seconded by Comp. DR. ROOKE and carried unanimously.

The M.E. GRAND SUPERINTENDENT then appointed the following Provincial Grand Officers (with the exception of Provincial Grand Treasurer, who was re-elected by the Provincial Grand Chapter):—

| | | | |
|---|---|---|---|
| E. Comp. | John N. Lawson ... | 312 | Prov. G. H. |
| ,, | W. T. Farthing ... | 200 | ,, J. |
| ,, | Michael Chas. Peck | 250 | ,, Scribe E. |
| ,, | George Hardy ... | 250 | ,, Scribe N. |
| ,, | H. A. Williamson... | 200 | ,, P. Sojourner. |
| ,, | William Hood ... | 312 | ,, 1st Asst. Soj. |
| ,, | G. Storey ... ... | 602 | ,, 2nd Asst. Soj. |
| ,, | Richard W. Hollon | 236 | ,, Treasurer. |
| ,, | William Lawton ... | 236 | ,, Registrar. |
| ,, | John Thompson ... | 250 | ,, Sword bearer |
| ,, | William Tesseyman | 57 | ,, Stdrd bearer. |
| ,, | D. R. Ramsey ... | 312 | ,, D. of. C. |
| ,, | George Balmford ... | 236 | ,, Organist. |
| Comp. | John Ward ... ... | 236 | ,, Inner Janitor. |
| ,, | William Johnson... | 57 | ,, Outer Janitor. |

The M.E. GRAND SUPERINTENDENT then offered some remarks upon the proceedings of the last Provincial Grand Chapter with reference to the efforts of himself and others for securing correctness and uniformity of ritual, but stated that although the subject was now engaging the attention of the Craft generally, yet he feared some time would still elapse before anything could be determined upon. He thanked the Companions for their large attendance, which manifested an increased attention to Royal Arch Masonry, and he trusted that nothing would be found wanting on his part to promote the success of the Provincial Grand Chapter, and stated that he should be always at their service. The M.E. Grand Superintendent then delivered an interesting address on the Antiquity of the Order, and stated that having received an invitation from the Britannia Chapter, he should hold the next Provincial Grand Chapter at Whitby.

The Provincial Grand Chapter was then closed in ancient form and with solemn prayer.

A banquet was held at the George Hotel the same evening, at which the M.E. Grand Superintendent presided. During the evening the greatest harmony and friendship prevailed.

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## THE KNIGHTS OF THE RED CROSS OF ROME AND CONSTANTINE.

### INSTALLATION MEETING OF THE PREMIER CONCLAVE.

[FROM OUR SPECIAL REPORTER.]

A meeting of No. 1, or the Premier Conclave, of the Imperial, Ecclesiastical, and Military Order of Knights of the Red Cross of Rome and Constantine, was held on Monday evening last, at the Freemasons' Tavern, Great Queen-street. There were present: Sir Knts. T. Cubitt, G.H., M.P.S.; T. Wesscombe, G.B.S., V.E.; J. Trickett, Inspector Gen. for Kent, S.G.; R. W. Little, G.R. Recorder; E. P. Roper-Curzon, Prefect; H. Parker, G.O. Organist; Geo. Kenning, P.S. Herald; J. G. Marsh, G.A., P.S.; W. H. Hubbard, G.T., P.S.; G. Powell, G.S.B., P.S.; Dr. W. Holman, P.S.; Dr. J. Brinsloe, P.S.; E. Applebee; A. J. Lewis; McMeaby; Major Gen. G. B. Munbee, Inspector General for Somerset. Visitors: Sir Knt. H. C. Levander, G.A.T., M.P.S., No. 6; H. Thompson, M.P.S. elect, No. 18; J. Weaver, Organist, No. 6; E. Clark, V.E. elect, No. 9; J. Mayo, J.G., No. 2; D. R. Still, S.G., No. 2; H. Smith, Herald, No. 2; Chas. E. Thompson, No. 6, Recorder elect, No. 18.

The Right Hon. the Lord Kenlis, Most Illustrious G. Sovereign, was expected to be present and preside, but other pressing business kept his lordship away. Letters of apology were received from Sir Knts. F. M. Williams, *M.P.*, G.V.E.; Colonel F. Burdett, G.H.C.; W. E. Gumbleton, G.C.; and E. Busher, G.S.G.

Bros. John Hills, Bedford Lodge, No. 157; Arthur B. Cook, 30°, of the Apollo University Lodge, No. 357; and Henry B. Dunn, of the Old King's Arms Lodge, No. 28, were installed as Knights of the Order.

Sir Knts. J. D. Moore, Inspector-General for North Lancashire; Major-General G. B. Munbee, J.P., Inspector-General for Somerset; and E. Palmer, of No. 3, were elected Joining Members.

The rank of Honorary Member was conferred upon M.E. Sir Knt. Colonel W. I. B. McLeod Moore, Chief Inspector-General for Canada; and R. Marshall, Inspector-General for New Brunswick.

Sir Knts. M. C. Meaby, H. Thompson, E. P. Roper-Curzon, E. Clark, A. B. Cook, and J. Hills, were admitted to the Priestly Order.

Sir Knts. M. C. Meaby, A. J. Lewis, H. Thompson, E. P. Roper-Curzon, and J. Mayo were admitted into the Princely Order.

Sir Knt. WESSCOMBE, the V.E., was then raised to the M.P Sov. degree; Sir Knt. Little rendering that ceremony with his usual ability. The M.P.S. then appointed his officers as follows:—J. Trickett, V.E.; E. P. Roper-Curzon, S.G.; D. G. Berri, J.G.; A. G. Lewis, H.P.; T. Wesscombe, Treas.; R. W. Little, Recorder; George Kenning, Prefect; A. B. Cook, St. Bearer; G. H. Rainy, Orator; H. Parker, Organist; G. E. Baker, Herald; J. Gilbert, Sentinel. A P.S.s. jewel was unanimously voted to Sir Knt. Cubitt.

The Conclave was then closed with the usual impressive formula, and the Sir Knts. adjourned to refreshment, under the presidency of Sir Knt. Wescombe, M.P.S. The customary loyal and knightly toasts were given.

Sir Knt. HUBBARD returned thanks for "The Grand Council," and said the Grand Council were much gratified to find their efforts had been so well appreciated.

Sir Knt. LITTLE proposed the health of the Grand Senate, and said without their assistance the efforts of the Grand Council would be in vain. He coupled with the toast the names of Sir Knts. Levander and Cubitt

Sir Knt. LEVANDER begged to thank the Sir Knts. for the honour they had done him, and said his post of Assistant Grand Treasurer had at present been almost a sinecure, as all financial duties had been well performed by the Executive Committee.

The M.P.S. proposed the newly-installed Brethren, and said it was a very pleasing toast indeed. The Order had only been re-constituted a few years and was making fast progress. Several new Conclaves had been opened, and were going on well. He congratulated the Brethren upon entering into Christian Masonry.

Sir Knt. COOK, who responded, said it had been a most interesting ceremony indeed to him, more so than many others he had attended.

Another Sir Knt. also returned thanks and expressed his high gratification at the honour conferred upon him.

Sir Knight LITTLE, Grand Recorder, said he had now to introduce a toast which he felt would give satisfaction to every member of the conclave, as it was the health of the M.P.S. Wesscombe, who, throughout the whole of his Masonic career, had shown the deep interest he felt in the prosperity of the Order and in every degree he had taken. In the Premier Conclave he had that evening arrived at the superlative degree, and had justly attained the highest honours. Their thanks were due to him not only in regard to his dignified position and for what he had done in the past, but for what all felt assured he could do in the future. In him they would not only have an excellent presiding officer, but he would most ably develop the resources of the Order. He gave them "The health of Sir Knight Wesscombe, M.P.S., of the Premier Conclave." The toast was enthusiastically received.

Sir Knight WESSCOMBE, M.P.S., in responding, said he felt somewhat embarrassed at the warmth of their reception of the toast, and he was almost in the position of a drowning man, who caught at a straw to save himself, in being unable to find words to acknowledge their kindness. Sir Knight Little, in his very kind speech had spoken of him in very flattering terms, but he hardly knew what he had done to deserve it. He felt highly gratified in being placed in his present position, and he felt assured that before his year of office was out he should bring ten or a dozen more of the right sort into the Order, and when his year of office expired he hoped to see double the number of members he now saw before him. He felt sure that the business of the Conclave was promoted in the highest degree by the ability of Sir Knight Little, for there were very few that were able to work it, and he (the M.P.S.) could not let this opportunity pass over without moving that a vote of thanks be recorded on the minutes of the Conclave to him, for whose teaching they were so much indebted, and who at all times made them so happy.

Sir Knight CUBITT, P.M.P.S., had great pleasure in seconding the motion, and he reiterated the sentiments of the M.P.S. as regarded Sir Knight Little, and endorsed all he said, and, indeed, he hardly knew how they should get on without him. He was the first to resuscitate this Christian Order, and the progress it had made was truly astonishing, and he doubted not that in a few years hence the Order would take a prominent position in Freemasonry. With those few remarks he begged to second the motion, believing, after what Sir Knt. Little had done for the Order, they could not say too much for him.

Sir Knight MARSH said it appeared that it devolved upon him to put the motion to the Sir Knights, and he was certain it would receive their assent and deserve the attention of all present. They had witnessed that day the admirable working of Sir Knt. Little, who had not only installed the Sir Knights who had come amongst them, but had admitted other members of the chivalric Order to the priesthood degree, and, in addition, he had admitted others to the sovereign's degree. He was sure that all who knew Sir Knt. Little would agree with him when he said that there was no one who could work the degrees so well. Indeed, he did not think some of the degrees could be done by any one but himself, and all belonging to the Plantagenet, the Roman Eagle, and the other Conclaves were greatly indebted to him for the carrying out of the arrangements of the Order. He cordially supported the motion, which he afterwards put, and it was carried unanimously.

Sir Knight LITTLE, G.R., returned his sincere thanks for the kind expression of their feelings towards him, and his gratification at the progress of their Order, which contained many beautiful illustrations of Freemasonry, and nothing that was detrimental to the teachings of the Craft. The Order which had been resuscitated received the support of Bro. William Henry White, the late Grand Secretary, who enjoyed the companionship of the late Duke of Sussex, who was the head of the Order. He (Sir Knt. Little) remembered it was only a short time since seven members only met under Sir Knt. Hubbard's roof, but since then that Christian Order had extended to 700 members, which was due to the intrinsic merit of the Order itself, for if it had not been sound in principle, it could not have met with such success. Having alluded to a claimant in lineage to the great founder of the Order, he said his pedigree had been placed in the hands of Bro. Lewis for examination, but at present they only recognised Lord Kenlis, as the head of their chivalric Order. In conclusion, he thanked them for the compliment they had paid him, assuring them that if he could be in any way useful they might always command his services.

Sir Knt. MARSH sang with good taste, "Good bye, sweetheart."

Sir Knt. LITTLE, in eloquent terms, proposed "The health of the visitors," which Sir Knts. Munbee and Levander acknowledged. The next toast was the health of the Past Sovereigns, Sir Knts. Cubitt, Marsh and Powell.

Sir Knt. CUBITT in reply, said he could not boast of having done much work, during his year, as he was prostrated for a considerable portion of the time by illness, and had not the opportunity of obtaining the knowledge of the Order as they had at the present time. Since his time, a preceptory Conclave had been formed, where every one had an opportunity of learning the ritual, but at the same time, the Past Sovereigns were always anxious to impart the knowledge they themselves possessed. On his own part, he thanked them for the compliment they had paid him, trusting that for many years they should meet in the same spirit, and enjoy each other's society.

Sir Knt MARSH said it gave him great satisfaction, to remain a member of the Premier Conclave, and he could assure them, that it was one of the proudest moments in his life when he filled the hair, and his year of office was most successful. He was one of the first Sovereigns, when the Premier Conclave was resuscitated, and he thought during the year he installed 36 Knts. into it, some of whom were present on this occasion, but many were absent, and he could sincerely say that no one had more the interest of the Premier Conclave at heart than he had. Anything he could do to assist the working of that or any other Conclave he should always be happy and willing to do, and he would mention that a Conclave of Instruction was held on the third Thursday in every month at the Lyceum Tavern, where all might correctly learn the ritual of the Order. [Sir Knights Hubbard and Powell also returned thanks].

Sir Knight LITTLE next gave "The Officers of the Conclave," coupling with the toast the name of the V.E. Sir Knt. Trickett.

Sir Knight TRICKETT, V.E., on behalf of himself and the other Officers of the Conclave, thanked the M.P.S. for the way in which he had proposed their healths, and the Sir Knights for the cordial manner in which they had responded to it. He could only say they would do all they could to forward the interests of the Red Cross Order.

The health of Sir Knt. Dr. Holman having been drunk with great cordiality,

Sir Knight Dr. HOLMAN said he had been a great traveller, and wherever he had been he had done his best to promote the great interests of Freemasonry, and he believed that his labours had been met with success. In India, Africa, the Cape of Good Hope, and elsewhere, Freemasonry existed, and there was a Grand Lodge in Africa, where it was carried out in a most careful and remarkable manner. In a few years hence he hoped to settle amongst them, and be able to carry out the great principles of the Order in a more useful and profitable manner than he was then able to do.

Some other toasts were given, and a very happy meeting was brought to a close, but we ought not to omit the mention of the services of Sir Knights Parker and Weaver, who throughout the evening delighted the company with their vocal and instrumental performances, and especially as regards the latter in their rendering of the Miserere from "Trovatore."

### THE ANNUAL RRPORT.

The statement of accounts and the annual report of the Executive Committee for 1868-9, and list of officers and conclaves has just been published under the superintendence of Sir Knt Little. The report states:—

"It will be seen that the receipts are increasing, and that the ordinary disbursements are exceedingly small in amount, the heavy items being expenses attending the Triennial Festival) which will not be held again until 1871), a donation to one of the Masonic institutions, and payments for copies of the ritual and printing the statutes, which will eventually be recouped to the order. During the past year eight new conclaves have been added to the roll, making the number fourteen in all, and a large number of brethren have been received as members."

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VISITORS to the Oxford Commemoration Festivities next week will have the opportunity of attending the Masonic Fête, which promises to be a most enjoyable affair, not only for the brethren of the province, but also for their lady friends, who will doubtless grace the meeting in considerable numbers.

WE are glad to learn that the Concert given by Bro. Fitzgerald at the Lecture Hall Greenwich, on Saturday, the 29th ult., was very successful, there being no less than 700 persons present. Bro. John Fitzgerald conducted, and Bro. James Weaver was leader.

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# Reports of Masonic Meetings.

## THE CRAFT.

### METROPOLITAN.

*Finsbury Lodge, No.* 861.—This prosperous lodge met on Friday, the 28th ult., at the Jolly Anglers Tavern, Bath-street, St. Luke's, when (in consequence of the respected Master being unable to attend at the commencement of the proceedings) the W. Bro. R. Leach, in an able manner, conferred the third degree on Bros. Proskaur and Dagley, after which the W. Bro. Alfred Day, P.M. (Treasurer), installed Bro. E. M. Davey as W.M. for the year ensuing. The W.M. then appointed and invested the following officers, all of whom, judging from their antecedents, will do credit to the judgment of the new Master: W. Watson, P.M.; J. Nicholls, S.W.; R. Hart, J.W.; Alfred Day, P.M., Treas.; T. E. Purdy, P.M., Sec.; E. Benjamin, S.D.; W. Stokes, J.D.; W. Mackey, P.M., W.S.; J. Bilby, P.M., Organist; H. J. W. Thompson, P.M. 65, D.C.; and Vesper, P.M., 98, 180, 181, 554, Tyler. The banquet which followed was served in Bro. Bond's best style, and at its conclusion the W.M., in a neat and appropriate speech, presented, on behalf of the brethren, a large and valuable silver cup to the late highly-respected W. Master, Bro. Watson, who in a very pleasing manner returned thanks. The proceedings were enlivened by some capital music and songs. Amongst the visitors were Bros Perrin (P.M. 101), Davies (P.M. 228), Shepperd (J.W. 27), Forbes (J.W. 65), Lephastrier (I.G. 65), Sims (65), Hamilton (704), Berry (659), Grayward (919), Robeets (740), Jaques (1108), &c.

### PROVINCIAL.

WINCHESTER.—*Lodge of Economy, No.* 76.—The regular monthly meeting of this lodge was held at the Masonic Hall on Wednesday, May 26th, when the following brethren were present:—Sheppard, W.M.; Stopher, S.W.; Everitt, J.W.; Sherry, Treas.; Stopher, Sec.; Whale, S.D.; Penton, J.D.; Oakshot, P.M.; Priddis, I.G.; E. Snelling, Bishop, F. I. Warner, J. W. Snelling, Hubbersty, H. Newman, W. H. Wooldridge, Sealy, Doswell, Beach, and Hutt; and Tanner (W.M. 177), Warren (177), and Bodley (Sec. 39), visitors.—The minutes of the last meeting having been read and confirmed, Bro. Frederic I. Warner was raised. The brethren then proceeded to discuss the following notice of motion by Bro. Sherry:—"That the scheme proposed by Br. Clabon for appropriating a portion of the Fund of Benevolence to other than the purposes for which it was created, be taken into consideration and discussed." Bro. Sherry introduced the subject, and invited the remarks of the brethren present, saying that he would found a resolution on the opinions expressed by a majority of the members.—Bro. Sheppard explained the scheme for the information of those unacquainted with the subject.—The scheme was opposed by Bros. Oakshot, Warner, and Wale; and supported by Bro. Stopher.—Bro. J. W. Snelling spoke as follows: The fact that the Fund of Benevolence was originally instituted and has continued so long without question dedicated to the relief of Masons in distress, and that such distress still exists, inclines me to the decided opinion that it cannot rightly be alienated from its original purpose. That part of the scheme which proposes an enlarged application of the funds to the relief of distressed Masons, meets with my most cordial support, but to nearly all the rest I am decidedly opposed. Upon a hasty analysis of the published figures, I find that the surplus of £11,000 which existed in 1840 should be at the end of 1867, at 3½ per cent., about £26,100, and the actual amount was only £26,779, showing that the surplus has in the main arisen from the accumulation of the original surplus of 1840, and that on an average of years the contributions, &c., have only sufficed for the relief of cases of distress, and that, too, on the *present* scale. Let us see what will be the effect of doubling the amount of relief, as proposed. The average annual amount of relief for six years ending 1867, irrespective of the grant to the charities, was £2,120, the amount for the last year of that period being £2,108. Now, if we double the average amount, we have £4,240, and the actual contributions, &c., for 1867 (irrespective of interest) only amounted to £4,226, showing that the existing contributions, &c., will only just suffice for the increased grants proposed, leaving the interest on investments, £1,053, to meet the annual grant to the charities. The total interest on invested funds for eight years ending 1867 amounted to £5,501, and the amount granted to the charities for the same period was £6,400; and although the present interest is slightly more than sufficient to pay the £800 to the charities, it may fairly be asked, why the aged and decayed Masons should not be as much thought of in the application of any such trifling surplus as the Masonic schools, which are so well supported with constantly increasing liberality? I contend that there will be scarcely any surplus, if the funds are liberally dealt with for their only legitimate purpose. Let us examine how they have been dispensed of late years:—

| | |
|---|---|
| Contributions, &c., in 1862, '63, and '64 ... | £9,302 |
| Ditto, ditto, in 1865, '66, and '67 ... ... | 11,769 |
| Increase of contributions, &c. ... ... | £2,467 |
| Expenditure for relief (497 cases), 1862-4 | £7,100 |
| Ditto, ditto (420 cases) 1865-7 ... ... | 5,621 |
| Decrease in charity ... .. ... | £1,479 |

So that, in the face of such an increase, 77 less cases were relieved, and £1,479 less expended, in the last period of three years! I leave these figures to speak for themselves.—The following resolution was then proposed and seconded: "That in the opinion of this Lodge the scheme proposed by Bro. Clabon is approved, with the exception of that part which states that the widow of a deceased brother (no matter what her poverty be) cannot apply a second time for relief; and also that part which proposes to take from the surplus Fund of Benevolence two-thirds for the use of the Masonic schools, the latter proposition being alien to the 18th article of the Act of Union between the two Grand Lodges of England in 1813, which records as follows: 'The fund appropriated to the objects of Masonic benevolence shall not be infringed on for any purpose, but shall be kept strictly and solely devoted to charity, and pains taken to increase the same.' This Lodge is also of opinion the scheme ought to be referred back to the Committee for amendment, and more time allowed for its consideration, especially as very few lodges in the provinces are aware of the magnitude of the scheme."—Bro. Stopher moved an amendment, which was not seconded, and the resolution was carried with one dissentient.

WARRINGTON.—*Lodge of Lights, No.* 148.—The regular monthly meeting of this lodge was held on Monday last, at the Masonic-rooms, at 6.30. The W.M., Bro. D. W. Finney, was supported by Bros. W. Mossop, S.W.; W. Richardson, J.W.; W. S. Hawkins, S.D.; Dr. Cooper, G.D.; H. P. Stedman, M.A., Chaplain; John Bowes, P.M., P.Z., &c., Hon. Sec.; Jos. Maxfield, P.M.; W. Fletcher-Wood, J. Mee, Pattison (Org.), W. Robinson, W. H. Spring, H. Syred, Rev. J. Nixon Porter, Rev. W. Whitelegge, Jos. Robinson, George Bailey, Robert Gibbons, Jas. Johnson, Tyler. Jas. Hannah, (Tyler, 1250.) Visitors:—Bros. Arthur Worrell, (W.M. 1225), and P. J. Edelsten, (1134.) The lodge was opened in due form, when the minutes of the previous meeting were read and confirmed. Bro. Rev. W. Whitelegge, being a candidate for preferment, and having proved his claim, was entrusted and retired, and in due time passed. Bro. George Bailey being desirous of advancement, and having given proof of proficiency, was entrusted and retired. The lodge was opened in the third degree, Bro. Bailey re-admitted and raised, the W.M. being assisted by Bros. Bowes, The lodge was duly lowered, when Grand Lodge certificates were signed and delivered to Bros. W. Fletcher-Wood and James Currey, of the United Lodge, No. 679, Colchester; and two gentlemen were proposed as fit and proper persons to be made Masons. Nothing further being proposed for the good of Masonry, the lodge was duly closed.

OXFORD.—*Alfred Lodge, No.* 340.—The annual festival of this lodge, was held prior to the meeting of the Provincial Grand Lodge (of which a detailed report is given in another page) at the Masonic Hall (by permission of the Apollo Univ. Lodge.) Bro. A. Spiers, D.P.G.M., in the unavoidable absence of the W.M., took the chair, and installed in a most admirable manner, his son Bro. Samuel P. Spiers, as W.M. On the conclusion of the ceremony, the W.M. appointed his officers as follows:—Bros. J. Juggins, S.W.; W. G. Emberlin, J.W.; Rev. T. G. Mortimer, P.M., Chap.; H. Houghton, P.M., Treas.; W. R. Hobbs, Sec.; Walter Thompson, S.D; G. T. Prior, J.D; W. Barling, D.C.; J. Saunders, D.C.; D. Spencer, I.G.; I Chapman, Orgst.; W. J. Thurland, Stwd.; W. Stephens, T.; G. Norwood, T. The W.M. then initiated his brother Mr. F. E. Spiers, and Mr. R. Williams, into Freemasonry. The lodge was closed in due form.

COCKERMOUTH.—*Skiddaw Lodge, No.* 1002.—The annual meeting of this lodge was held in their lodge-room, on the 1st inst., for the purpose of installing Bro. Robinson Draper, the late S.W. of the lodge in the chair of K.S. There were present on this occasion, Brs. Morton, P.M. and P.P.S.G.W.; Kenworthy, P.M.; Faithfull, P.M. and P.P.J.G.W.; Dodgson, P.M., P.P.J.G.D.; Pearson, Past S.W.; T. F. Taylor, Past Sec.; E. Thwaites, Past J.W.; W. Taylor, S.D. The lodge being opened in form by the W.M., Bro. Shilton, P.P.G.S.B., Bro. Morton, assumed the chair, when Bro. Robinson was presented and having taken the O.B., all below the rank of Past Masters retired, and a board of Installed Masters duly formed, when Bro. Robinson was regularly installed in the chair of K.S. for the ensuing twelve months. The brethren having re-entered the lodge and saluted the W.M. according to ancient custom, he appointed his officers as follows:—Bros. T. F. Taylor, S.W.; Jos. Mayson, J.W.; the Rev. W. Williams, Sec.; Evening, S.D.; Braithwaite, J.D.; Pearson (Lorton), I.G.; Pearson (Cockermouth), Past S.W., was elected Treas., and Potts Tyler. The lodge being closed with good harmony, the brethren retired to the Globe Hotel to partake of the good things provided for them by Bro. Rapley. On the removal of the cloth, the W.M. (Bro. Robinson) said the first toast he had to propose was one he was sure he had only to name to ensure a hearty reception, namely, "Her Majesty the Queen and the Craft," they had been accustomed to associate her name with the fact of being the daughter of a Mason, but now he might speak of a closer tie—the mother of a Mason, as he believed His Royal Highness the Prince of Wales had enrolled his name amongst us. The National Anthem was sung by the brethren. The W.M. then proposed "Their Royal Highnesses the Prince and Princess of Wales," alluding in eulogistic terms to the high esteem in which the royal family were held, as being unequalled in the history of this country. The healths of the M.W. Grand Master, Deputy Grand Master, the Prov. G.M. and other Grand Officers, were given with full Masonic honours. Bro. Morton proposed the "Retiring Master," which was responded to by Bro. Shilton. Bro. Faithfull proposed in very flattering terms, "The newly-installed Master." "The Past Masters, Masters, and Brethren of other lodges" was given by Bro. Pearson, (Cockermouth). Bro. Shilton proposed the "Retiring Officers," thanking them for their assistance during the year, and was responded to by Bros. T. F. and W. Taylor. Bro. Dodgson proposed the "Newly-invested Officers," which was responded to by Bro. Williams. After the toast list was disposed of, Brother Pearson (Cockermouth), rose and said he had great pleasure in informing the brethren that the application to the Fund of Benelence in aid of Bro. John Adams, who was now incapacitated, had been successful, they had voted a sum of £30, for which success they were very greatly indebted to Bro. Busher, Past Grand Swordbearer of England, and P.J.G.W., for his zeal and activity in the matter. The proceedings of the evening were enlivened with songs by Bros. Faithfull, Williams, and Evening, and the Tyler's toast brought the meeting to a close at an early hour, enabling the country members to reach their homes in good time.

## THE ROYAL ARCH.

### METROPOLITAN.

*Canonbury Chapter, No.* 657.—The regular convocation of this chapter was held on the 27th ultimo, at the George Hotel, Aldermanbury, the M.E.Z., Comp. Ough, occupying the chair. This being the night for installation, that ceremony was performed by Comp Watson, P.Z., in a very efficient manner. Comp. Wiscombe was duly installed, and on the re admission of the companions he invested his officers as follows:—Comps. S. May, H.; J. Tanner, J.; F. Cox, N.; Jones, A.S.; Appleby, I.; H. Cary, S.E.; Decent, Treasurer; and W. Ough, G.P., P.Z. A jewel was then presented to that Companion, the chapter was closed until August next, and the companions adjourned to a very excellent banquet. After the usual toasts, Comp. Ough proposed the health of the M.E.Z, and in the course of a very excellent speech, eulogistic of the qualities of that worthy companion, said he had great pleasure in seeing him in that high position, and he had held every office required in the chapter to the satisfaction of all the companions. He (Comp. Ough) trusted that at the expiration of his year of office the approbation of the chapter would be given to him as on this occasion.—The M.E.Z. returned thanks in an able speech characteristic of him. He regretted that his avocations could not possibly allow him time to perfect himself in the duties required of him, but if any merit were due, he gave the credit entirely to Comp. Todd, whom he had to thank for his introduction to every position in the Craft, and even in this sublime degree. (At the conclusion of his excellent speech the M.E.Z. was greeted with loud applause.)—The visitors were Comps. Warr (179), Bourne (S.E. 749), and H. M. Levy (P.M. 188). Comp. Warr returned thanks for the visitors, and Comp. Webb for the P.Z.'s.—The M.E.Z. then said he had now a pleasing duty to perform—that of proposing the health of Comp Ough, who held a high position in the Grand Lodge of England as G.P., and it afforded him gratification in mentioning his name in connection with this chapter. His excellent working in every office he undertook had always been to the satisfaction of every one who witnessed it.—Comp. Ough, in responding, said he felt great pleasure in receiving from the M.E.Z., in the name of the chapter, the elegant jewel placed on his breast; and it would be an episode in his life to remember this pleasing testimonial. He would do all in his power on every occasion to forward the welfare of the chapter.—Comps. S. May and J. Tanner returned thanks for the principal officers, Comp. May remarking that he hoped, from the feeling manifested, he should on a future occasion occupy the chair of the M.E.Z.—The M.E.Z. said it was out of the routine, but he would ask the com

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panions present to drink a special toast, namely, the health of Comp. B. P Todd, who had been laid on a bed of sickness; and he (the M.E.Z.), as well as every one present, was glad to see him among them again, particularly as one of the founders of this chapter.--Comp Todd (who on rising to respond was greeted with great cordiality, and was visibly affected), in a very appropriate speech thanked them for their expressions of sympathy, and trusted that those expressions would be fully carried out. He was as glad to be amongst them as they were to see him.—Some very good harmony was contributed by several companions, particularly by Comps. D. H. Jacobs and E. W. Cannon, and after a very agreeable evening the compani ns separated at an early hour.

PROVINCIAL

HALIFAX.—*Chapter of Regularity, No.* 418.—The annual meeting of this Chapter was held on Monday, the 31st ult., when there was a good attendance of the companions. The Chapter having been opened, and the minutes of the previous quarterly meeting confirmed, a ballot was taken for Bro. William Hemingway, and Bro. Thos. M. Dolan, which was unanimously in their favour, and they were subsequently exalted to the degree of R.A. by Comp. Normanton, Z., the historical portion of this beautiful degree being exceedingly well given by Comp. A. Supton. The Companions then retired, and a board of installed first Principals was opened, when the following Principals and officers were installed and invested for the ensuing year (Comp. Bates, P.Z., Comp. Greenwood, P.Z., and Comp. Normanton, P.Z., performing the ceremony (Comps. viz., William Cooke, P.Z., as Z.; C. J. Walshaw, as H.; R. Lord, as J.; G. Normanton, as J.P.Z.; H. N. Bates, P.Z. as Treas; E. Walshaw, as E.; F. Whitaker, as N.; W. F. Wilkinson, as P.S.; W. H. D. Horsfall and A. Roberts, as A.S.; W. J. Laidler, as D. of C.; T. M. Dolan and W. Hemingway, as Stewards; J. Greenwood, P.Z., as Janitor. The Chapter was then duly closed, and the Companions adjourned to refreshment, and spent a very convivial evening together. In order to give the Companions an opportunity of becoming thoroughly acquainted with this imposing ceremony, it was resolved to hold an instruction meeting on the last Monday in every month, the first meeting to be held on the 28th of June.

## MARK MASONRY.

PROVINCIAL

LEICESTER.—*Fowke Lodge, No.* 19.—A bi-monthly meeting of this Lodge was held at the Freemasons' Hall, on Thursday, the 27th ultimo, the officers present being Bros. Kelly, P.G.M., W.M.; Captain Bankart, P.M.; Major Brewin, S.W. and W.M. elect; W. B. Smith, J.W.; Duff, M.O.; C. Johnson, S.O.; Stratton, Treasurer and Registrar, and others. The Lodge having been opened in due form, and the minutes of the last meeting read and confirmed, a ballot was taken for Bros. the Rev. N thaniel Haycroft, *D.D.*, of the Universal Lodge, No. 181, London; Edwin J. Crow, of St. John's Lodge, No. 279; and Joseph Elgood, of the John of Gaunt Lodge, No. 523, who were duly elected. There were seven other candidates due for advancement, who had been previously elected, but, from various causes, the only candidate in attendance was Bro. Haycroft, who was advanced to the degree of Mark Master, Bro. Charles Johnson presiding at the instrument during the ceremony, and introducing the several chants. Bro. Kelly then proceeded to instal, as his successor in the Chair, Bro. Brewin, who was presented for that purpose by Bro. Bankart, P.M., and on the Board of Installed Masters being closed, the brethren were called in and the newly-installed W.M. was proclaimed and saluted. Bro. Brewin then appointed the officers for the ensuing year, and invested those who were present, viz.,—Bros. W. B. Smith, S.W.; Duff, J.W.; Rev. N. Haycroft, *D.D.*, Chaplain; Charles Johnson, M.O.; Herbert, S.O.; J. E. Hodges, S.D.; Toller, J.D.; G. H. Hodges, Registrar; Stretton, Treasurer (elected); Partridge, Secretary; Charles Johnson, Organist; Sculthorpe, I.G.; Bainbridge, Tyler. Some financial business having been discussed, the Lodge was closed in ancient form, and the brethren adjourned to refreshment, it having been previously resolved that the meeting in July should not be held.

WINCHESTER.—*Mark Masters' Lodge of Economy, No.* 52.—A preliminary meeting of this lodge took place on Tuesday, the 25th May, at the Masonic Hall, when there were present:—The Most Worshipful Grand Mark Master, Bro. W. W. B. Beach, W.M.; Bros. E. Sheppard, S.W.; Geo. Oakshot, J.W.; J. Naish, Treas.; C. Sherry, Sec.; J. W. Lano, S.O., and Henry Pottle, Tyler. The minutes of the previous Lodge were read and confirmed. The following candidates were then admitted and advanced to the Hon. Degree of Mark Masters:—Bros. William Lumsden, Edward Snelling, John T. Doswell, Humphry Priddis, Henry Warren, Walter Whale, Atweek Penton, Edwin Carter, William H. Wooldridge, James W. Snelling, Samuel R. Everitt, and Henry Pottle. Bro. Sherry proposed and Bro. Naish seconded, Bro. Edward Sheppard as W.M., for the ensuing year; the ballot was taken which passed unanimously. Bro. Sheppard proposed, and Bro. Oakshot seconded, Bro. Naish, which also passed unanimously.——The regular monthly meeting of the lodge took place on Thursday, May 27th. Present during the evening:—The R.W. Bro Binckes, G.S., as W.M.; Bros. Everitt, S.W.; Oakshot, J.W.; Harris, M.O.; Whale, S.O.; E. Snelling, J.O.; Stopher, Registrar of M.; Naish, Treas.; Sherry, Sec.; Warren S.D.; Lumsden, J.D.; Warner, D.C.; Priddis, I.G.; J. R. Stebbing, Grand Treas.; Donvell, W. H. Woolaridge, Sealey, Hewitt, Bishop, and Pottle, Tyler. The following dispensation was read:—"Grand Lodge of Mark Masters, Winchester 25 May, 1869. —It having been represented that it will be for the advantage of the interests of the Economy Lodge of Mark Masters, No. 52, that Bro. Edward Sheppard should be installed as W. Master for the ensuing year, the members of the lodge are hereby authorised to elect and install Bro. Sheppard as W. Master, notwithstanding he has not filled the office of Warden in a Mark Masters' Lodge. This dispensation must be read in open lodge prior to the confirmation of the minutes of the election, and must be entered on the minutes of the lodge.—By command of the M.W G.M., FRED BINCKES, G.S.—The minutes of the last lodge were read and confirmed, and the R.W. Brother then "advanced" the following candidates:—Bros. George Sealey, Thos Stopher, Fred J. Warner, C. Bishop, Jas. Harris, and E. Hewitt, the last-named, in conjunction with Bro. F J. Barratt, having this evening been balloted for and elected. Brother J. R. Stebbing, Grand Treasurer, presented the W. Master elect, Bro. Edward Sheppard, in an eloquent address, and the ceremony of installation was proceeded with. Bro. Sheppard being placed in the chair, appointed his officers as above-named. The Right Worshipful Bro. Binckes then addressed the W. Master, Wardens, Overseers and brethren in an eloquent speech. Bro. J. R. Stebbing, Grand Treasurer, proposed that a vote of thanks be given, and recorded on the minutes of the lodge, to the R.W. Bro. Binckes, for his kindness in attending at great personal inconvenience, and for the very great Masonic treat afforded by his skill in working the ceremonies. Bro. Naish, Treas., seconded the proposition, which was carried with great acclamation. Bro. J. R. Stebbing, Grand Treasurer, invited the W. Master, and as many of the brethren of the lodge as could make it convenient, to attend at Southampton the next day at his installation as W. Master of the St. Andrew's Mark Masters' Lodge, No. 63. Nine other candidates were proposed for "advancement" at the next meeting, which will take place on Thursday, the 24th of June. The lodge was then closed, and the brethren partook of an excellent banquet, provided by Bro. Priddis, and enjoyed a most pleasurable and intellectual evening.

## IS THERE A GOD?

How eloquently does Chateaubriand reply to the inquiry "Is there a God?" Our French brethren in Masonic error should receive this lesson from their great countryman: "Is there a God?" The herbs of the valley, the cedars of the mountain bless Him; the insect sports in His beams; the elephant salutes Him with the rising day; the bird sings Him in the foliage, the thunder proclaims Him in the heavens; the ocean declares His immensity. Man alone has said "There is no God!" Unite in thought at the same instant the most beautiful objects of nature; suppose you see at once all the hours of the day and all the seasons of the year; a morning of spring and a morning of autumn; a night bespangled with stars and a night covered with clouds; meadows enamelled with flowers, and forests hoary with snow; fields gilded with tints of autumn; then alone you will have a just conception of the universe. While you are gazing upon that sun which is plunging under that vault of the west, another observer admires him emerging from the gilded gates of the east. By what inconceivable magic does that aged star which is sinking fatigued and burning in the shades of the evening, reappear at the every instant fresh and humid with the rosy dews of morning? At every instant of the day the glorious orb is at once rising, resplendent at noon-day, and setting in the west; or rather our senses deceive us, and there is, properly speaking, no east or west or south in the world. Everything reduces itself to a single point, from whence the king of day sends forth at once a triple light in one single substance. The bright splendor is that which nature can present that is most beautiful, for while it gives us an idea of the perpetual magnificence and resistless power of God, it exhibits at the same time a shining image of the glorious Trinity.—"*The Freemason*," St. Louis, Mo., U.S.A.

## CONSECRATION OF THE DE MOWBRAY CHAPTER, 1130, MELTON MOWBRAY.

The Grand Chapter having granted a warrant for a R.A. Chapter to be attached to the Rutland Lodge in the hunting metropolis of Leicestershire,—the officers nominate being the Rev W. Langley, Z.; F. P. Newcome, H.; and W. Kelly (P.Z. and P.G.H.), J.—the chief officers of the Provincial Grand Chapter attended at Melton, on Friday se'nnight for the purpose of consecrating the Chapter and installing the principals.

Among those present were Companions W. Kelly, P.Z and P.G.H. (who presided as the representative of the Right Hon. Earl Howe, G. Supt.); W. Weare, P.Z., as P.G.H.; the Rev. John Spittal, M.E.Z. 279, as P.G.J., (who gave most impressively the two portions of the consecration prayer); Major Brewin, P.Z. and P.G.S.E; Rev. W. Langley; F. P. Newcome (principals designate); Adcock, Enright, Mann, Leadbeater, Foller (P.S. 279); Crow (who presided most effectively at the harmonium), and others.

The following is a programme of the evening. The first anthem was sung to an air expressly composed for the occasion by Comp. Crow; and the second to an air composed by Comp. Lölix, P.P.G.O., on the occasion of consecrating the Masonic Hall at Leicester:—

The Officers of the P.G. Chapter, and other Installed Principals, enter and open the Chapter at 2 p.m. The Principals nominated in the Warrant and the other Companions present enter to Solemn Music, and take their places.

Anthem—"Hail! universal Lord."

The P.G. Scribe E. addresses the acting G.Z., who desires him to read the Petition and Warrant.

The G.Z. enquires if the Companions approve of the Officers named in the Warrant.

The G.S.E. presents the new Principals to the G.Z.—The Companions of the new Chapter arrange themselves behind them, on the N. and S. sides of the altar.

First portion of the Dedication Prayer, by Rev. Prov. Grand J.

All—Chant—"So mote it be."

Anthem—"Behold how good a thing it is."

A passage of Scripture is read—(1 Kings, viii, i—vi)

The Altar is uncovered, and the three acting Principals, make the circuit of the Chapter three times with corn, wine, and oil—Solemn Music is played, except during the intervals of dedication. At the end of the first circuit and dedication:—

All—Chant—"Glory be to God on high."

After second circuit and dedication:—

All—Chant—"Glory be to God on high."

After third circuit and dedication:—

All—Chant—"Glory be to God on high."

The Rev. P.G.J. makes the circuit with the censer.

Second portion of the Consecrated Prayer.

All—Chant—"So mote it be."

The G.Z. declares the Chapter Consecrated.

All—Chant—"So mote it be."

Hymn—"Blessed City, Heavenly Salem."

INSTALLATION.

The ceremony of consecration being completed, a board of installed principals was formed, and the Rev. Comp. Langley was regularly installed in the chairs of J.H. and Z., and Comp. Newcome in those of J. and H., by Comp. Kelly, assisted by Comps. Spittal, Brewin, and Weare, P.Z.'s.

On the return of the Companions a ballot was taken for Bros. the Rev. W. Kay Robinson, P.M., Henry Douglas, S.W., J. J. Fash, Sec., and John Selby, of the Rutland Lodge (due notice of which had been given in the summons), who were unanimously elected, and having been respectively introduced were regularly exalted, the ceremony being efficiently performed by the newly-installed M.E.Z., and Comp. Toller, acting as P.S., Comp. Brewin, P.Z. 279, kindly officiating as N.

On the completion of the ceremony, the Historical Lecture was given by Comp. Brewin, and the Symbolical and Mystical Lectures by Comp. Kelly. The officers were then elected and invested, and the bye-laws having been adopted, votes of thanks were passed to Comp. Kelly, P.G.H., and the other consecrating officers, also to Comp. Crow for his musical services, which had added greatly to the impressive effect of the ceremony. The Chapter was then closed, and the visiting Companions were hospitably entertained at a banquet by the members.

The furniture, jewels, &c., were supplied by Comp. Kenning, Little Britain, London, and gave great satisfaction, the banners especially being greatly admired. There is every prospect of the Chapter having a prosperous career.

**OUR MELBOURNE BRETHREN will be pleased to learn that Bro. Montague S. Machen, P.M. 930, who was so well and favourably known to them as Honorary Secretary of their "Charitable Institutions," and as a Director of Freemasons' Hall, Melbourne, was elected a member of the Colonial Board, at the meeting of Grand Lodge on Wednesday last.**

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All communications for THE FREEMASON should be written *legibly*, on one side of the paper only, and, if intended for insertion in the current number must be received not later than 10 o'clock a.m. on Thursdays, unless in very special cases. The name and address of every writer must be sent to us in confidence.

# The Freemason,

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## THE PRINCE OF WALES AND FREEMASONRY.

THE official announcement that the Prince of Wales had been received into the Ancient Order of Freemasonry, was made in Grand Lodge on Wednesday last, by the Earl of Zetland, Most Worshipful Grand Master of England.

The doubts of some, and the hopes of many members of the fraternity are thus happily set at rest, and although a feeling approaching to disappointment may exist because the Prince was not initiated in an English lodge, we are sure that a welcome none the less hearty and genuine awaits our Royal Brother upon his affiliation as an English Mason.

It has been erroneously supposed that in seeking admission into the Masonic Order at the hands of a foreign jurisdiction, the Prince of Wales has to some extent ignored the existence of Freemasonry in the British Islands, but in so doing we may observe that His Royal Highness merely followed the example of the late Dukes of Kent and Sussex, who were initiated respectively in the Union Lodge at Geneva and the Royal York Lodge at Berlin. His Royal Highness is the third Prince of Wales who has openly identified himself with the Craft since the establishment of the Grand Lodge of England in 1717. The first was Frederick, father of King George III., who was initiated in 1737; and the second was, afterwards, King George IV., who entered the Order in 1787. The Dukes of York and Gloucester were both initiated in the Britannic Lodge, now No. 33.

At the Quarterly Communication of Grand Lodge, the Most Worshipful Grand Master further stated that in accordance with precedents, the rank of a Past Grand Master would be conferred upon the Prince of Wales In every instance of a member of the Royal Family becoming allied to the Craft, the rank of a Past Grand Master of England has been at once awarded to him by vote of Grand Lodge. There was, however, a slight variation from this procedure with respect to George IV., then Prince of Wales, as in his case the resolution stated that he was t rank next to, and be placed on all Masonic occasions at the right hand of, the Most Worshipful Grand Master. We rejoice to know that another prince of the illustrious house of Brunswick is added to the honorable roll of our ancient fraternity. We rejoice, more especially, because the Prince of Wales, as the heir apparent to the throne, stands next to our beloved Sovereign in the hearts of all loyal Britons.

It is, no doubt, a source of peculiar gratification to Lord Zetland, to witness such an illustrious accession to the ranks of Freemasonry during his Grand Mastership, and it is a satisfaction to all liberal and free minded men to find, notwithstanding ultramontane denunciations and papal threats, our illustrious brother has not been deterred from entering into the Masonic Order, and publicly avowing his high appreciation of its objects, and his desire to promote its influence and prosperity.

## THE FUND OF BENEVOLENCE.

THE Craft have spoken, and the Fund of Benevolence is safe. By a majority as overwhelming as we anticipated some weeks ago Bro. Clabon's scheme has been relegated to the limbo of "rejected addresses." Grand Lodge has affirmed that the funds which have been handed down to us as a sacred trust for special purposes shall not be diverted into other channels.

Bro. Clabon, we conceive, started upon false premises, and we are glad to find that Bro. Havers did not allow the point to escape notice.

There cannot be a surplus income of the Fund of Benevolence—there would simply be no fund at all if the receipts of former years had been disbursed to claimants as they appeared, and as a considerable portion of the annual income is now derived from the interest of the fund itself, we are quite unable to see in what the reputed surplus consists.

It was also opportunely stated that we should then be making no provision whatever for periods of unusual depression, when, possibly, the petitioners for relief may require assistance beyond the amount of our yearly income, and the Craft would then find that the principal of the fund must be diminished, in order to afford substantial help to brethren in their poverty and distress. We cannot, however, help expressing our admiration of the extremely lucid and able manner in which Bro. Clabon submitted his scheme for the consideration of Grand Lodge, and although we rejoice at the result, we are bound to admit that Bro. Clabon stated his case so fairly and strongly that his defeat must be entirely attributed to the powerful conviction in the minds of the Craft, that all attempts to curtail or diminish the Fund of Benevolence must be sternly and unmistakeably resisted.

## QUARTERLY COMMUNICATION OF GRAND LODGE.

The Quarterly Communication of Grand Lodge was held on Wednesday last, at the Freemasons' Hall, Great Queen Street, and was brilliantly attended.

Amongst the brethren present were the Right Hon. the Earl of Zetland, Most Worshipful Grand Master, who presided; Bro. John Fawcett, Provincial Grand Master for Durham, who acted as Deputy Grand Master; the Earl Percy, G.S. Warden; Frederick Perkins, P.S.G.W., acting as J.G.W.; the Earl of Limerick, Provincial Grand Master for Bristol; Sir Daniel Gooch, Provincial Grand Master for Bucks and Berks; T. M. Talbot, Provincial Grand Master for South Wales; J R. Stebbing, P.G.D., Cooper-Foster, G.S.D., L. Evans, President Board of General Purposes, Rev. J. R. Simpson, P.G. Chaplain, Rev. T. J. Ravenshaw, Grand Chaplain, Bridges, P.G.S.B., Potter, P.G.D., Clabon, P.G.D., Udall, P.G.D., E. H. Patten, P.G.S.B., Cockerell, Grand Superintendent of Works, McIntyre. Grand Reg., Rev. J. Sir Warren Huyes, P.G. Chaplain, H. Pullen, D.P.G.M. for the Isle of Wight, John Emmens, P G. Pursuivant, P.M., T. A. Adams, P.G. Pursuivant, Jos. Smith, P.G. Pursuivant, R. J. Spiers, P.G.S.B. and D.P.G.M. for Oxfordshire, H. Wellington Vallance, P.M. 19, R. Spencer, P.G.S., C. T. Dorey, P.M. 176, T. Salter, W.M. 22, T. White, J.W. 22, Rouse, P.G.D., W. H. Gregory, P.G.D., Campion, P.M. 19, J. E. Saunders, Grand Master's Lodge, J. R. Sheen, R. W. Little, P.M., Buss, P.M., W. Farnfield, P.G. Assistant Secretary; Smith, C.E., Clarke, W.M., and Thompson, J.W. Southern Star Lodge, H. Thompson, ditto and 177; E. G. Holbrook, W.M. 309; C. S. Woollons, I.P.M., 364; V. W. Edmunds, P.M. 309; Massey, W.M., and Massey, S.W., Beadon Lodge; E. S. Main, I.P.M.; J. Wallingford; J. Wilson, P.M.; E. Groves, S.W.; W. H. Berring; J. Brett, Assist. G. Purs.; Walford, J.W., 177; J. Nunn, G.S.B.; Mortlock, W.M., 186; Mann, P.M., 186, &c.

The Grand Lodge was opened in ample form and with solemn prayer.

The minutes of the Quarterly Communication of March 3rd, the minutes of the Especial Grand Lodge of April 14th, and the minutes of the Grand Festival of April 28th were read by Bro. John Hervey, Grand Secretary.

### THE PRINCE OF WALES.

In reference to the notice which stood on the agenda paper, with regard to the Prince of Wales and the Craft,

The Most Worshipful the GRAND MASTER said: I have the pleasing duty to make a communication to the brethren, which I am sure must be gratifying to the Grand Lodge and to every Mason in the Craft in England. The communication is, that His Royal Highness the Prince of Wales has joined our Fraternity, having been made a Mason by His Majesty the King of Sweden. (Applause.) I am quite sure that this must be a most gratifying circumstance to communicate to the Grand Lodge. I have had more than one interview with his royal highness lately, and he authorised me to express to the Grand Lodge that it was his anxious wish to be present at this Grand Lodge, and he was very much disappointed that the circumstance that it was held on the day set apart for the celebration of the Queen's birthday prevented him having that pleasure. (Applause.) I have also had communicated to me privately by his royal highness, but I am authorised by him to mention it publicly, that it is his wish to join one or more of the English lodges. (Applause.) I think I need not say more on this subject, except to express the high gratification which I feel myself in the fact of a prince of the blood royal, and more especially the heir to the throne, having joined Masonry, and having expressed so strong an interest as he has done in the good and welfare of the Craft. (Applause.) I now beg to give notice that, in conformity with ancient usage, it is my intention to propose, at the next Grand Lodge, that the rank of Past Grand Master be conferred on His Royal Highness the Prince of Wales. (Cheers.) I believe that there are numerous precedents for this course; for every prince of the blood royal who has joined Masonry has, upon the fact being known and recognised, had the rank of Past Grand Master conferred on him. (Great applause.)

### THE INAUGURATION FESTIVAL.

The M.W. GRAND MASTER moved that a vote of thanks be given to Bros Albert W. Woods and Thomas Fenn, the Grand Director of Ceremonies, and the Assistant Grand Director of Ceremonies, for the very admirable manner in which they conducted the ceremony at the Inauguration Festival on the 14th April last.

The motion was seconded by Bro. FAWCETT, Pro. Grand Master for Durham, and unanimously agreed to.

Bro. UDALL moved that the vote of thanks be recorded on vellum, and signed by the M.W.G. Master, which was also agreed to.

Bros WOOD and FENN severally returned thanks for the high compliment which had been conferred upon them.

### THE PAST GRAND PURSUIVANT.

The M.W.G.M. proposed that Bro. Thos. R. Lewis, late Grand Pursuivant, do take rank as,

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and wear the clothing of, a Past Grand Pursuivant, which was agreed to.

THE BOARD OF GENERAL PURPOSES.

A ballot took place for members of the Board of General Purposes. From the Master's list the following are the successful candidates :—H. W. Hemsworth, 190; H. Lloyd, 143; S. May, 780; T. Price, 216; F. Richardson, 14; F. W. Shields, 33; R. W. Stewart, 12.

The Past Masters were :—W. M. Bywater, 19; E. Cox, 657; J. W. Halsey, 134; J. B. Monckton, 1,150; F. Robinson, 259; J. E. Saunders, 1.

THE COLONIAL BOARD.

A ballot took place for members of the Colonial Board, and the following were the successful candidates : F. Adlard, 7; B. Baker, 21; F. Bennoch, 1; C. A. Cottebrune, 733; E. Cox, 657; M. S. Machin, 930; J. G. Marsh, 28.

THE BENEVOLENT INSTITUTION.

Four vacancies in this committee were filled up as under :—C. Hosgood 192, H. M. Levy 188, J. G. Thompson 862, F. Walters 73.

THE BOARD OF BENEVOLENCE.

The report of the Board of Benevolence for the last quarter was presented, in which were recommendations for the following grants, viz. :—

| | | | |
|---|---|---|---|
| The Widow of the late Bro. F. D——, of the Royal Sussex Lodge of Hospitality, No. 187, Bristol ... ... ... | £30 | 0 | 0 |
| Bro. R. J. C——, of the Humber Lodge, No. 57, Hull ... ... ... ... ... | £75 | 0 | 0 |
| Bro. J. A——, of the Skiddaw Lodge No. 1002, Cockermouth ... ... ... | £30 | 0 | 0 |
| Bro. W. H——, of the Howe Lodge, No. 587, Birmingham ... ... ... ... | £30 | 0 | 0 |
| The Widow of the late Bro. C. H. J——, of the Palladin Lodge, No. 120, Hereford ... ... ... ... ... ... ... | £30 | 0 | 0 |

These recommendations were put *seriatim* and agreed to.

THE BUILDING COMMITTEE.

A report was brought up from the Building Committee, the concluding portion of which was as follows :—

"The labours of the Committee being now ended it is their duty

"1st.—Gratefully to acknowledge the confidence which Grand Lodge has been pleased to place in them.

"2nd.—To assure Grand Lodge that (under, at times, very difficult circumstances) they have endeavoured faithfully to perform their duty.

"3rd.—To claim the indulgence of Grand Lodge for any short comings, to tender their resignations, and to offer, individually or collectively, any assistance which the Board of General Purposes may at any future time require in the explanation of any matters of doubt.

"The Committee respectfully place their resignations in the hands of Grand Lodge, and submit the following resolution for its adoption.

"'That the work for which the Building Committee was appointed being now concluded their resignation of their office be accepted.'

"JOHN HAVERS, Chairman.

"Freemasons' Hall, May, 17th, 1869.

"The Chairman having quitted the Chair, it was unanimously resolved that the Committee being now virtually dissolved, they cannot separate without offering to their respected Chairman, Bro. JOHN HAVERS, P.G.W., their deep sense of the ability and kindness with which he has presided over them during the last six years and a half. His energy and attention in carrying out the works entrusted to the Committee by the Craft has only been exceeded by the courtesy with which he has listened to the suggestions of each of its Members, and the unity with which they have worked has been mainly owing to the judicious manner in which he has presided over them. They, therefore, on this, the last time of their meeting, desire, with all respect and kind feeling, to offer him their best and most cordial thanks and good wishes for his future health and happiness.

J. LLEWELLYN EVANS. J. RANKIN STEBBING.
JOHN SAVAGE. JOHN HERVEY.
GEORGE PLUCKNETT.

"The only other member of the Committee, Bro. HENRY GRISSELL, is abroad."

Bro. J. HAVERS moved that the report be taken as read, which was passed. He also moved that it be entered on the minutes. At the completion of seven years' labour he thanked the brethren for the confidence they had placed in them, and asked their kind indulgence for any short-comings there may have been. [The motion was agreed to.] Br. Havers proposed the last resolution the Committee had to offer Grand Lodge, which was to the effect, "That the work for which the Building Committee was appointed being concluded, their resignation of their office be accepted." In doing this he said the Committee had no desire to screen themselves from any responsibility, but having concluded their work, they asked Grand Lodge to accept their resignation.

The motion was then put by the M.W.G.M.

Bro. J. E. SAUNDERS of the Grand Master's Lodge, moved a rider to this resolution. He said the Committee had framed the motion with great delicacy, and having done a great and good work in the completion of the building, they resigned their trust into the hands of the Grand Lodge. The foundation was laid in careful thought, and the last stone in rejoicing. He felt they owed a deep debt of gratitude to the Building Committee which had been so ably presided over by Bro. Havers, and to whom great honour was due. The resolution he proposed was, "That the work for which the Building Committee was appointed having been completed to the entire satisfaction of Grand Lodge, their resignation of office be accepted."

Bro. NUNN seconded the motion as amended, which was put and agreed to.

Bro. HAVERS expressed his gratitude to the Committee for the insertion of these words.

THE COMMITTEE ON THE BOARD OF BENEVOLENCE.

The report of the Committee on the Royal Masonic Benevolent Institution was deferred until the next Grand Lodge, on account of an informality in some notices not having been given at the Board of Masters.

THE PROPOSITION TO APPLY THE FUND OF THE BOARD OF BENEVOLENCE TO THE SCHOOLS.

The second report of the Committee on the Fund of Benevolence was circulated amongst the brethren, and a tabular statement of the Fund for some years past, showing the surplus each year, was exhibited. It stated, in reference to Bro. Clabon's proposition, that no reason existed for continuing this accumulation, and recommended that two-thirds of the surplus annually be appropriated to the Boys' and Girls' Schools. The committee proceeded in the first instance to consider the general question of the appropriation of the Fund of Benevolence, and the mode of dealing therewith; as to the amount of relief to which the Lodge of Benevolence, and the Grand Master, on the recommendation of that lodge are now limited as to the inquiry made into the cases of applicants; as to relief to the Scottish, Irish, and Foreign Masons, &c.

Bro. CLABON said as the report had been circulated amongst the members of the Craft, it would be unnecessary for him to go into details, but he would refer to a few of the principal points. The report proposed that two-thirds of the surplus funds of the Board of Benevolence should be applied towards assisting children on their leaving the schools, for many of them were in a very helpless state, and his proposition was to come forward and help them. He urged them to educate them so as to enable them to get their own living. He referred to one of the best boys in the Boys' School, who was discharged at 15½ years of age, and, as he had no friends, he got a situation in a stockbroker's office at 6s. per week, but as there was a balance of £10 from an old charity fund, the House Committee supplemented that sum by a subscription out of their own pockets to assist this boy in obtaining a proper position in life. At the same time they found a large surplus in the Board of Benevolence, but they had never heard one word as to helping these children on their leaving the schools, and the question was whether Grand Lodge should help them, or whether they should take the means for doing so from the Board of Benevolence. The surplus last year was £1400, in addition to the printed report; but he did not ask to take one penny of the surplus until the claims of the Board of Benevolence were satisfied. If they were to go on accumulating it would be of no use to Freemasonry. If the accumulation was to go on, it would soon amount to £100,000, which would be holding out temptation to some persons to come into masonry for the sake of the benefits to be derived from it, who ought to begin masonry by helping others. He was of opinion, therefore, that the time was come when they should deal with that surplus, for in something like ten years a fund would accumulate sufficient for all the purposes of their schools. He was about to read some passages from a pamphlet written by Bro. M. Cooke, when

Bro. GREGORY rose to order.

The M.W. GRAND MASTER ruled Bro. Clabon could not read the passages.

Bro. CLABON continued : He said at the time of the union this fund was created as a trust. He believed it was a trust, and quoted the 18th Article of Union of the 1st December, 1813, which said "the fund appropriated to the objects of Masonic benevolence shall not be infringed on for any purpose, but shall be kept strictly and solely devoted to charity; and pains shall be taken to increase the same. By adopting his plan—to help the children—was the best way of helping Masons themselves and which would be strictly applying the funds to the cause of charity. He said in answer to the question, as to why he proposed to give some of the surplus to the Boys' and Girls' School and not to the Benevolent Institution for Aged Freemasons, they were already assisted by grants from Grand Lodge and Grand Chapter.

The Benevolent Institution possessed a large fund and did not spend their annual income. After addressing the Grand Lodge for about half an hour, he as chairman of the committee moved the resolution that the report of the committee be adopted. He referred to an amendment, notice of which had been given by the Earl of Limerick, which would empower the Board of Benevolence to grant sums to the Boys' and Girls' School on the recommendation of the House Committee, but he thought that brethren who attended the Board of Benevolence would agree with him that the duties of that board were already sufficiently onerous, they having to sit from four to five hours to dispose of the business, and that there ought to be no addition to their labours.

Bro. JOHN HAVERS suggested that as there were many brethren from the country who had come up to vote upon the subject they should take it at once as the main question. (Hear, hear.)

Bro. CLABON adopted that course and moved—

"Until Grand Lodge shall otherwise direct, one-third of the annual surplus of the Fund of Benevolence shall be appropriated for the Royal Masonic Institution for Boys, and another third for the Royal Masonic Institution for Girls, in forming funds for apprenticing the children of Freemasons who have been in those schools, or in otherwise assisting them to commence life.

"Such one-third part respectively shall be invested in the names of four trustees for each school, to be appointed by Grand Lodge, and the dividends paid to the treasurer of each school.

"The general committee, on the recommendation of the house committee of each school, may apply the dividends of the funds respectively appropriated to the school for the benefit of children who have been at the School during the preceding twelve months, in apprenticing them to any business or profession, or otherwise aiding them to obtain employment, or in applying any sum granted, by annual instalments, for a limited period, for the benefit of those proceeding to any school, college, or university.

"No sum exceeding £25 shall be appropriated for the benefit of any child, without the consent of the quarterly court of the school, and such court shall render to Grand Lodge an annual account of the receipts and expenditure on account of the said funds.

"That the scheme, as recommended by the committee, be, and the same is hereby adopted by Grand Lodge, and added to the Book of Constitutions under the head Fund of Benevolence, after No. 16, as Nos. 17, 18, 19, and 20."

Bro UDALL seconded the motion.

The Earl of LIMERICK then moved an amendment :—

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"The Lodge of Benevolence, on the recommendation of the house committees of the Royal Masonic Institution for Boys, and of the Royal Masonic Institution for Girls, respectively, may grant sums to aid children, who have been at such schools during the previous twelve months, in commencing life. Providing always that the total amount so granted, in any one year, shall not exceed one-half of the surplus of the Fund of Benevolence for the previous year. No sum exceeding twenty pounds shall be appropriated for the benefit of any child, without the consent of Grand Lodge; and such consent, given at a quarterly communication, shall suffice without any further confirmation."

He was exceedingly anxious the children, on leaving the school, should get on well in the world, but he had great doubts whether Bro. Clabon had got the best scheme to promote his object. When the scheme was originally proposed it was said, "Considering the large amount of the reserve fund of benevolence, and the annually increasing surplus of that fund, that no reason exists for continuing this accumulation, and that without diminishing the principal of the reserve fund, the annual surplus may be applied with advantage for the benefit of this generation." As far as that went he could not agree with it that no reason existed for continuing this accumulation, for, as they were an increasing body, their responsibilities also were increasing. His Bro. Clabon had expressed no doubt that the Grand Lodge was really competent to deal with the funds of the Board of Benevolence according to the articles of union; but he knew not whether he was right, for articles of union did not go for much just now. (Laughter). He felt strongly that the funds of the Board of Benevolence should be devoted to charity, and if they were to be applied to the support of their children, that ought to be done under the control of the Grand Lodge. His objection to Bro. Clabon's scheme was that he wanted to take two-thirds of the surplus funds from the control of the Board of Benevolence, and give it to a body over whom they had no control whatever. That was one of his objections to that part of the report in which it was said that "the annual surplus might be applied with advantage for the benefit of this generation" He did not think that it would be the best way to take one-third of the surplus to be invested for the use of the schools, as for years it would be unappreciable to the few children leaving the schools, and it would be constantly varying in amount. He did not see either why there should be devoted one-third to each of the schools, unless it was to prevent jealousy between them; but he looked upon it as a one-sided measure, and saw no reason why a favour should be conceded to one side more than another. He concluded by moving the amendment he had proposed.

Bro STEBBING disagreed with both propositions before the Lodge. His object was not to run a tilt with his learned Brother Clabon, who had, with great pains and assiduity, prepared the report which had been presented to the Grand Lodge. That report had been prepared with great ability and research. He (Bro. Stebbing) would not go into the law of the case, as to whether or not they could send their children to the Universities; but would contend that that was not the charity for which that fund was created, and which would not serve the best interests of Freemasonry. The Board of Benevolence only possessed the small sum of £27,000, which he looked upon as a reproach to Freemasonry. That was all the fund that was under the protection of Grand Lodge to relieve poor masons and their widows, and the latter class could only knock once at their door. It was only the other day he heard that one small lodge in London had a benevolent fund of between £11,000 and £12,000, whilst their poor children were looking forward at some future time for relief from a fund of £27,000, which was producing only £1,500 a year. In his own town, a small one, they had a fund of benevolence which was upwards of £4000, but they had passed a resolution it should never be touched until it amounted to £2000, and any calls in the meantime that had been made upon it they had paid out of their own pockets. He did not think that the sum of £27,000 was what the Lodge of Benevolence ought to be, and he said at the last Grand Lodge that as large numbers were then joining their Order they brought larger claims upon them. The surplus of the Board of Benevolence in 1867 was £2,200, whilst in 1868 it was only £1,200, thereby dropping down £1000, although the receipts were greater than in the former year; the surplus being diminished by the extra claims of distressed masons and their widows. He would ask them to let the words of Bro. Clabon sink deep in their hearts when he said that a part of his proposition was to further educate girls of sixteen years of age. He would ask the brethren how many of their own children were removed from educational studies before they arrived at sixteen years of age. As it was, parents then knew that their children were in schools were they would receive a good education, and they generally took care to provide something for them, although they could not all send them to the Universities. (Hear, hear, and laughter.) He did not think they would go to the Universities, but they would receive a good education. (Loud cheers.) Bro. Clabon had said that if they provided too much for old Masons they would induce men to come into Masonry, but on that point he joined issue with him, for men did not come into Masonry with such objects. They come into it with high hopes and feelings, seeking a position in the world, and did not come into it, as was suggested, for the purpose of asking the charity of the Grand Lodge. He trusted that they would not make their schools so rich as to dazzle the eyes of men, and induce them to join Masonry, so that in five or ten years they would be able to send their sons to the Universities. (Hear, hear.) Why, if they did that it would be a good thing for a young man with a family to join them, with a prospect in four or five years of having the whole of his family educated at the Universities, at the expense of the Craft. Let him expose another fallacy of Bro. Clabon's, when he said this surplus fund would be devoted to charity. It might be Bro. Clabon's reading of charity, but it was not his (Bro. Stebbing). To help the poor old Mason and the poor old woman in their hour of distress was to him (Bro. Stebbing) more like real charity (hear, hear) than in spending their money in further educating children after they had arrived at sixteen years of age The clause of the Articles of Union referred to, said "that this fund should not be infringed on for any purpose, but should be kept strictly and solely devoted to charity; and pains shall be taken to increase the same." He (Bro Stebbing) challenged him upon that proposition, as Bro. Clabon had set it forth it would never be increased If they took one-third of the surplus for the Boys' School, and another third for the Girls' School, they would never be able to increase the fund of the Royal Benevolent Institution for the old men and women, who would go away from an election disappointed, and who would wait in deep anxiety often fatal, as to whether they would be elected in the next year, or continue in that hope which maketh the heart sick. They would be spending their funds in pampering youth, whilst the old might waste away through anxiety from year to year, and at last die in despair. That might be going on, as he said from year to year, whilst the young would be sent to the universities. He wished further to call the attention of the brethren to one or two things, for Bro. Clabon had said he would touch but the surplus of the Benevolent Fund, and he was anxious to use his exact words. He said that no necessity exists for continuing the accumulation without diminishing the principal of the reserved fund, the annual surplus may be applied with advantage for the benefit of this generation. Now, without referring to the law regarding that proposition, as it was always his desire to call things by their proper name—to call a spade a spade— and it was not in his nature to offer offence to any one, he would ask whether that proposition was an honest one. Who provided the Fund of Benevolence? Not the present generation, for it had come down to them from years past—from the time of the union, when a £4,000 or £5,000 was devoted to benevolence, and that sum had been added to slowly, from year to year During his Lordships reign in the Craft there had been a rapid increase in numbers, and there might be said to be a plethora of money, but it was their great charities that bound them together. Their origin was concert, and Freemasonry was a great institution, but it was their noble charities that bound them to each other. Still, they might not always be so prosperous, for those who had just come among them might become a legacy upon them, and therefore they ought to make a provision for some time to come after them. He was inclined to be liberal to the schools, but he trusted that while they were supported they would not rob the fund for those who would come after them. He hoped the fund would go on increasing, and in that spirit he should move an amendment he had placed on the paper for the purpose of stopping that unworthy object. (Loud cheering.

Bro. GREGORY spoke in favour of the original motion.

Bro. JOHN HAVERS opposed the motion and said that £27,000 was not too large a sum to meet a rainy day, for a time of adversity might come upon them. If they once gave a sum to any charity, however badly it might be used, they could not take it back again. It was said that men entered their society for the purpose of making themselves "more extensively serviceable to their fellow creatures;" but the principle would be reversed and they would make their fellow creatures more extensively serviceable to them, if they held out a bait to them that their children would not only be well taken care of whilst they were in the school, but would receive a handsome sum on quitting it. That would be a great inducement to many to come amongst them, for the purpose of receiving those benefits which would be open to them.

Col. L. COLE opposed the motion

Bro. CLABON said a few words in reply, and the Earl of Limerick consented to withdraw his amendment.

Bro. STEBBING moved the following amendment:—

"That in the opinion of this Grand Lodge, it is not desirable that any portion of the interest arising from the capital invested to the credit of the Fund of Benevolence should be treated as surplus income, but that it should be added from time to time to the capital, and be invested accordingly."

Bro. MASON had much pleasure in seconding the amendment.

The M.W.G. Master then put the amendment, which was carried almost unanimously. It was afterwards put to the brethren as an original motion and carried.

The other business, in consequence of the lateness of the evening, was put off for consideration to the next Grand Lodge.

The M.W.G. Master then closed Grand Lodge in ample form, the Rev. Grand Chaplain offering up prayer to the G.A.O T.U.

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ROYAL PLANTAGENET ENCAMPMENT.—A special meeting of this Conclave was held on the evening of June 1st, for the purpose of admitting to the Order a Companion from the Sister Isle, who had crossed the Channel for the purpose. The ceremony was performed by the P.G. Commander of the Province, who was well supported by the officers of the Encampment. Sir Kt Barber, P.G.O. presided at the organ, and the whole ceremony was performed in a most satisfactory manner, and much to the gratification of the newly-installed Knight.

MASONIC HALL, IPSWICH.—The Victoria Chapter of Rose + met on May 20th, when two brethren from Ireland were admitted to the Order. This Chapter although so young, being privileged by having real good working Masons for the various officers, the whole of the long ceremony was performed in a most sublime and beautiful manner, the arrangement of the hall affording every facility for working this degree such, we believe, as no other provincial chapter can boast of. The brethren admitted expressed the delight they had experienced in being received, and at once joined the chapter as subscribing members. We have never before seen the ceremony so well done as it was on this occasion, and the introduction of music in the various parts had a splendid effect. Bro. Barber, as usual, presided, first at the harmonium and afterwards at the organ.

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## PROV. GRAND LODGE OF OXFORDSHIRE, & ALFRED LODGE, 340.

[FROM OUR SPECIAL REPORTER.]

The installation of the W.M., "Alfred" Lodge, Oxford, took place on Monday, and was succeeded by the annual Provincial Grand Lodge, both meetings being held, by permission of the "Apollo" Lodge, in the university Masonic Hall, Cornmarket-street. We do not remember to have witnessed, in connection with Freemasonry, a more interesting spectacle, than that presented by the "Alfred" Lodge on this occasion; the much esteemed D.P.G.M. of Oxfordshire (Bro. R. J. Spiers, P.G.S.B., of the Grand Lodge of England,) having undertaken the pleasing duty of installing his son (Bro S. Patey Spiers, P.P. Supt. of Works,) as W.M., who, in his turn, initiated a younger brother (Mr. Frank E. Spiers,) into the ancient mysteries of the order.

The Provincial Grand Lodge was opened, between 5 and 6 o'clock, when the reports from the different lodges were read, and the P.G.M., congratulated the brethen upon the satisfactory position of the Province. He also expressed his deep obligations, to the D.P.G.M. (Bro. R. J. Spiers,) and the Prov. Grand Officers, for the valuble assistance they had rendered him. The lodge voted £10 10s. to the Masonic charities; the usual sum to the local charities; £10 10s. to the Zetland Testimonial Fund; and £5 5s. towards the expenses incurred by the recent visit to Oxford of the children of the Girls School. A letter from the children was read, in which they stated the pleasure they experienced, and thanked Bro. Thompson, Bro. Spiers, and other brethren who made special efforts in connection with this treat to their young "sisters."

In addition to the Prov. G.M. and the Dep. Prov. G.M. there were present:—Bros. Rev. C. J. Martyn, Grand Chaplain of England; T. M. Talbot, Prov. G. Master, South Wales; H. Murray, District G. Master, China; W. E. Gumbleton, P. Grand Deacon of England; Col. A. W. Adair, P. Prov. G.M., Somerset; Rev. Sir John Hayes, Bart., P.G. Chap., D.P.G.M., Berks and Bucks; J. Blandy-Jenkins, P. Prov. G.W., Berks and Bucks, W.M., 945; Capt. Lamest, P.G. St., Prov. S.G.W., Oxon., W.M. 357; S.P. Spiers, Prov. J.G.W., Oxon, W.M. 340; G. Gumbleton, P. Prov. G.D., W.M. 378; D. W. Horloch, Prov. G. Reg., W.M. 1036. Past Masters: J. T. Morland, P. Prov. G.D., Berks and Bucks, Rev. W. F. Short, T. F. Dillan, Dr. Owen, H Houghton, E. G. Bruton, A. S. Hurford, W. W. Harrison, H. D'Almaine, J. B Looker, R. Havers, Dr. Griffin, A. B. Rye, E. J. Hartley, H. Harley. Bros. Rev. S. E. Hodgson, Rev. G. C. Nottley, Rev. J. N. Palmer, W. C. Borlase, F. H. M'Calmont, F. B. Howell, Dr. Spencer, C. V. Lockwood, E. M. Wakeman, A. U. Moorsom, E. Conolly W. R. Hobbs, G. Moor, C. Churchill, A. S. Churchill, J. Saunders, B. de M. Dowson, P. Irving, Cosburn, J. Juggins, W. Emberlin, C. L. Pemberton, D. Faulkner, R. Williams, P Williams, J Bue, V. de Tivoli, W. Gardiner, Walter Thompson, F. S. Spiers, W. Welshman, C. V. Trotter, J. W. Paine. &c, &c.

The Provincial G.M. invested Bro. Rev. W. F. Short, P. Prov. S.G.W., and Bro. F. H. McCalmont, Grand Registrar, with the Charity Jewel, in acknowledgement of their services as stewards to the Masonic charities, and, in the name of the province, thanked them for their zeal and interest in behalf of those charities.

The Provincial G.M. then appointed his officers for the year, as follows:—

| | | | |
|---|---|---|---|
| Bro. | Capt. G. F. Laurent, W.M., 357 | Prov. | S.G. Warden. |
| ,, | Samuel Patey Spiers. W.M., 340 | ,, | J.G. Warden. |
| ,, | Rev. S. E. Hodgson .. .. | ,, | G. Chaplain. |
| ,, | Rev. C. H. Norwood .. .. | ,, | G. Chaplain. |
| ,, | T. Randall .. .. .. | ,, | G. Treasurer. |
| ,, | D. W. Horloch, W.M., 1036 .. | ,, | G. Registrar. |
| ,, | W. C. Borlase .. .. .. | ,, | G. Secretary. |
| ,, | F. B. Howell .. .. .. | ,, | S.G. Deacon. |
| ,, | C. V. Lockwood .. .. | ,, | J.G. Deacon. |
| ,, | E. M. Wakeman .. .. | ,, | G.Spt. of Wks. |
| ,, | A. A. Moorsom .. .. .. | ,, | G Dirctr. of C. |
| ,, | E. Conolly .. .. .. | ,, | G. Dirctr. of C. |
| ,, | W. R. Hobbs .. .. .. | ,, | G.Swd.Bearer. |
| ,, | W. H. Arkwright .. .. | ,, | G. Organist. |
| ,, | G. Moor .. .. .. | ,, | G. Pursuivant. |
| ,, | H. Dean .. .. .. | ,, | Ast. G. Prsivnt. |
| ,, | C. Churchill .. .. | ,, | G. Stewards. |
| ,, | T. Saunders .. .. | | |
| ,, | B. de M. Dowson .. | | |
| ,, | A. S. Churchill .. | | |
| ,, | J. Cooke .. .. | | |
| ,, | P. Irving .. .. | | |
| ,, | W. Stephens .. .. .. | ,, | Tyler. |

Immediately the lodge business had concluded the brethren, numbering nearly ninety, adjourned to a banquet, served in the assembly rooms of the Clarendon Hotel. The chair was occupied by the R.W. Bro. Colonel H. Atkins Bowyer, P.G.M., and the company included, Bros. Talbot, the P.G.M. of South Wales; Murray, District Grand Master of China; Colonel Adair, P.P.G.M., Somerset; Spiers, P.G.S.B., and D.P.G.M. of Oxford; the Rev. Sir J. Warren Hayes, P.G.C., and D.P.G.M. of Berks and Bucks; S. P. Spiers, P.J.G.W., W.M. "Alfred" Lodge; the Rev. C. Martyn, G.C.; Capt. Lamert, W.M. "Apollo;" Short, P.M., 357; Blandy-Jenkins, W.M. "Abbey" Lodge, Abingdon; Horlock, W.M., "Bowyer" Lodge; Gumbleton, W.M., "Churchill" Lodge; Looker, P.M., "Cherwell" Lodge; the Rev. Hodgson, Prov. G. Chaplain; and Bros. Hobbs, Havers, Griffin, Hartley, Lockwood, Faulkner, J. T. Morland, E. Morland, H. D'Almaine, Juggins, Emberlin, Borlaise, McCalmont, Houghton, Marsh, Arkwright, Harrison, Bruton, Randell, Cosburn, Smith, F. Spiers, Williams, Hurford, Pye, &c. "Non vobis domine" was sung by several brethren, who subsequently favoured the company with some excellent glees, &c.

The banquet was all that could be desired, and at its conclusion,

The P.G.M., in proposing the first toast, that of the "the Queen and the Craft," said he felt it required no words of his to ensure for it a loyal and cordial reception. He prayed that Her Most Gracious Majesty might long reign over them, and that this kingdom might continue as happy and prosperous as at the present time. (Cheers.)

The P.G.M. next proposed, "The health of the Prince of Wales, and the rest of the Royal Family." (Cheers.) The heir-apparent was so well-known to them when at Oxford, and so much beloved that he need say little respecting His Royal Highness, but he might mention that the Prince now belonged to their Order, and as a Brother deserved their best wishes. (Cheers.) His Royal Highness had lost no opportunity of qualifying himself for the high position which he would one day be called upon to fill. (Cheers.)

The P.G.M. next gave "The health of the M.W.G.M., the Earl of Zetland." (Cheers.) Those who as Masons had for some years served under the reign of Lord Zetland, must known how faithfully he had discharged the duties of his high office, and how completely he had devoted himself and his wealth to the interests of Freemasonry. They knew, also, how he had assisted the charities, and how generously the Craft had responded to his appeals. (Cheers.) He called upon the brethren to drink most cordially to the health of their G.M., who he trusted, would be spared for many years, to serve the Order as he had done in the past. (Cheers.)

Bro. SPIERS, the D.P.G.M., rose and said he was fortunate in having the high privilege of proposing the next toast, because he need only mention the subject of it to arouse general enthusiasm—it was, "The health of the R.W. Prov. G. Master, Colonel Bowyer. (Loud and prolonged cheers.) It was quite impossible for him to say in the presence of their worthy P.G.M. all that he and they felt respecting him, but on no occasion had they had so much reason to drink to the good health of their P.G.M. as on the present. (Hear, hear.) Their P.G.M. had, as most of the brethren were aware, been suffering from serious indisposition, and having partially regained his strength, he had come among them to show how deeply he felt the pleasure of visiting them, and being, as he had for the last fifteen years, one of them themselves. His kindness was well-known to them all, and also the personal regard he entertained for every Brother in the Province. They knew, likewise, how liberally their P.G.M. supported the Masonic charities (Cheers.) But if he (Bro. Spiers) were to continue speaking for half an hour he could not do justice to the qualities of the beloved Brother who presided over this Province. (Hear, hear.) They all hoped Col. Bowyer might long be spared to occupy the position he now so efficiently filled. (Cheers.)

The P.G.M., who was enthusiastically greeted on rising, remarked that he need not assure the brethren, he deeply felt the kind manner in which his health was proposed, and the most cordial way, in which it had been received. It reminded him of the many kindnesses he had received at their hands ever since he had had the pleasure of presiding over the Province—he might say, "reigned" over the Province, but the fact was, no reigning at all was required, as the brethren generally had most readily helped him, in guiding this Province in the true path of Freemasonry, and had given no pain or trouble. Therefore it had afforded him the greatest happiness to preside over them. (Cheers.) He was sorry that of late his health had rendered him inadequate to do not what they required of him but what he considered was due to such a Province as this,—(Cries of No, no.) He would not say with poor Macbeth, "I have lived long enough,"—cries of No, no—but he was advancing in years, and it was for him, earnestly to seek for one who would preside over them. (Cries of No, no. He felt extremely sorry to enter upon this subject, as he always derived the greatest possible pleasure in observing the hearty way, in which the brethren of the Province had striven to promote the interest of Freemasonry. Their faithfulness and cordiality had, he would not say enabled him to perform his duty, but made up for his shortcomings, and when he retired from the position he now had the pleasure to occupy,—(cries of "No, no,")—he should do so with a deep sense of grateful satisfaction and fraternal regard and affection for them. There had been an absence of everything like uncomfortable feeling, and the Province had attained a position in the Craft most honourable to itself, and by no means unworthy of Masonry at large. He thanked the brethren most sincerely for their kindness, and for the honour they had done him, and hoped for them health and happiness. (Loud cheers.)

The P.G.M. again rose, and said he had next the pleasure of proposing a toast most interesting to the Craft in general, because they were extremely indebted to the subject of it. He called upon them to drink the health of the R.W.D.G.M. Earl de Grey and Ripon, and the Grand Officers past and present. (Cheers.) They knew the D.G.M devoted himself to Freemasonry to the utmost limit of his leisure, and that notwithstanding all his duties connected with the State he was frequently at his post in Grand Lodge. (Cheers.) However, their interest in this toast principally rested on its connexion with this province, and they had had a most excellent Deputy Grand Master in the person of Brother Spiers, who was Past Grand Sword Bearer. (Cheers.) They had also among them this evening their excellent and worthy brother, the Rev. Sir John Hayes, Past Grand Chaplain, whom they all delighted to see; also Bro. Gumbleton, P.G.W.; Bro. the Rev. Charles Martyn, G.C., and other brethren who had held office in Grand Lodge. (Cheers.)

Bro. the Rev. C. MARTYN expressed the great gratification he felt in re-visiting Oxford, every building in which brought back to his mind most vividly and forcibly the happy days he spent there. When he returned and attended a Masonic gathering, it seemed but yesterday when he took part in the business of one of the Oxford lodges. He well remembered all the kind things that the D.P.G.M. said of him eleven years ago, when he (Bro. Martyn) occupied the position now filled by Bro. S. P. Spiers; and now the P.G.M. prophesied for him a happy and brilliant career in Freemasonry. He considered that he should attain the height of his ambition if he filled the post of Grand Chaplain, to which he had been appointed, but he must say his position was quite insignificant when he compared it with what he had seen this day; he of course referred to the installation of Bro. Spiers as W.M. of the Alfred Lodge, by his worthy father, the D.P.G.M. (Cheers.) Eleven years ago, the P.G.M. spoke in flattering terms of Bro. Martyn and his bride, and now he stood before them as the happy father of two sons—(laughter)—and he would not say how many daughters. (Renewed laughter.) The eldest boy was constantly declaring that he would be a Freemason and a clergyman, and he (Bro. Martyn) hoped he might be spared to instal him as Bro. Spiers had his son, and that he in his turn might initiate his brother, who, however, was now but fourteen months old. (Laughter.) He heartily trusted the P.G.M. might be spared for many years to preside over this province. (Hear, hear.)

The P.G.M., in eulogistic terms, next called on the brethren to drink the health of Bro. Sir J. W. Hayes, Bro. Murray, Bro. Col. Adair, and Bro. Talbot, the latter of whom had taken his departure.

The toast was cordially received, and

Bro. the Rev. Sir J. W. HAYES, Bart., returned thanks, acknowledging the great assistance the Province of Berks and Bucks always derived from the Masons of Oxfordshire, and he rejoiced that the province of which he had the honour of being D.P.G.M. was to such close affinity to them. Most sincerely did he wish prosperity to the Province of Oxford. (Cheers.)

The G.M. of China said he hoped that within 12 months from the present date he should be presiding over a Prov. Grand Lodge in Hong Kong—(Cheers.)—when nothing he could say, would evoke their enthusiam more than the knowledge that Masons assembled at this ancient seat of learning remembered their brethren in the Chinese Empire. (Cheers.) He had always regarded Oxford as a most important nursery for Freemasonry, as many of the brethren who were initiated there, *spread* the good principles of the Order throughout all parts of the world. (Hear, hear.) His immediate predecessor was one of themselves, and it was owing to the good Masonic principles, which he took so much trouble to disseminate and the organization he introduced, that he (Bro. Murray,) had been able to carry on the work of the lodge, and hold the position which entitled him to return thanks, as the representative of the Grand Lodge of China. (Cheers.) He trusted the Great Architect of the Universe would continue to vouchsafe to them peace and happiness (Cheers.)

P.P.G.M. Colonel ADAIR (Somerset), also responded, and assured his Oxfordshire brethren that whenever they came so far westward as Somerset they would always receive a hearty welcome. (Cheers.) He was succeeded in the office of P.G.M. by a member of the Apollo Lodge—Lord Carnarvon, who took much interest in everything connected with Freemasonry. (Cheers.) He felt much pleased to see his worthy brother, Colonel Bowyer, in the chair, and it afforded him gratification to meet his mother lodge and the other lodges of the province. He congratulated the Alfred Lodge on their new W.M., who

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had that day been installed in the chair of K.S.; and he might truly say that a worthy father had been succeeded by a worthy son. (Cheers.) He saw another son of their excellent D.P.G.M. receive the secrets of Freemasonry, and what he had that day witnessed was altogether sufficient to move the hearts of them all. (Hear, hear.) In conclusion, he thanked his Oxford brethren very heartily for their kindness and hospitality. (Cheers.)

The P.G.M. said he now rose to propose a toast most interesting to the province and Provincial Grand Lodge—it was the health of the V.W.D. Prov. Grand Master, and the Prov. G. Officers, past and present. (Cheers.) They could do very little in the province, without the zealous assistance of the Prov. Grand Officers. (Hear, hear.) He assured the brethren it was quite impossible for him to express in adequate terms, what he felt with regard to the D. Prov. Grand Master, and he would not attempt to say much in his presence. Indeed, no remarks of his were necessary, as Bro. Spiers had for some quarter of a century lost no opportunity in advancing the interests of Freemasonry, but had devoted himself to the Craft in a manner which one could scarcely conceive possible, seeing that he had many other duties to perform. (Hear, hear.) Having referred to the great good Bro. Spiers had done as a Mason, the P.G.M., complimented other officers in the province for the efficient way in which they had promoted the welfare of the Order.

Bro SPIERS, the D.P.G.M, ably returned thanks, and spoke of the pleasure he felt in installing his son as W.M. of the "Alfred Lodge," and in seeing his third son initiated. Whenever the Masons of this province thought he could do anything to promote the interest of the Craft, they might rely on his services, as that object was one of the greatest he had in view. (Cheers.)

Bro. Captain LAMERT, W.M. of the "Apollo" Lodge, also responded, and was followed by

Bro. S. P. SPIERS, W.M., of the "Alfred" Lodge, who expressed the feelings of pride realised by the brethren of that Lodge in entertaining the Provincial Grand Lodge, and assured the brethren in different parts of the province that they would always meet a hearty welcome in the Lodge over which he had now the honour to preside. (Cheers.) Speaking on behalf of himself, Bro. Spiers said he had received so much kindness and good feeling from everyone present that he scarcely knew how to express his thanks. Suffice it to say, he had always endeavoured to do his duty, both as a man and a Mason—(hear, hear)—and for anything he had done he had been amply repaid by the honour conferred upon him that day. (Cheers) They could well understand how much his pleasure had been enhanced by the fact that he had been installed by his father. (Hear, hear.) It had also been a source of much gratification to him to initiate his younger brother into Freemasonry. (Hear, hear.) In conclusion, he again thanked the P.G.M. and brethren for the honour they had done him. (Cheers.)

Bro. GUMBLETON, W.M. "Churchill" Lodge, Bro. Looker, P.M. "Cherwell" Lodge, and Bro. Horcock, W.M. "Bowyer" Lodge, severally responded.

The P.G.M. then proposed the health of the Visitors, associating with it the name of Bro. G. J. COSBURN (Sec. Lodge of Hope, Newbury), who returned thanks.

Bro. S. P. SPIERS, gave the health of the Entered Apprentices, and the D.P.G.M. admirably rendered the Entered Apprentice's Song, after which Bro. Frank Spiers, and Bro. Richard Williams (Paymaster in the Royal Navy), duly returned thanks.

"The Masonic Charities" and other toasts were honoured and this most agreeable gathering of Masons broke up about midnight.

The P.G.M. entrusted the banquet to the charge of the "Alfred" Lodge, and the whole of the arrangements were excellent.

## GRAND LODGE OF MARK MASONS OF ENGLAND.

The Half-Yearly Communication of the Grand Lodge of Mark Masters was held at Freemasons' Tavern on Tuesday, the 1st inst., when about fifty brethren were present. Bro. the Rev. G. R. Portal, D.G.M., was installed as Grand Master for the ensuing year, and then appointed the following brethren as officers:—

Sir E. Lecnmere, Dep. G M.; T. Mansel Talbot, S.G.W.; J. Couroy, J G.W.; Major Woodall, G.O.; Kay Robinson, S.G.O; John Walker, J.G O.; Rev. W. R. Bedford, G. Chaplain; Rev. R. N Sanderson, G.C.; J.R. Stebbing, G. Treasurer; Mann, G. Registrar; F. Binckes, G. Secretary; Bathe, G.S.D.; Hillman, G J.D.; H. N. Goulty, G. Supt. of Works; W. H Warr, G. Dir of Ceremonies; T. J. Sabine Asst. G D. Cer.; Thos. Wescombe, G. Swordbearer; Blacklock G. Standard-bearer; Reid, G. Org; Weeks, G. Time-keeper. Stewards: Rosenthal, Lake, Bigg, May. H. Massey Jas. Stevens. McCallum. General Board: M. Talbot, J. Couroy, Udall (President), Gumbleton, Meggy, Stebbing, J. H. Wynne W. H. Warr, T. J. Sabine, Davidson, Baxter, and Levander.

After the transaction of the usual business, the Grand Lodge was closed.

## Agents.

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2, London-street, opposite Orchard's Dining-rooms, Greenwich.

ARDROSSAN: Bro HUGH BOYD.
BANGOR: Bro. NIXON.
BELFAST: Bros. MCCORMICK & HUDSON, Masonic Rooms, Donegall-place.
" Bro. ALEXANDER WYNNE, Donegall-street.
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CARDIFF: Bro. T. HAYNES, 6, James-street.
CHATHAM: Bro. JAMES GALE.
CHELMSFORD: Bro J. L. BRICKELL.
COCKERMOUTH: Bro. E. THWAITES, 29 & 30, Market-place.
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" Bro C. DAVY, 8, Upper Brook-street.
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KILMARNOCK: Bro. JAMES MCKIE.
LANARKSHIRE: Bro. J. W. CRAIG, Coatbridge.
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## METROPOLITAN MASONIC MEETINGS

*For the Week ending June 12, 1869.*

### Monday, June 7.

Lodge No. 16, "Royal Alpha," St. James's Htl. Piccadilly.
R.A.Chap, 1056, "Victoria," George Hotel, Aldermanbury.

### Tuesday, June 8.

Lodge No. 548. "Wellington," White Swan Tav., Deptford.
" 884, "Ranelagh," Windsor Castle Hotel, Hammersmith
" 933, "Doric," Anderton's Hotel Fleet-street.
Metropolitan Chapter of Instruction, George Hotel, Aldermanbury at 7; Comp. Brett, Preceptor.
Domatic Lodge of Instruction, Palmerston Tavern, Grosvenor-park, Camberwell, at 7.30.

### Wednesday, June 9.

Committee Royal Masonic Benevolent Institution, at 3.
Lodge No. 1017, "Montefiore," Freemasons' Hall.
" 1228, "Beacontree," private rooms, Leytonstone.

### Thursday, June 10.

Lodge No. 263, "Bank of England," Radley's Hotel, Bridge-street, Blackfriars.
" 1076, "Capper," Marine Htl., Victoria Dock, West Ham.
" 7127, "Upton" Spotted Dog Tav., Upton, Essex.
R.A. Chap., 72, "Royal Jubilee," Horns Tav., Kennington.

### Friday, June 11.

" 33, "Britannic," Freemasons' Hall.
Lodge No. 134, "Caledonian," Ship and Turtle, Leadenhall-street.
R.A. Chap., 6, "Friendship," Willis's Rooms, King-street, St. James's.
Emulation Lodge of Improvement for M.M.'s, Freemasons Hall, at 7.
Metropolitan Lodge of Instruction, George Hotel, Aldermanbury at 7.
United Pilgrim's Lodge of Instruction, 507, Horns Tavern, Kennington, 7 till 9.

### Saturday, June 12.

Lodge No. 108, "London," Freemasons' Hall.
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No. 14.] REGISTERED FOR TRANSMISSION ABROAD. SATURDAY, JUNE 12, 1869. [PRICE 2D.


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The discovery of Enoch's subterranean temple is alleged to have taken place in the reign of Solomon, and the tradition states that the king, remembering the promise of God to Moses that His holy name should be revealed in the fullness of time, resolved to build and consecrate a temple to the glory of the Most High, being well assured that the sacred treasure would not be recovered until the foundations of the House of the Lord were laid. He therefore collected vast treasures, and following the plan that David, his father, had commissioned him to execute, the building of the Temple was commenced, in the fourth year of King Solomon's reign, upon the most healthful and beautiful plain in all Jerusalem. [illegible] the workmen discovered an ancient edifice, in which were also found many splendid things—such as vases of gold and silver, curiously chased urns, and columns of marble, porphyry, jasper, agate, and other precious stones—all of which were collected and carried to King Solomon, who, after mature deliberation, arrived at the conclusion that the ruins were those of an ancient temple erected before the deluge, and possibly to the service of some false god. Fearing, therefore, that the temple might be profaned thereby, he ordered the workmen to abandon the ruins, and proceeded to erect the temple in the midst of the sacred Mount Moriah. After the dedication of the Lord's House, Solomon directed certain masters or overseers of the work to search again amongst the ancient ruins; and the legend records the particulars of the discovery which those brethren effected, and for which they were specially rewarded by the King.

The honours conferred upon those fortunate Masters, excited however, the jealousy and envy of certain brethren, who complained to Solomon that they were not admitted to a participation of his confidence and affection, when the monarch replied that he could not advance them to higher dignities until the proper time had arrived, and that the other brethren had merited preferment by their zeal in working, and their constancy in the pursuit of a difficult and dangerous enterprise.

The excluded brethren were enraged at the refusal of their request, and determined to go themselves to the ancient ruins, where, by searching underground, they hoped to obtain the remnant of the treasures therein deposited.

They accordingly departed the next morning at break of day, and, having discovered the entrance to the cavity by raising the mystic ring, they descended with a ladder of ropes, and, aided by the light of torches, until the last man had penetrated into the deepest vault, when the nine arches fell in upon them, utterly destroying all trace of those haughty and ambitious masons. The King was soon apprised of this singular disaster, and ordered three brethren to proceed to the ruins and report to him the full particulars of the catastrophe. On their arrival at the place the three craftsmen were unable to find the nine arches, nor could they ascertain that one of the disobedient masters who had entered into the bowels of the earth, had escaped the general destruction. They examined the spot with great diligence, and observed a few pieces of marble scattered about. Of these they took charge, and returned to King Solomon, to whom they made a full report of the sad fate which had overtaken the presumptuous masters.

Solomon, having ordered the pieces of marble to be carefully put together, found inscribed upon them certain hieroglyphics which, when interpreted, clearly demonstrated that the pieces formed part of the marble column of Enoch, and that the nine arches led to the temple which that holy patriarch had erected to the honour and glory of the true and living God.

The King ordered the marble to be carefully preserved, and placed in the *sanctum sanctorum*, where it remained until the capture of Jerusalem by Nebuzaradan, when it was destroyed by the brethren themselves, lest it should be profaned by the hands of the idolaters.

It may be mentioned here that the explanations and illustrations of the traditions which assign the origin of Royal Arch Masonry to the time before the flood, are, however beautiful, quite irreconcileable with the legends related in our English "Holy Royal Chapters of Jerusalem."

The No. 81 is considered a sacred Masonic number, and refers to the different ages of the world in which the name of God was known to His servants under various appellations. The table given is as follows, the original words being omitted for obvious reasons, and the English significations substituted:—

3 All Puissant.
3 Divine Light.
3 Striking Light.
5 He is what He shall be.
5 God Himself alone.
5 God Eternal.
7 O Thou that art eternal.
7 Sustain us by Thy mighty power that we may always assist and love each other.
7 Brilliant God.
9 Mercy of God.
9 In God is my faith.
9 The Lord Almighty, I am that I am.

81 The Great Name.


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The ages of the world are thus enumerated:—

| | |
|---|---|
| 3 Methuselah. | Abraham. |
| Lamech. | Isaac. |
| Noah. | 9 Judah. |
| 5 Shem. | Hezron. |
| Arphaxad. | Ram. |
| Salah. | Aminadab. |
| Eber. | Nahshon. |
| 7 Peleg. | Salmon. |
| Reu. | Boaz. |
| Serug. | Obed. |
| Nahor. | Jesse. |
| Terah. | David. |

*(To be continued.)*

## EXCERPTS FROM A MASONIC SCRAP-BOOK.

BY WM. JAMES HUGHAN, P.M., No. 131, TRURO.

### No. 2—MASONS ON MASONRY.

"All the plans of Freemasonry are pacific. It co-operates with our blessed religion in regulating the tempers, restraining the passions, sweetening the dispositions, and harmonizing the discordant interests of man, breathes a spirit of universal love and benevolence; adds one thread more to the silken cord of evangelical charity, which binds man to man; and seeks to entwine the cardinal virtues and Christian graces in the web of the affections, and the drapery of the conduct.

"The Rev. T. M. HARRIS, (United States)."

"I have ever felt it my duty to support and encourage the principles and practices of Masonry, because it powerfully developes all the social and benevolent affections; because it mitigates without, and annihilates within, the virulence of political and theological controversy; because it affords the only neutral ground on which men of all ranks and classes can meet on perfect equality, and associate without degradation, or mortification, whether for the purpose of moral instruction or social enjoyment.

"The late Right Hon. the Earl of DURHAM, (P.D.G.M.)."

"The aid and moral purport of Masonry is to subdue our passions, not to do our own will, to make a daily progress in a laudible art, to promote morality, charity, good fellowship, good nature and humanity.

"The Rev. JAMES ANDERSON, D.D., (P.G.W)."

"Masonry is one of the most sublime and perfect institutions that ever was formed for the advancement of happiness and general good to mankind, creating in all its varieties, universal benevolence and brotherly love. It teaches us those useful, wise and instructive doctrines upon which alone true happiness is founded, and at the same time affords those easy paths by which to attain the rewards of virtue; it teaches us the duties which we owe to our neighbour,—never to injure him in any one situation, but to conduct ourselves with justice and impartiality; it bids us not to divulge the mystery to the public, and it orders us to be true to our trust, to be above all meanness and dissimulation, and in all our avocations to perform religiously that which we ought to do.

"H.R.H. the Duke of SUSSEX (P.G.M.)"

"Freemasons are a public benefit to the world, uniting in the strongest ties the people of all countries, their language is as general as that of the eyes, and in all parts of the globe it is understood, by communicative signs it has become peculiarly valuable, and Freemasons possess, what the learned have sought in vain, an invariable cypher for general communication, a sort of personal shorthand.

"*Freemason's Magazine*, p. 11, A.D. 1793."

"Masonry has no principle but what might still more ornament the purest mind, nor any appendage but what might give additional lustre to the brightest character.

"The Rev. JETHRO INWOOD, P. Prov. G.C."

ROMAN ROADS.—But of all roadmakers (though the Carthaginians are supposed to be the first people who had paved roads, and the Greeks the first to legislate for their repair) the Romans stand pre-eminent. No other people, of ancient or modern times, are fit for a moment to be compared to the hardy Roman soldiers in the construction of firm and spacious roads, which would have lasted until now, had they not been ruthlessly torn up, by savage numbskulls, in modern days, that they might steal the materials, and boast of living in a state of superior civilization. No matter what difficulties lay in the way, the Romans believed that their soldiers were all the better for being inured to labour, as it contributed alike to their health and morals; knowing that idleness and dissipation generally go hand in hand; and all obstacles were surmounted by patient perseverance.—*The History of the Stockton and Darlington Railway, by* BRO. GEO. MARKHAM TWEDDELL, F.R.S.N.A.

## Reviews.

*'Grand Chapter of Scotland's Reporter,"* March, 1869.

We are favoured by our esteemed Companion, W. J. Hughan, with a copy of this interesting publication, which contains the proceedings of the Grand Chapter of Scotland for the year ending March, 1869, *in extenso*, together with lists of the office-bearers, Chapters, and Mark Lodges. It appears from the G. Scribe's condensed report that during the year seven new Chapters have received charters, and one Mark Master Lodge a warrant. A Provincial Grand Superintendent has been appointed over the province of Aberdeen, and representatives have been interchanged with the sister Grand Chapters of South Carolina and Tennessee.

At the quarterly meeting held on the 16th September, 1868, the following important communication from Comp. Hughan, on the antiquity of the R.A. degree was read, and a vote of thanks was unanimously awarded to that distinguished Mason for the same:—

"In the interesting Introduction to the Laws of the Supreme Grand Chapter of Scotland, 1861, it is stated that 'The earliest printed notice of the Royal Arch is in an Address by Lawrence Dermott to the Gentlemen of the Fraternity, published about the middle of the last century.' In allusion to the differences between the ancient and modern Grand Lodges of England, he asks, Whether it is possible to initiate or introduce a modern Mason into a Royal Arch lodge (the very essence of Masonry) without making him go through ancient ceremonies? (page v.) The answer to which was 'No.'

"It was also stated that the Minute-Book belonging to the Stirling Ancient Lodge, of 1743, referring to the Royal Arch Degree, 'is the oldest written record now extant; and no other Chapter in Scotland has been able to show documentary evidence in its favour of an earlier date than 1765, although in these years the Chapters were already accounted old, and in full operation.' (Page xii.)

"It is my peculiar privilege to be able to afford evidence of the notice of Royal Arch Masonry in print twenty years earlier than the 'Introduction' allows of, through being in possession of two works, respectively dated A.D. 1756 and A.D. 1744. The edition of Ahiman Rezon, by Lawrence Dermott, containing 'The Address to the Gentlemen of the Fraternity,' was not published until A.D. 1764, being the second edition.

"The first edition of Ahiman Rezon (which we have) was issued A.D. 1756, and although it did not contain the Address in question, the editor (then Grand Secretary of the Ancients) inserted 'A Prayer repeated in the Royal Arch Lodge at Jerusalem,' (page 47), concluding as follows:—

"Because we have trusted in thy Holy, Great, Mighty, and Terrible name,
We will rejoice and be glad in thy salvation, and in thy mercies, O Lord, our God;
And the multitude of thy mercies, O Lord our God; and the multitude of thy mercies,
Shall not forsake us for ever. Selah:
And now make haste and bring upon us a blessing, and peace from the
Four corners of the earth; for thou art a God that workest salvation,
And has chosen us out of every people and language; and thou, our King,
Hast caused us to cleave to thy great name, in love to praise thee,
And to be united to thee, and to love thy name; blessed art thou,
O Lord God, who hast chosen thy people, Israel in love."

Brother Dermott 'having inserted this Prayer, and mentioned that part of Masonry commonly called the Royal Arch' (page 47), proceeds to eulogise it thus —'I firmly believe the Royal Arch to be the root, heart, and marrow of Freemasonry.'

"Brother Dermott then mentions that the candidate for Royal Arch Masonry must first have 'passed the Chair in regular form, according to the ancient custom of the Craft,' and to further enforce this law, he adds the opinion of the Worshipful Brother, Doctor Fifield D'Assigny, printed in the year 1744.

"Now, it is this work by D'Assigny that we have the pleasure of possessing, and which we beg to bring before the Supreme Grand Chapter of Scotland, as its evidence on the Royal Arch Degree is most important and unique.

"It has been thought by some never to have been in existence, as no authority but Dermott, from 1756 down to the last year, ever speaks of having seen it, but, like the late Brother the Rev. Dr. George Oliver, refer to the quotation by Dermott only.

"The learned Mason, Brother J. G. Findel, of Leipzig, when in England on a Masonic visit, says, 'I have sought in vain for the book in the British Museum.'

"Dr. George Kloss, in his accurate and valuable 'Bibliographie der Freimaurerei,' of 1844, is unable to do more than give the reference to Ahiman Rezon of A.D. 1756.

"We are, thanks be, able to set the matter at rest, by having the work itself in our Masonic Library, having purchased it in London during the latter part of 1867 from a second-hand bookseller, who had no idea of its worth, and was in ignorance of its character.

"It was bound up with another work, and hence its being overlooked by the bookseller. Brother Findel, editor of 'Die Banhütte,' has already acknowledged (in the pages of that Masonic Magazine) the importance of the discovery, and considers it to be the earliest printed work in the world that alludes to the Royal Arch Degree.

"The work is entitled, 'A Serious and Impartial Inquiry into the Cause of the Present Decay of Free Masonry in the Kingdom of Ireland' dedicated 'To the Most Noble and Puissant Prince Truth.' Dublin: Printed by Edward Bate. MDCCLIV. (8vo, pages 80.)

"The work is mainly taken up with 'instructive remarks, which may be found useful to revive the honour of that ancient Craft,' and the 'Old and New Regulations of the London Constitutions (*i.e.*, of A.D. 1723 and 1738), by the consent and approbation of the Grand Lodge of Ireland, dedicated to the Right Worshipful and Right Hon. the Lord Viscount Allen, Grand Master of this Kingdom,' are inserted. It will be seen that, owing to the fact of this work being issued in 1744, all doubts of the degree being known at that date are disposed of at once. Some have tried to prove that the Royal Arch was unknown before the eighth decade of the last century; but such attempts are weak indeed, and wholly absurd.

"Bro. Dr. John Pearson Bell, D.P.G.M. of N. and E. Yorkshire, has lately issued an admirable illustrative chart, depicting the purposes of Masonry from an early period, in which he dates the origin of the R.A. Degree in England at A.D. 1740.

"Dr. Robert Morris, Dr. Albert G. Mackay, and other well-known writers on the History of the Fraternity, concur as to this date; and Bro. William A. Laurie, Grand Secretary of Scotland, observes, 'That beyond a mere assertion, there is no evidence of any kind of its existence in this country (*i.e.*, Scotland) previous to 1743' ('History of Freemasonry and the Grand Lodge of Scotland.' Second edition. A.D. 1859.) Whether the Degree was derived from Scotland originally, or from England, it is impossible to say. Certainly it was unknown in Ireland before A.D. 1740, and was planted there by the English ancient Masons.

"Scotland possesses the earliest Records of Royal Arch Masonry in the world, and, so far as we know, is entitled to be considered as the chief authority in *ancient minutes* relating to Masonry, whether as to their operative or speculative character.

"The probability is, that the Degree originated with the noted Chevalier Ramsay, of Ayr, and the 'Ancients.' But to return to D'Assigny's work. There are only two references to the Royal Arch, both of which we give in their entirety. The first is at page 16; in a note the author says:—

"'I am informed in that city is held an assembly of Master Masons, under the title of Royal Arch Masons, who, as their qualifications and excellencies are superior to others, they receive a larger pay than working Masons.'

"We have personally visited the City of York, and have carefully perused the whole of the Records of the ancient Grand Lodge formerly held there, but now extinct; but there is no evidence therein of any such arrangement as Dr. D'Assigny refers to, neither do the 'Fabric Rolls of York Minster' confirm it. The minutes of the Grand Lodge of York contain no reference to the Royal Arch whatever, until after A.D. 1765.

"The second reference to the Royal Arch is appended at page 32, and is *the* one quoted generally by Masonic writers, where it is printed in italics; the other part, and the former quotation, have never been inserted in any other known Masonic work of any date whatever.—

"'As the landmarks of the constitution of Freemasonry are universally the same throughout all kingdoms, and are so well fixed that they will not admit of removal how comes it to pass that some have been led away with ridiculous innovations—an example of which I shall prove by a certain propagator of a false system some few years ago in this city, who imposed upon several very worthy men, under a pretence of being Master of the Royal Arch, which he asserted he had brought with him from the City of York; and that the beauties of the Craft did principally consist in the knowledge of this valuable piece of Masonry. However, he carried on this scheme for several months, and many of the learned and wise were his followers, till at length his fallacious art was discovered by a Brother of probity and wisdom, who had some small space before attained that excellent part of Masonry in London, and plainly proved that his doctrine was false, whereupon the Brethren justly despised him, and ordered him to be expelled from all benefits of the Craft; and although some of the fraternity have expressed an uneasi-

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ness at this matter being kept a secret from them (since they had already passed through the usual degrees of probation), I cannot help being of opinion that they have no right to any such benefit until they make a proper application, and are received with due formality; and as it is an organised body of men who passed the chair, and given undeniable proofs of their skill in architecture, it cannot be treated with too much reverence, and more especially since the character of the present members of that particular Lodge are untainted, and and their behaviour judicious and unexceptionable; so that there cannot be the least hinge to hang a doubt on, but that they are most excellent Masons.'

"This concludes, at present, our researches as to the history of the Royal Arch Degree; and the importance of the subject is the only excuse we have to offer for the length of the communication.

"WILLIAM JAMES HUGHAN.

"Truro, Cornwall, July 18th, 1868."

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"*My own Philology*," by A. TUDER. London: Trübner & Co., 60, Paternoster-row.

The object of this clever writer may be briefly gathered from the preface to his book, in which he states that "we look on the whole world as a book, the leaves of which may be torn and scattered hither and thither, but being still in existence, can be collected, joined together, and read; and perchance from that book we may yet learn to know ourselves and all things even as we are known." Upon this basis he has gathered together the various significations given to the same or similar words by different nations.

The following will be interesting to our chivalric brethren:—

"'True' knights still exist in merry England, faithfully wearing the secret sign of Adam, though yet unknowing why, the Maltese cross, the 'White Cross,' so often questioned, of earlier date than modern Christianity, therefore unconnected with that! Shall we let the cross tell its own tale, for thereby hangs the tale of the goose. We have seen that in the Egyptian the word kee means goose, the pronunciation of the Greek letter χ, hieroglyph for Adam, the white swan, white goose, white χ, white cross; bearing Eve Anas's name, Melitta, or Malta, worn on the 'vest' told that the wearer was a good and true knight, or kén-ite, kén being the Greek word for goose and implicit obedience being a 'military duty,' when departing on an expedition, the leader gave no further order than 'Take up your cross and follow me,' and the knight, fastening the swan-white cross upon his breast, went forth silently with his chief 'to fight the good fight of faith.' But was the cross silent? Oh no! every time the knight cast his eyes upon it, it spoke out boldly and plainly, and the twenty-fourth letter of our own plain English alphabet can tell what it said, it said, an X, 'annex.' And on went the wanderer Adam, followed by the created angelic host, turning the kén sword 'every way,' till he had gained dominion over the fish of the sea, and over the fowls of the air, and over every creeping thing, these being symbols of different nations, till he became King of kings and Lord of lords, the only ruler of princes."

Our author deduces as the result of his observations that—

"All nature bears the name of Adam, the ocean, Sinus and Oceanus. The billow that kisses the rocky shore bears the name of Unda, or the Egg, the child of earth and ocean, of water, and of the spirit. Un, one; Da, Father or God.

"All nature bears the name of Adam; if we call to our aid that unerring science, geology, deep in the rock of ages, hidden from all mortal eyes, we shall find the name of Adam; let us cleave the stony rock then, and lay open the secrets of eternity. We shall fix on the metamorphic system for our illustration, the 'clay'-slate group of 'aqueous' character, fine grained, argillaceous rock — glistening aspect — containing chiastolite, a mineral occurring in long slender prisms, which cross and lie over each other in the mass of slate like the Greek letter χ —the name and symbol of Adam 'hidden' in the rock of ages."

There is much in this little work that will be found interesting to Masons, especially to those who believe that "Speculative Freemasonry comprehends the knowledge of the hidden order of the universe, and the secret things both of heaven and earth."

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"*The Masonic Monthly*," April, 1869. Boston, Massachusetts, U.S.A.

This esteemed magazine is replete with articles of interest to the Masonic fraternity. Bro. Rob. Morris contributes to its pages "Pastoral Scenes in the Holy Land," as the result of that accomplished Mason's recent pilgrimage to the Orient. The position of negro brethren in the United States is fairly discussed on the principle of *audi alteram partem*. We may also note that the editor alludes to the opinion we expressed in the first number of THE FREEMASON, that the "Masonic Monthly" was "one of the best magazines published in America," and we feel great pleasure in reiterating that it is a very valuable organ of the Craft in that country.

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"*Proceedings of the Grand Lodge of Canada.*"

We have been favoured by the Rev. Brother Bartlett, Grand Orator of Canada, with a copy of this interesting volume, and intend to cull from its pages statistical information of a very valuable nature in reference to the progress of the Royal Art in the new Dominion.

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## INTERESTING MASONIC NARRATIVE,

By a Member of the Royal College of Surgeons, Edinburgh, and a Master Mason, of Tynan Lodge, No. 601, Armagh, &c.

In the year 1815, when I was studying medicine in the University of Edinburgh, I was invited by a gentleman of that city to spend an evening at a Masonic meeting, of which he was the Master. He added, "that he expected we would have the pleasure of Mr. O'C.'s company," an Irish gentleman, to whom he appeared to be particularly attached.

Mr. O'C——— arrived, and was received by the brethren with every manifestation of joy. The night was spent with all the happiness, festivity, and fraternal affection which so peculiarly characterize our ancient, honourable, and loyal body. No party feelings or petty animosities were there, but mutual and reciprocal love beaming on every countenance, and ennobling every sentiment and expression.

Mr. O'C———, an amiable minded, facetious man, about forty-nine years of age, was justly beloved and admired; he paid peculiar and marked attention to me, and before we parted, requested and received my promise, to dine the next day with him, at his lodgings, Princes-street. I went accordingly, and passed with him one of the happiest evenings of my life. He was quite an enthusiast in his love for Masonry; and in an ecstacy of delight, related to me the following history of his life:—

"I was born in the south of Ireland, and was from my earliest remembrance fond of Masonry, and consequently was initiated, at the prescribed age, into the sublime mysteries of the most exalted Orders of the Craft. I then prepared to emigrate to America, and received from my lodge documents and certificates necessary for my departure. About this time the Irish rebellion was spreading its baneful poison over the island, and I with thousands of my countrymen, was swept into the votex of phrenzied enthusiasm which then prevailed, and stimulated to madness its unfortunate and deluded votaries. I was a few nights with a senseless multitude, who, like myself, knew nothing whatever of the cause, end, meaning, or nature of such meeting. Some papers were read, which I am certain the few who heard them did not understand. All was confusion, without order or regularity.

"Not many weeks elapsed, when, in the dead of the night, my father's house was surrounded by a troop of dragoons. I was made a prisoner, and conducted to the gaol of ———. In eight days I was tried. It was sufficient I was a United-Man, and had attended their meetings. This was proved; and hence it was inferred I had been aiding and abetting some burnings and outrages that had been recently committed in the neighbourhood. I did not deny I was present at their meetings, but of the latter charges was innocent. I was sentenced to death, and ordered for execution in three days. On my return from the court-house to the prison, I begged to speak a word to the captain of the guard who conducted me; I saw something in him I liked, I told him I was a Freemason; I showed him my papers, and stated to him the whole truth in a few sentences.

"He was touched with my misfortune, but remained silent. However, at our parting he cordially grasped my hand, and whispered in my ear, 'Brother, keep up your spirits; I have some interest and influence; I will do my best. I will visit you to-morrow.'

"Morning came, the day passed, and night coming on, but no appearance of him whom I now considered my only friend, my heart began to sink within me; however, at a late hour he arrived, having posted upwards of fifty miles from the time of our parting; but the settled calm of joy was on his countenance, as he announced to me the happy news that my sentence was commuted to seven years' transportation. He ordered me to make ready, as the guards were then preparing, and in a few hours I would be on my way to Dublin. We parted *like brothers* indeed; my heart was bursting with gratitude.

"I was a week sailing on my passage to New South Wales before I came to a serious reflection of my situation, or was awake to the sad reality of my state; the last few weeks appeared to me like a disturbed dream.

"On my arrival at Port Jackson I was allotted to a rich landed proprietor. After I had remained upwards of five years with him in his home-farm, he sent me, with eleven others, about twenty leagues into the country, with horses laden with the necessary implements, to mark out and ditch, where practicable, a large tract of land which he had purchased. We erected a hut, formed beds, and proceeded well, stretching far and wide, according to the map given us for our guide. We had crossed a river, and were cutting the boundary moorings over the most beautiful sloping hills I ever beheld, when a number of the Aboriginal inhabitants came forward, and used very threatening gestures towards us. They walked back to the river, and beckoned us to come also. They put down stakes of wood on the banks, and by their threats we understood plainly that they would attack us if we attempted to cut, or dig, or even go over the river. One of the servants, a free man, and our superintendant there, rode off to his master to know what should be done, and the next day returned with orders to proceed over the river to the very extent of the maps and plans. The next day, while we were engaged in marking forward, a whole host of them attacked us with clubs and stones, and would have murdered us, only one of our men snatched a fowling-piece and shot the ringleader dead on the spot. We retired to our little hut, which was so far removed from the river on our own side, that we thought ourselves secure; but in the dead of night we were alarmed by the hut being on fire, and one of our men running out, was killed by a blow; a second and a third rushing from the flames met the same fate. I stood in the door like a statue, my mind for a minute gliding over the past, present, and future; and petrified with horror, in an agony of despair, while the flames were raging on every side, and the roof falling in masses of burning ruins, I accidentally, as if by instinct, *made the last solemn appeal, the dernier resort of a Freemason*, when a tall figure sprang forward, and clasping me in his arms, pulled me from the spot where I stood, and which was that moment falling down and would have destroyed me, exclaiming in good English, 'Fear nothing, Brother, you are safe,' and he cried out to save all the lives they could. Five only of us were living. The next morning, after erecting a hut for the four, they took me with them.

"I rode on a quiet horse for many a long mile, through the most lovely and fertile country that the sun in his course ever shone on. I could relate to you, my dear friend, many entertaining and interesting stories of the funeral of the chief who was shot by one of our party, of their manner of living; and as I stayed a whole year with them, I was present at their marriages, and many other amusing ceremonies. In the course of our private conversations, my deliverer and Brother told me he was a native of Scotland, that he had been mate of a merchant ship, which was wrecked about a year before that; he and two of the crew were cast on the shore about fifty leagues from where we were; that the others had died; and by his behaviour towards the Aborigines, and by teaching them many useful arts, he had gained their confidence, and even affection.

"However, as my time was now almost expired, my friend, my dear friend, who is still living, advised me to go and claim my freedom, and a free passage home to the mother country, and also to have him released, if possible.

"I went to Port Jackson, and claimed my freedom; and at the same time mentioned that a native of Scotland, who had been shipwrecked, was a prisoner where I had been detained so long, and if I had a guard I would release him. This was granted; but I thought better to go alone. He and I concerted measures, and set off at night, and arrived at the city before the fleet had sailed. The governor kindly ordered him a passage; and in a few weeks we were landed safely in Liverpool.

"I came to the home of my fathers, my friend accompanying me. The scenes of my youth presented themselves to my mind; every hill and valley appeared in idea loaded with charms;—but, when I arrived, alas! how altered; my father and mother dead—my brothers and sisters either dead, or gone to other countries. Scarcely a friend there; it was an afflicting scene; it was to me a wilderness! My friend perceived my distress, and hurried me away. We then visited his country, in the town where I now have my establishment. My friend was well connected. We became acquainted with a relation of his, a merchant, who had two daughters, and in a short time they became our wives; and thanks be to the great Disposer of all things, we enjoy, I may say, every comfort and happiness which this world can give. My friend and I often, when we talk over the past together, regret that Masonry is not more general over the earth, as it would be a bond of affection and love to mankind. It brings to my recollection a stanza from the pen, and from the heart, of that Bard who was to 'Masonry and Scotia dear,'

> 'If in the vale of *savage* life,
> The victim sad of fortune's strife,
> I through the tender gushing tear
> Should recognize a Master dear;
> If friendless low, we meet together,
> Then, Sir, your hand, my Friend and Brother.'"

E. L.

—*Freemason's Quarterly Review.*

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# Reports of Masonic Meetings.

## THE CRAFT.

### METROPOLITAN.

*Lodge of Joppa, No.* 188.—The brethren of this lodge met on Monday last at the Albion Tavern, Aldersgate-street. The W.M., Bro. C. Ralph, having taken the chair, Mr. T. Payne was balloted for and duly initiated. Bro. Henri Hartog having answered the usual questions in a satisfactory manner retired, and on his re-admission was passed to the degree of a Fellow Craft. The lodge was then closed until October next. The brethren then adjourned to the large banquetting room, where a very sumptuous banquet was served. Bro. Jennings, the excellent manager to the London Tavern and Albion Company, Limited, assisted by Bro. Keeping, were assiduous in their attendance on the visitors and brethren. After the toasts of "The Queen;" "The Right Hon. the Earl of Zetland, M.W.G.M. of the Grand Lodge of England;" and "The Right Hon. the Earl de Grey and Ripon;" and other toasts, were given, the W.M., with his usual eloquence, proposed "The Health of the Visitors," who were Bros. Littaur, P.M., 205; Harfeld, P.M., 185; Garner, 144; Wolfe, 185; Cordwell, W.M., 3; and F. Binckes, P.M., 60, Secretary to the Royal Masonic Institution for Boys. Bro. Binckes, in responding for the visitors, thanked the lodge for the hospitality shown himself and the visiting brethren present, and was very pleased with the reception they had met with. He stated that he could not forget how charitable the Masonic fraternity were on the occasion of the last festival in aid of the Boys' School—how nobly the brethren had subscribed; and hoped the large sum of £9,000, that they were still in debt, would be speedily liquidated; and he would like to see influential lodges, like the Lodge of Joppa, contributing their share for the liquidation of that debt. The brethren had a great musical treat provided by the W.M., under the able arrangement of the organist of the lodge, Bro. P. E. Van Noorden, who composed two new songs, sung by Mad. Monserrat and Miss Nuir, that were loudly applauded; as also were Miss Barley and Master F. Solomon (grandson of one of the members of the lodge), who has a very pretty voice. The brethren then separated.

### PROVINCIAL.

CHESTERFIELD.—*Scarsdale Lodge, No.* 681.—The regular meeting of this lodge was held in the Masonic Hall, Chesterfield, on Thursday se'nnight, and was attended by an average number of the brethren. The W.M., Bro. S. Foulds, appointed Bro. R. P. Jeffreys I.G., in the place of Bro. Stevens, who resigned that office on leaving the town. The death of Bro. Sheldon (the oldest Freemason in Derbyshire) had rendered vacant the office of Tyler to the lodge, and the subject was now brought forward for discussion. There not being a Freemason in the town willing to undertake the duties of the office, it became necessary to appoint a serving brother, and on the proposition of Bro. Shipton, seconded by Bro. Osborne, Mr. H. Smith, clerk, was unanimously selected, and the secretary was requested to apply to P.G.L. for the necessary authority to initiate him for that purpose. During refreshments after lodge hours a very interesting ceremony was performed by the W.M. in the presentation of a Treasurer's jewel to Bro. J. H. Ramsden, in recognition of his long and valuable services in that capacity. The W.M. referred to those services in appropriate and eulogistic language, thanking Bro. Ramsden in the name of the lodge, and hoping that he might live long to fill the office he graced so well. He begged his acceptance of the jewel, not as a reward for those services, but as a testimony of their appreciation by his brethren in Masonry. The jewel was accompanied by a purse of twenty sovereigns, not solely the subscriptions of brother Masons, but of other friends who wished to pay a compliment to Bro. Ramsden on his retirement from public life. The remarks of the W.M. were supplemented by Bros. Osborne and Shipton. Brother Ramsden responded, assuring the brethren that so long as life and memory lasted he should value the gift as the spontaneous and unanimous feeling of the brethren towards him, and should always look upon it with unbounded feelings of gratification, for while he was conscious of having performed the duties required of him to the best of his ability, it would also assure him that in that respect he had not been altogether unsuccessful.

KENT.—*Cornwallis Lodge, No.* 1107.—This lodge met on Wednesday, the 2nd instant, at the Belvedere Tavern, Belvedere, Kent, Bro. T. Wescombe, W.M., in the chair. The lodge was opened in due form with solemn prayer; the minutes of the preceding meeting were read and confirmed; and after the usual formula Bros. Hind, Smith, and Harrison were duly raised to the sublime degree of M.M. This being the night for electing the W.M., Treasurer, and Tyler for the ensuing year, a ballot was taken resulting in the unanimous election of Bro. Sutton, as W.M. For the office of Treasurer the ballot proved equally in favour of Bros. Wyatt and Harvey, upon which the W.M. selected Bro. Wyatt for the honour. Bro. Blofield being a candidate for the Tylership, it was put to the lodge and carried in his favour. Bro. J. A. Cameron was elected a joining member; and all Masonic business being ended the lodge was closed in due form, the brethren partook of refreshment, and parted in harmony.

MANCHESTER.—*De Grey and Ripon Lodge, No.* 1161.—The anniversary festival and installation of the Worshipful Master of this lodge was held last Wednesday, about seventy brethren assembled at the lodge to do honour to the new W.M., Bro. Wm. Geo. Turner, who had been unanimously elected to fill the chair for the ensuing year. Amongst whom were several brethren of eminent brethren of eminent rank in the province, Bros. Dr. Lees, P.P.G.S.W.; J. L. Figgins, P.P.G.C.; Goldthorpe, P.G.O.; Croxton, P.G.J.D.; Baldwin P.G.S.B., Cheshire, &c. At the three o'clock, Bro. Wm. Wayne commenced to instal his successor, in the performance of which ceremony we fully believe he has never been surpassed by any brother in the district. The quiet dignity with which every charge was delivered betokened careful study, producing a self-confidence that excited the admiration of all present, at five o'clock the brethren adjourned to the Ardwick Town Hall, where covers were laid for eighty. After the cloth was drawn, the usual loyal and Masonic toasts were given, Bro. Wayne gave the toast of the "Worshipful Master," expressing the highest compliments on his general character, and the unbounded confidence he felt that the choice the brethren had made was not only fairly earned, but would be productive of continued success to the lodge, Bro. W. G. Turner responded in an excellent speech, at the close of which he gave "The health of the Immediate P.M., Bro Wayne," whose knowledge and deep studies of Masonry had culminated in the performance of a ceremony that day it would be impossible for any to excel. The satisfaction of the brethren at the very excellent way in which Bro. Wayne had discharged his duties of Worshipful Master, was expressed through him by their wish that he should on this occasion place upon his breast a gold Past Master's jewel, accompanied as it was with their prayers that he may be spared many years to wear it on his heart, to mark in a humble way how he lived in their's. Bro. Wayne who was deeply affected expressed his thankfulness to the brethren for their many kindnesses to him, and more especially for this last beautiful present. Bro. Bidder gave the "Visiting Brethren," recalling to mind the many virtues and exalted rank of those present as visitors on this occasion, in his usual vivacious and spirited manner, which was responded to by several of the provincial officers present wishing that continued prosperity to the "De Grey and Ripon," which had so eminently distinguished it, outstripping in numbers every lodge in the province for the time it had been established. Several other toasts followed, interspersed with glees and songs which were ably rendered by a glee party of brethren from Blackburn, Bro. R. Seed, P.M., presided at the pianoforte, in his usual brilliant manner.

### IRELAND.

BELFAST.—*Lodge of Harmony, No.* 3.—Regular communication of this lodge was held on Thursday evening, 3rd inst., in the Masonic Rooms, Donegall-place, Bro. W. Martin, P.M., occupying the chair. The lodge was opened on the E.A. degree, and afterwards raised to the M.M. Bro. C. T. Watt, who had with great credit proved himself proficient in his former degrees, received in a most solemn and impressive manner the M.M. degree from Bros. Hill, P.M., 3, and Bro. Kelly, P.M. 109. The working of the M.M. degree, and rendering of the ritual by the two Bros. before mentioned could not be surpassed. This very old lodge is noted by all other lodges as being the first in Belfast at giving degrees, and as a rule is largely visited by members of all lodges for instruction. The lodge was afterwards closed in usual form, after the benediction hymn being sung. The members afterwards sat down to a well-covered refreshment board. The usual Masonic and loyal toasts having been honoured, and a few songs, &c., given, all separated after enjoying a pleasant evening.

*Temple Lodge, No.* 51, had its regular lodge meeting in the Masonic Rooms, Donegall-place, on Wednesday evening, 2nd inst, Bro Jno. W. Whiteside, presiding. The lodge was opened on the E.A. degree, after which the installation of officers was proceeded with. After the transaction of the usual business, the lodge having been closed, the brethren adjourned to the refreshment board, and after spending a pleasant hour separated in peace, love, and harmony.

*Alfred's Masonic Lodge, No.* 59.—The regular communication of this lodge was held on Tuesday evening, 1st inst., in the Masonic Rooms, Donegall-place. In the absence of the W.M., Bro. Clarke, the chair was occupied by P.M. Bro. C. Todd. The lodge was opened on the E.A. degree, and after the transaction of the usual lodge business, hearing report read by the auditors for the past six months, the installation of officers for the ensuing six months was proceeded with; after which Mr. John Thompson, who had been regularly proposed, &c., and being present received the degree of E.A., upon which the lodge was working. The lodge was then closed in due form. The brethren afterward adjourned to the refreshment board, where a delightful evening was passed.

*Hiram's Lodge, No.* 97.—The regular monthly meeting was held in the Masonic Rooms, Donegall-place. In the absence of the W.M., Bro. McKenna, the chair was occupied by P.M. Bro. Getston, of Lodge No. 22. The lodge was opened on the E.A. degree, and afterwards passed to the F.C. Mr. Wm. Elliott Roberts received the F.C. from P.M. Bro. Freeman. The brethren agreed to dine in the lodge rooms on St. John's Day, 24th inst. The installation was afterwards proceeded with, and lodge closed in ancient custom. A very social and pleasant hour was spent at the refreshment board after the business was over.

*Friendly Brother's Lodge, No.* 609.—The members of this lodge met in their lodge rooms, (Bro. Weis's), Davis-street, on Monday evening, 31st May, being the regular night of meeting, and no very important business before the lodge, the election of officers for the ensuing six months was proceeded with. The following brethren were elected to fill the different chairs, &c.:—Bros. Jas. Alborn, W.M.; Jas. Keown, S.W.; Adam Fetherstonhaugh, J.W.; James Wood, Sec.; G. W. Banks, Treas.; Parker, I.G.; Bunting, S.D.; Parke, J.D. The lodge was closed in ancient form, and the brethren retired to the refreshment board, when the usual loyal and Masonic toasts having been proposed and responded to, the brethren separated at an early hour.

## THE ROYAL ARCH.

### METROPOLITAN.

*Belgrave Chapter, No.* 749.—A convocation of this Chapter was held at Anderton's Hotel, Fleet-street, on Friday, June 4th. Present:—Comp. H. Garrod, M.E.Z., in the chair; Comps. J. G. Bond, H.; H. Johnson, *J.*; W. Bourne, *S.E.*; G. Pymm, *S.N.*; G. W. Porter, *P.S.*; H. Finch, *A.S.*; H. Crabtree, *A.S.*; and the following Companions, Comps. W. Ough, G.P., P.Z.; W. Watson, P.G.S.; J. Coates, E. Harper, S. Homewood, R. W. Hunt, J. James, H. Jennings, W. Johnson, G. Knight, E. W. Mackney, W. E. Mackrill, T. Potter, J. Stewart, C. Tuckett, R. N. Welchman, J. Zachnsdorf and the following were present:—Comps. T. W. J. Goldsbrough, P.Z.; J. Nunn, G.D.C.; J. Smith, P.G.D.C.; E. Blackburn, and E. Randall. The Chapter having been opened in due form, an amendment to the Bye-laws was proposed by Comp. H. Johnson, J., to alter the days of meeting to the last Friday in February, June, and October; which was carried unanimously. The election of principals having been made at the last convocation, the installation was proceeded with; and Comp. J. G. Bond was duly installed *M.E.Z.*, by Comp. W. Watson, *P.G.S.*, assisted by Comp. Ough, *P.Z.*, and Comp. Goldsbro, *P.Z.* Comp. H. Johnson was installed *H.*; and Comp W. Bourne *J.* Comp. H. Garrod, *P.Z.* was appointed *S.E.* Comp. G. Pymm, S.N.; G. W. Porter, P.S.; H. Finch, *A.S.*, and H. Crabtree, *A.S.*, were re-appointed. There being no other business, the Chapter was closed in solemn form; and the Companions adjourned to refreshment, when an excellent banquet was provided. Comp. J. G. Bond, M.E.Z., in the chair. The usual toasts having been responded to, the M.E.Z. took the opportunity of presenting Comp. Garrod with a P.Z. jewel, complimenting him in a short speech, upon the able manner in which he had performed the duties of M.E.Z. during the past year. Comp. Goldsbro, (P.Z., 185), returned thanks for the visitors; and it need hardly be said that, with Comp. E. W. Mackney present, some excellent songs were sung, Comp. J. G. Bond, M.E.Z., G. Pymm, S.N., and others lending their aid towards the harmony of the evening.

*Rose of Denmark Chapter, No.* 975.—A quarterly convocation of this Chapter was held at the Star and Garter Hotel, Kew Bridge, on Saturday, the 5th inst. The M.E.Z., Comp. A. A. Pendlebury, presided, and was supported by Comps. W. F. Smith, H; G. Powell, J; R. W. Little, P.Z.E.; H. G. Buss, P.Z., Treas.; J. Brett, W. H. Hubbard and J. Terry, P.Z.'s.; W. Dodd and R. Gurney, Sojourners; Quilty, C.S.; and many other Comps. For the first time in the history of the chapter, there were no candidates, the five brethren on the agenda paper being unable to attend. The Comps. therefore enjoyed a stroll through Kew Gardens and surrounding beautiful neighbourhood, and returned to dinner at the hotel, where Comp. Banks, as usual, gave the utmost satisfaction, by his admirable cuisine and wines.

*Victoria Chapter, No.* 1056.—A meeting of this Chapter was held at the George Hotel, Aldermanbury, on Monday, the 7th inst., and was moderately

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attended. Comp. G. H. Oliver, was elected M E.Z.; E. Clark, H.; W. Long, J.; A. A. Pendlebury, P.Z., E.; J. Brett, P.Z., Treas.; E. Gottheil, N.; J. Forsyth, P.S. A P.Z.'s jewel was unanimously awarded to Comp. Hosgood, the retiring M.E.Z. We regret to observe that Comp. Pendlebury, the esteemed Scribe, was unable to attend through illness.

## *ORDERS OF CHIVALRY.*

### RED CROSS OF ROME & CONSTANTINE.

FOREIGN.

NEW BRUNSWICK.—*The McLeod-Moore Conclave, No.* 13, of the Imperial, Ecclesiastical and Military Order of the Red Cross of Rome and Constantine, the Invincible Order of K.H.S., and the Holy Order of St. John, under warrant of authority from Lord Kenlis, Grand Sovereign of the Order in England, assembled at their rooms in Ritchie's Building yesterday, when the Conclave was in due and ancient form constituted and dedicated. The following Sir Knights were duly installed and invested, viz:—Robert Marshall, Sovereign; Thos. A. D. Forster, Viceroy; R. W. Crookshank, Sen. General; Joseph C. Hatheway, Jun. General; Wm. Donald, D.D., High Priest; C. Upham Hanford, Recorder; D. R. Munro, Treasurer; Edward Willis, Prefect; Robert Shires, Standard Bearer; S. F. Matthews, Herald; Wm. Runciman, Sentinel. This Order, under the directory of Lord Kenlis and the other distinguished members who compose the Grand Senate, is making rapid progress in Great Britain. We are pleased to learn that our friend Sir Knt. Robert Marshall has been honoured by Lord Kenlis with the appointment of Inspector General for the Province of New Brunswick, and we understand that Col. W. B. McLeod Moore, has been appointed Chief Inspector General for the Dominion of Canada, with power to appoint Inspectors General for the other Provinces in the Dominion.—*Telegraph*, St. John, May 22.

### KNIGHTS TEMPLAR.

FOREIGN.

ST. JOHN, NEW BRUNSWICK.—We understand that the members of "The Union De Molay Encampment and Priory, under the Registry of the Religious and Military Order of Masonic Knights Templar in England and Wales and the Colonial Dependencies of the British Crown," held a very interesting assembly in their Armory, yesterday afternoon. It will be a matter of special gratification to the members of the Chivalric Order, to learn that the equipment of this Encampment and Priory (supplied by Knight Companion George Kenning, Little Britain, London) is now not second to that of any other Encampment within the whole Dominion of Canada; and the energy and zeal of its members warrant us in anticipating a bright and prosperous future for the new Conclave. In connection with this we might observe that it would be a source of congratulation to the general body of the fraternity in the City, in fact the Province, were the members to unite and build themselves a structure suitable to their wants, as is done in other places; for it is a matter of remark that the rooms now occupied by the Craft are too small and but ill adapted to the wants of this growing Order. Would it not be well for the Grand Lodge to move in the matter?—*Morning Telegraph*, St. John, N.B., May 22.

GRAND LODGE OF IRELAND.—We regret to have to announce that, through increasing delicacy of health, the present estimable Deputy Grand Master, Sir Edward Richard Borough, Bart., D.L.J.P., has placed his resignation of that honourable office in the hands of the M.W. the Grand Master. We believe that His Grace the Duke of Leinster will appoint Bro. Robert William Shekleton, barrister-at-law, P.M., 141, Dublin, as his successor; and that, also, the appointment will give general satisfaction throughout the Order. Bro. Shekleton has proved how well fitted he is for the position, by the admirable manner in which he has discharged the duties of Captain-General of the Grand Conclave of High Knights Templar, as well as the onerous post of secretary to one of the largest and most influential Craft lodges in Dublin.

MARK MASONRY. — The St. Andrew's Lodge of Mark Master Masons being the first of the kind held in Southampton under the Mark Grand Lodge of England, was constituted on Friday, the 28th ult. The Very Worshipful Grand Secretary, Bro. Fred. Binckes, presided, and Bro. J. Rankin Stebbing, Grand Treasurer, was installed W. Master; Bro. Fred. Perkins (the Worshipful the Mayor), Senior Warden; and Captain Abraham, Junior Warden and Treasurer. About sixteen brethren were advanced to this interesting degree, and the several offices filled by brethren who are likely to take a strong interest in Mark Masonry. We understand it is twenty-five years since a similar lodge was held in this town, which was then presided over by Bro. Geo Stebbing, of Portsmouth, the present Master's father.

## MASONIC FEMALE ORPHAN SCHOOL, DUBLIN.

The monthly meeting of the governors of this admirable institution was held last week, in their board-room, at the Orphanage, Burlington-road, for the election of four pupils. A large number of the brethren assembled to breakfast, after which they met in the board room to proceed with the transaction of business. There were eight candidates—all of a deserving character—for the four vacancies. After a scrutiny of the voting papers, the following girls were declared elected:—

1. 850 Votes—Knight, Margaret; born at Dublin, 1858; daughter of Henry Knight, Law and General Agent, who joined Lodge 500, Dublin, in May, 1858; and was one of the founders of Lodge 120, in 1861, of which lodge he was Past Master and Secretary; he was also a member of R.A.C., 120, and the Palestine Encampment of H.K.T. He died 1868, of heart disease, leaving a wife and eight children wholly unprovided for.

2. 689 Votes—M'Nally, Kate; born at Belfast, 1858; daughter of James M'Nally, stationer. Bro. M'Nally joined Lodge 59, Belfast, 1854, and subsequently No. 22, Belfast, of which he continued a subscribing member up to the time of his death, which took place in 1864, leaving a widow and four daughters, without any provision except a few pounds realised by the sale of his effects.

3. 684 Votes—Williams, Elizabeth, daughter of John Williams, of Tralee, County Kerry, and Hamilton, Upper Canada.

4. 662 Votes—Burdge, Charlotte, daughter of John Burdge, master mariner, of Galway.

The voting on the whole list was as follows:—

662, Burdge, Charlotte; 229, Copeland, Anna; 197, Goff, Emily; 850, Knight, Margaret; 689, M'Nally, Kate; 320, Maxwell, Margaret; 642, Orr, Mary; 684, Williams, Elizabeth.

The unsuccessful candidates were equally deserving, and it is to be regretted that they could not be admitted. It is to be hoped that increased exertions on the part of the governors, and aid from the brethren of Ireland, will largely increase the utility of this most valuable institution.

The election for admission into the Masonic Orphan Boys' School will be held in September next.

## METROPOLITAN MASONIC MEETINGS

*For the Week ending June* 19, 1869.

### Monday, June 14.

Lodge No. 29, "St. Alban's," Albion Tavern, Aldersgate-street
" 879, "Peckham," Edinbro' Castle, Peckham Rye.

### Tuesday, June 15.

Board of General Purposes, Freemasons' Hall, at 3.
Lodge No. 435, "Salisbury," 71, Dean-street, Soho.
R.A. Chap. 11, "Enoch," Freemasons' Hall.
" 167, "St. John's," Radley's Hotel, Bridge-street, Blackfriars.
" 186, "Industry," Freemasons' Hall.
Metropolitan Chapter of Instruction, George Hotel, Aldermanbury at 7; Comp. Brett, Preceptor.
Domatic Lodge of Instruction, Palmerston Tavern, Grosvenor-park, Camberwell, at 7.30.

### Wednesday, June 16.

Lodge No. 174, "Sincerity," Cheshire Cheese Tav., Crutched Friars.
" 1150, "Buckingham and Chandos," Freemasons' Hall.
" 1159, "Marquis of Dalhousie," Freemasons' Hall.
R.A. Chap. 10, "Westminster and Keystone," Freemasons' Hall.

### Thursday, June 17.

House Committee, Girls' School, at 4.
Lodge No. 917, "Cosmopolitan," City Terminus Hotel, Cannon-street.
K.T. Encampment, "Observance," 14, Bedford-row.

### Friday, June 18.

House Committee, Boys' School.
Lodge No. 6, "Friendship," Willis's Rooms, King-street, St. James's.
" 813, "New Concord," Rosemary Branch Tav., Hoxton.
" 1118, "University," Freemasons' Hall.
R.A. Chap. 92, "Moriah," London Tavern, Bishopsgate-st.
" 176, "Caveac," Radley's Hotel, Blackfriars.
K.T. Encampment, "St. George's," 14, Bedford-row.
Rose Croix Chap., "Invicta," De Grey's Tavern, William-st., Woolwich.
Emulation Lodge of Improvement for M.M.'s, Freemasons Hall, at 7.
Metropolitan Lodge of Instruction, George Hotel, Aldermanbury, at 7.
United Pilgrim's Lodge of Instruction, 507, Horns Tavern, Kennington, 7 till 9.

### Saturday, June 19.

Lodge No. 1185. "Lewis," Nightingale Tavern, Wood Green.

## "ARE YOU A MASON?"

[The Rev. Bro. Magill, Rector of St. Paul's church, Peru, Illinois, being asked the above question by a lady, responded as follows.]

I am of a band
Who will faithfully stand
In the bonds of affection and love;
Once, wretched and poor,
I knocked at the door,
And there for admission I strove.

By the help of a friend
Who assistance did lend,
I succeeded an entrance to gain;
Was received in the West,
By command from the East,
But not without feeling some pain.

Here my conscience was taught
With a moral quite fraught
With sentiments holy and true;
Then onward I travelled
To have it unravelled
What Hiram intended to do.

Very soon to the East
I made known my request,
And "Light," by command did attend;
When, lo! I perceived
In due form revealed—
A Master, and Brother, and Friend.

Thus far I have stated,
And simply related
What happened when I was made free;
But I have "passed" since then,
And was "raised" up again
To a sublime and ancient degree.

Then onward I marched,
That I might soon be "Arched,"
And find out the treasures long lost;
When, behold! a bright flame
From the midst of which came
A voice which my ears did accost.

Through the "vails" I then went,
And succeeded at length
The "Sanctum Sanctorum" to find;
By the "Signet" I gained
And quickly obtained
Employment which suited my mind.

In the depths I then wrought
And most cheerfully sought
For treasure long hidden there;
And by labour and toil
I discovered rich spoil
Which are kept by the Craft with due care.

Having thus far arrived,
I further contrived
Among valiant Knights to appear;
And as Pilgrim and Knight
I stood ready to fight,
Nor Saracen foe did I fear.

For the widow distrest
There's a chord in my breast;
For the orphan and helpless I feel;
And my sword I could draw
To maintain the pure law
Which the duty of Masons reveal.

Thus have I revealed
(Yet wisely concealed)
What the "Free and Accepted" well know.
I am one of the band
Who will faithfully stand
By a Brother, wherever I go.

AT the Philharmonic Hall, Islington, a complimentary benefit was given to Bro. S. Adams on the 7th instant, under the management of a committee consisting of Bros. T. Beard, F. Trotman, Alexander Levy, G. Turnham, W. Sanders, F. Strange, Winder, &c. The programme was very attractive and consisted of the following artistes, viz., Misses Annie Adams, and Louie Sherrington, who sang charmingly and were loudly applauded; Messrs. Vance, Arthur Lloyd, Mr. and Mrs. J. F. Brian, St. Albyn, Maclagan, Harry and Katy, Nellie Power, &c. The Hall was crowded in every part. Bro. Adams was loudly called for, and on his making his appearance, the audience rose *en masse*, to give him a hearty welcome. He said he appeared before them with great diffidence, as he had occasion to appear before them on Whit Monday last, he could but reiterate those expressions of gratitude to his kind friends Messrs. Trotman, Alexander Levy, and the committee of management, who had so nobly supported him, and while he occupied that proud position he would do all in his power to render the hall attractive, that his patrons should have the best entertainment that money could procure. At the conclusion of his speech he was loudly applauded. A numerous assemblage of brethren were present to give Bro. Adams a hearty reception, viz., Bros. W. Holland, L. Lyons, F. Villiers, L. Drew, Sanders, Winder, F. Strange, Harfeld, MacNamara, &c.

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## Births, Marriages, and Deaths.

### BIRTHS.

BOGG.—On the 2nd inst., at Rose Villa, New Barnet, the wife of Bro. E. Beverley Bogg, 30°, *M.D.*, R.N., prematurely of a son, still-born.

SPEIRS.—On the 3rd inst, at 14, Eaton-place, the Lady Anne Speirs, widow of the late Captain Archibald A Speirs, M.P., Provincial Grand Master for Glasgow, and Past Grand Warden of England, of a son.

### MARRIAGES.

FOURDRINIER — LENG.—On the 10th inst., at Christ's Church, Sculcoates, Hull, by the Rev. F. F. Goe, Incumbent, Bro. Paul Fourdrinier, P.M., No. 183, and of No. 1,113, only surviving issue of Bro. John Coles Fourdrinier, of Hill-street, Peckham, S.E. (P M. No. 2, 183. 201, 384, 755 and 1,113; P.G. Steward, P.P.G.W. North Wales and Shropshire), to Ellen L. W. Leng, eldest daughter of Bro. Joseph Watson Leng, of Hull. [No cards.

SHAW—YATES. — On the 2nd inst., at the parish church, Whiston, by the Rev. D. J. MacKinnm, M.A., Incumbent of St. Stephen's Rashcliffe, Huddersfield, assisted by the Hon. and Rev. William Howard, Robert Bentley Shaw, of Moorgate Hall, Rotherham, the eldest son of Bentley Shaw, Esq., J.P., of Woodfield House, Huddersfield (Past Grand Deacon of England, and D.P.G.M. for West Yorkshire), to Elizabeth Ellen, only child of Jas. Yates, Esq, J.P. and D.L., of Oakwood House, Rotherham.

### DEATH.

COOPER.—On May 17th, at Boulogne-sur Mer, aged 73, Henriette Amelie Madeleine Marie, Comptesse de Gealin, wife of Charles Purton Cooper, Esq., Q.C., Past Provincial Grand Master of Freemasons for Kent, only daughter of Monsieur Lazare Duhesme, Conservator of Forests during the First Empire and only niece of General Comte Duhesme, Peer of France, who commanded the Young Guard and fell at Waterloo.

### BOOKS RECEIVED.

"Annual Report of the Executive Committee of the Chivalric Order of the Red Cross of Rome and Constantine."

"Proceedings of the Supreme Council, 33°, for the Northern Jurisdiction of the United States of America." Per Ill. Bro. A G. Goodall 33°. (A most valuable compilation.)

All communications for THE FREEMASON should be written *legibly*, on one side of the paper only, and, if intended for insertion in the current number must be received not later than 10 o'clock a.m. on Thursdays, unless in very special cases. The name and address of every writer must be sent to us in confidence.


# The Freemason,

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The Editor will pay careful attention to all MSS. entrusted to him, but cannot undertake to return them unless accompanied by postage stamps.


## SPURIOUS MASONIC BODIES.

IN No. 4 of THE FREEMASON we expressed our opinions in strong, but, we conceive, justifiable language, with reference to the spurious body designated the "Rite of Memphis," and we then stated that those impostors claimed to be allied to the Supreme Council of the 33rd degree at Turin. From information which has since reached us through the medium of the Illust. Bro. Albert G. Goodall, 33°, of New York, we learn that England is not the only country in which spurious Masons have obtained a footing; and, we observe further, that the alleged misconduct of the Italian Supreme Council in recognizing an illegal body on English soil, is not a solitary attempt on the part of foreign jurisdictions to interfere with the rights of regularly established Grand Lodges. The statements of Bro. Goodall allude more particularly to the so-called "Supreme Council of Louisiana," the organization of which is a positive infraction of the laws under which the Ancient and Accepted Rite is governed.

A brief summary of its history is necessary in order that English Masons may thoroughly understand the situation, and offer their sympathy to our American brethren in their manly determination not to submit to foreign domination in a matter which concerns their own domestic Masonic jurisdictions. The following extract from the official report of the two Supreme Councils in the United States, fully explains the origin of the pseudo-Council of Louisiana:—

"In the year 1839 a body, claiming to be a Supreme Council for the State of Louisiana, was unlawfully established at New Orleans, and continued to exist until the 17th day of February, 1855, when, by a Concordat on that day effected, it submitted to the Supreme Council for the Southern Jurisdiction of the United States, as the Supreme Authority of the Rite in all that Jurisdiction, including the State of Louisiana, and its members became members of the Grand Consistory of Louisiana under the obedience of the Supreme Council at Charleston; and two of them, afterwards, became members of that Supreme Council.

"After the surrender of its powers by the body claiming to be a Supreme Council for the State of Louisiana, Jacques Foulhouze, once a member of that body, but who had retired from it before the effecting of the said Concordat, associated with himself two or three others, who claimed to be 33rds, and set up a body, which he styled, 'The Supreme Council of the 33d Degree for the Free, Sovereign, and Independent State of Louisiana.' That State had always been within the jurisdiction of the Supreme Council for the Southern Jurisdiction, the necessary consequence of which was that the body so established was not only illegal and illegitimate, but spurious. Mons. Jacques Foulhouz received his 33d degree from the Grand Orient of France, which then was and still is in alliance with both our Supreme Councils, our Ill. Bro. Albert G. Mackey, Sec. Gen. H. E., being its Grand Representative and Garant d'amitie near that for the Southern Jurisdiction Consequently, on the 4th of August, 1858, the Grand Orient of France addressed itself to the said Jacques Foulhouz, apprising him of his alliance with that Supreme Council, and its recognition of it 'as the Supreme Constituting and Governing Authority of the Ancient and Accepted Scottish Rite for the Southern Jurisdiction of the United States'; and claiming his allegiance, sworn to itself, it invited him to dissolve immediately the organization which he had formed, on pain of its condemnation, and forfeiture of his rank as an Inspector General.

"The said Foulhouz, refusing to obey, was by the Grand Orient formally divested of his rank and character of Inspector-General, and the body created by him declared illegitimate.

"Nevertheless, the said body, though thus denounced, condemned as spurious by both our Supreme Councils, and acknowledged by no lawful Masonic power in the world, continued to exist, and still continues to maintain a precarious and unlawful being, under the presidency of M. Eugene Chassaignac. From the beginning it violated the Masonic Common Law of the United States, by establishing and chartering lodges of Master Masons within the jurisdiction of the M W. Grand Lodge of the State of Louisiana, and was therefore denounced by that sovereign body; and all the temples of symbolic Masonry in the United States were closed against all who pretended to be Master Masons, were members of the illegitimate lodges created by the said spurious Supreme Council."

* * * * *

"If the Grand Orient should think fit to persist in its recognition of the spurious body in question, it will in fact divest itself of its Masonic character, by an alliance with a spurious body of expelled Master Masons, and by recognizing as Masons, and receiving as visitors, and allowing its subordinates to receive those who have been denounced as clandestine Masons by the Grand Lodge of Louisiana, and whose organization is pronounced spurious by both of our Supreme Councils, and by those of South America; and it will in that case, find all the Grand Lodges of the United States making common cause with the Grand Lodge of Louisiana."

A perusal of this document will convince our readers of the indefensible line of conduct pursued by the Grand Orient of France in supporting a spurious body of expelled Masons. There is also another view of the case, to which we invite special attention. The *soi-disant* Grand Council of Louisiana assumes the power of chartering symbolic lodges and making Masons—pretensions which would be unwarrantable even if the council were a legally organised body of the Ancient and Accepted Rite. In England, the brethren who compose the Supreme Council of the Thirty-third Degree would never dream of invading the rights and privileges of Grand Lodge, by an assertion of jurisdiction over Craft lodges, and, moreover, if they attempted such an assumption, they would simply be committing moral suicide. It behoves us, however, to watch with care the development of those Masonic bodies which trench upon the legal status of our Grand Lodges, by claiming the Craft degrees as part and parcel of their system of grades.

In pronouncing this warning, we desire, however, to distinctly disclaim antagonism to any established rite, or governing body, in Freemasonry, by which the just supremacy of every Grand Lodge over the three degrees within its own jurisdiction is acknowledged and respected. We must, therefore, join our American brethren in protesting against the recognition, by the Grand Orient of France, of the preposterous pretensions of the Grand Council of Louisiana, and we feel assured that when the true facts of the case are made known to General Mellinet, the Grand Master of France, that illustrious brother will see the necessity of withdrawing all countenance and support from such a clandestine and illegal organization.

## Multum in Parvo, or Masonic Notes and Queries.

*The Stuarts and Freemasonry.*—It is well known that Prince Charles Edward Stuart was installed Grand Master of the Order of the Temple, at Holyrood, in 1745, and that Earl Mar held the dignity in 1715. I am inclined to credit the traditions and documents of Freemasonry, which attribute a much earlier connection than this between the two Orders; but the following extract from *Notes and Queries* of last week will interest many of your readers.—JOHN YARKER, Manchester.

"I may add that the original warrant of the Derbyshire Lodge of Ancient Freemasons, whose head quarters are at Longnor, was signed by Charles Edward, as Grand Master, while at Derby, in 1745. JOHN SLEIGH.

"Thornbridge, Bakewell."

*Old Masonic Jug.*—The following piece, torn from a recent newspaper, fell into my hands to-day (Saturday, June 5). Is any of your readers aware to what "catalogue" the extract refers, and what are the Masonic symbols mentioned?—JOHN YARKER.

"A large tyg, or wassail cup, with three handles, is inscribed in raised letters with the maker's name, Richard Meir, Burslem, who flourished about 1680. Smaller cups of the same date have also raised letters, and some have grotesque faces or figures in relief at the base of the handle and beneath the neck A puzzle jug of red earth, *with Masonic symbols* in pierced work, is supposed to have been made for a lodge of Masons about the year 1690. The butter trade, and how cheating was prevented in the 17th century, are shown by an earthenware pot (perhaps eighteen inches deep, and a quotation from Dr. Plot in the catalogue. Writing in 1686, the doctor said:—"The butter they buy by the pot, of a long cylindrical form, made at Burslem in this county, of a certain size, so as not to weigh above six pounds at most, and yet to contain at least fourteen pounds of butter, according to an Act of Parliament made about fourteen or sixteen years agoe, for regulateing the abuses of this trade in the make of pots and false packing of the butter, which before was sometimes layed good for a little depth at top and bad at the bottom; and sometimes set in rolls only touching at at the top, and standing hollow below at a great distance from the sides of the pot. To prevent these little Moorlandish cheats (than whom no people whatever are esteemed more subtile), the factors keep a surveyor all the summer here, who, if he have ground to suspect any of the pots, tryes them with an instrument of iron, made like a cheese-taster, only much larger and longer, called an auger or butter boare, with which he makes proof, thrusting it obliquely to the bottom of the pot."

*Bro. James Clarke.*—In the year 1787, Bro. James Clarke, a land surveyor at Penrith, in Cumberland, published "A Survey of the Lakes of Cumberland, Westmorland, and Lancashire; together with an Account, Historical, Topographical, and Descriptive, of the adjacent Country. To which is added a Sketch of the Border Laws and Customs." It is a folio volume of 194 pages, and contains the following Masonic dedication: "To His Royal Highness Henry Frederick, Duke of Cumberland and Strathern, Earl of Dublin, Ranger of Windsor Great Park, Admiral of the Blue Squadron, Knight of the Most Noble Order of the Garter, Grand Master, &c., &c., &c.; the Right Honourable Thomas Howard, Earl of Effingham, Lord Howard, Acting Grand Master; Sir Peter Parker, Bart., Deputy Grand Master; the Grand Wardens, Past and Present Grand Officers of the Grand Lodge of England, and Brethren of the Most Ancient and Honourable Society of Free and Accepted Masons: this Book is humbly Dedicated, by their most obedient Brother and Servant, James Clarke." I will be glad to receive any further particulars relating to Bro. James Clarke either as a man or a Mason.—GEORGE MARKHAM TWEDDELL.

AT the Rose Show at the Crystal Palace on Saturday last, the first prize was awarded to Bro. W. S. Dobson, of St. James'-street, for his beautiful designs in glass for ornamental flower stands for the table. The flowers were very beautiful, and were supplied by Mr. J. Dickson, of the Centre Avenue, Covent Garden. Bros. Bertram and Roberts, the well known caterers to the Crystal Palace, exhibited a table magnificently laid out with fruit and flowers, suitable for a dinner *a la Russe*; it was labelled "Not for competition," and reflected great credit on their exquisite taste. It was one of the great attractions of the day.

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## Original Correspondence.

[The Editor is not responsible for the opinions expressed by Correspondents.]

### UNIFORMITY OF RITUAL AND CEREMONY.

*(To the Editor of the Freemason.)*

DEAR SIR AND BROTHER,—It must be a matter of congratulation to all lovers of Masonry pure and undefiled, to see the interest you are taking in the question of uniformity, for it has long been a subject of regret to those who boast that Masonry is spread over the globe, and that we are able to recognise a Continental or American Mason when we meet him in company as readily as a Bro. of our own Lodge, to find that even in Lodges in one town there is such a marked diversity in the ceremonies, and such variations in the ritual. Though this state of things is lamentable it is not to be wondered at; our forms and ceremonies having been handed down by tradition, like all else human, are liable to change. The imperfect recollection of one good man may lead to very serious errors, and there is no better mode of correcting them than a conference of *bright* skilled Past Masters; the suggestion of uniformity in your last impression is good, but I would venture to push it a little further, for though I do not go quite to the length that he does as to the divergence of work in the Scotch Lodges, there is quite enough there, and also in Ireland, as well as in England and Wales, to call for immediate steps to remedy it.

I would therefore suggest that when the Grand Lodge shall sanction a Conference for this purpose, they should invite the sister Grand Lodges to co-operate with them in this noble work, and thus make it a truly Masonic revision.

We must not, as English Masons, think that we possess all the light, and that which shone at Kilwinning centuries ago has been quite obscured by the mist of ages. It has been my good fortune to listen to what I humbly conceive to be pure Masonry, and to see impressive ceremonies very effectively rendered in the land of Burns, and this revision to be effective, should have light from every source from which it is attainable.

As a member of lodges in England and Scotland, and as a Companion under both English and Scotch Constitutions, I know that as English Masons we have much to impart to our brethren, yet we have also something to learn; and the benefit of a United Conference would be reciprocal. Should Grand Lodge, as I trust it will, take up this subject, the Grand Chapter should do the same, for in the Royal Arch there is more diversity, both of ritual and ceremony, than there is in Craft working. Should this controversy in the pages of THE FREEMASON have the effect of inducing the Grand Lodge, to take up this important question, it will have conferred an inestimable boon on the Craft, that will be appreciated by more than

Yours fraternally,
London, May 31st, 1869. UNITUS.

### ALLEGORICAL SCULPTURES IN MEDIÆVAL CHURCHES.

*(To the Editor of the Freemason.)*

DEAR SIR AND BROTHER,—At page 9 of THE FREEMASON for April 24th, I called our Bro. "Cryptonymus" in question regarding his remarks upon the above subject. He now, at page 3 of May 22nd, returns to the subject in answer to me, and quotes Bro. Findel as his authority. Now I agree with "Cryptonymus" that Bro Findel's history is about the best yet out, and it is valuable not only for what it contains, but for what it suggests; however, I differ from Bro. Findel upon several matters, as to which more again. And I have still to assert that the Masons did not put these curious sculptures referred to where they are, "in defiance," but that they were allegorical, or were done with consent, sometimes—but not that I am aware of—tacit, at other times to order. Even in Scotland, where, until the Reformation, Catholicism was so strong, we find these curious sculptures; yet who would dare to try and prove that Scottish masons cut these "in defiance," say in either the thirteenth or fourteenth centuries? No; the life or liberty of the workman who did so would not be worth many hour's purchase. The fact is, by the end of the fifteenth century, even the Catholic clergy were quite capable of doing such things, either in ridicule or as practical jokes, although at first they were strictly allegorical. About 1511, when Luther went to Rome, he was rather astonished at the way the churchmen went on. He performed the services in a decent manner, but that did not suit the others, who said, "Passa! passa!" that is, "Haste you, haste, now do be done with it!" It was the fashion of the Papal Court to attack Christianity, and no man could pass for a well-bred person who did not hold some wrong, or heretical notion on the doctrines of the Church. Luther was one day at dinner with several prelates, and among other ludicrous stories which they told in the monk's hearing, they related with laughter and glorification, how, in saying Mass at the altar, instead of the sacramental words which were to transubstantiate the bread and the wine into the Saviour's body and blood, they pronounced over the bread and wine the following words in derision: "Panis eset panis manebis, vinum es et vinum manebis" (bread thou art and bread thou shalt remain; wine thou art, and wine thou shalt remain). "Then," continued they, "we raise the ostensory and all the people worship!"

I need not, as I could, multiply such examples; therefore, I think that it is unnecessary for me to add that the masons did not execute the curious sculptures we are speaking of "in defiance."

I am, yours fraternally,
LEO.

### FREEMASONS AS ARBITRATORS.

*(To the Editor of the Freemason.)*

SIR,—No man, be he Freemason or not, can shut his eyes to the incalculable mischief brought about by strikes, both to employers and employed; and I think the suggestion of calling in a lodge, or deputation of a lodge, to act as arbitrators, is worthy a place in your paper.

Freemasons as a body are both universally known and respected, and would, no doubt, act impartially between capital and labour.

Yours fraternally,
R. W. BANCROFT.

### ROYAL ARCH MASONRY.

*(To the Editor of the Freemason.)*

SIR,—In your interesting paper of the 5th inst., I see an article on Freemasonry by the "Son of Salathiel," wherein, to substantiate the origin of Freemasonry, he tells us of certain revelations made to *Enoch*, son of *Jared*, by God Almighty, who appeared to him twice in a dream. As an admirer of Freemasonry and a lover of truth, I have searched all biblical traditions and commentaries, but have failed in my diligent search to find any such mention. I am sure that the Craft in general and your humble correspondent in particular, will feel grateful to the "Son of Salathiel," or any one else who will show from whence that idea has sprung. Hoping you will give space to the above in your next, by so doing you will greatly oblige,

Yours thankfully and fraternally,
G. R. HOLLANDER,
Bute Lodge, 960.

### THE PRINCE OF WALES AND MASONRY.

*(To the Editor of the Freemason.)*

DEAR SIR AND BROTHER,—With all due loyalty and expedient subjection to rulers with regard to social and political matters, I would, nevertheless, call in question the equity of promoting to the high dignity of P.G.M., any personage who had not obtained that honour by passing through the trodden curriculum. The Prince of Wales has been thus promoted. Being a mere junior in Masonry, he has not had time to tread his upward way per force of merit, so that his passing to such an elevated stage is a leap which can only be made where justice and truth are practically contemned, and where rank or some other corrupt consideration rides the high horse over them. Are not the laws and rules of the highest fraternity in the world coincident with attributes divine—synonymous with those of the Grand Master of the universe Himself? They are. The pillars and columns of the building rest ever on His eternal foundations; therefore, in principle unerring and exact. But peccancy is in the midst of us, and our brilliant panoply has become tarnished. The builders are fallible, and their plummet is not true. A fellow-creature, whom the accident of birth has made more fortunate than most others, is permitted to take a lengthened leap—*de jure*, but not *de facto*—to one of Truth's distant towers, without traversing his weary, noble way with others. Excuses, such as—compliment to royalty, present prestige, future patronage, &c., are but exponents of corrupt allowances. Ah, Masonry! thy tenets are beautiful, but thy votaries are vacillating and wayward. Grand Lodge, which is the nucleus of thy temple here below, is not, itself, beyond the influence of current temptation; its columns lack perpendicularity, and some of its stones are unhewn—not chiselled—after the fashion of its own dictates, nor formed in the approved style of perfection's level. Yours truly,

A. C.

### THE CHAIR DEGREE.

*(To the Editor of The Freemason.)*

DEAR SIR AND BROTHER,—From his remarks in page 4 of THE FREEMASON for 29th ult., I judged that Bro. "Ammi" is now off "the chair degree," and on to the "status" of the Lodge of Glasgow, St. John, which "status" (No. 3 bis) he says is "usurped," having been based—so he says—"on a charter since declared to be a forgery," therefore any finding based upon the said St. John's Lodge falls to the ground.

If Bro. "Ammi's" assertion be true—which I think not—this is a serious matter; however I shall inquire into it, and see if the Lodge of Glasgow St John attained its present "status" in virtue of its supposed connection with the pretended *Malcolm* Charter (which I admit to be a "forgery"), or on account of other documents or evidence of antiquity. I therefore pray the brethren to suspend their judgement till next week, when I hope to be able to state the *facts* of the case, whatever they may be.

I am, yours fraternally,
LEO.

### H.R.H. THE PRINCE OF WALES.

It is reported that His Royal Highness the Prince of Wales will be affiliated to the English Craft in the Prince of Wales Lodge, No. 259, in the course of next week; and, further, that preparations are being made for the Prince's exaltation to the Royal Arch degree at an early date.

### FRENCH MASONIC LITERATURE.

"*Le Monde Maçonnique*," May 1869.

The publication of our esteemed contemporary for May has been delayed in consequence of the elections to the French Chamber of Deputies. The following is a brief synopsis of its contents:

There is a long article on the proposition of Bro. Ducarre, to increase the fees payable to the Grand Orient by the Parisian lodges. Our brethren at Marseilles have, to their great credit, inaugurated adult schools, and the opening ceremony took place on the 1st May, when Bro. J. B. Brochier, President of the Schools Committee, delivered a discourse upon the principles of the Masonic Institution, and the absolute necessity of primary instruction for the young of both sexes. We also learn that Bro. Cesar Bartholon, of the Lodge *Belisaire*, Orient d'Alger, pronounced a fine oration on "Morals."

The installation meeting of the Grand Orient of Belgium was held on the 17th April. There is also an interesting account of the funeral of Bro. Vasselin, *Vénérable* de la Triple Unité, Orient de Fecamp, whose eulogy was delivered by Bro. Cazavan, editor of the *Journal du Havre*. There is a touching letter from the widow of the deceased, forwarding to the lodge the Masonic papers and *brochures* of her late husband. Reviews of new French works close the "Monde Maconnique" for May.

### BEADON CHAPTER, No. 619.

A convocation of this Chapter was held at the Greyhound, Dulwich, on Thursday, the 10th inst., under the presidency of Comps. A. Avery, A. P. Leonard, and J. W. Avery, the three Principals, assisted by Comps. F. Walters, P.Z. and S.E.; H. Massey, S.N., and other Companions, including Comp. H. G. Buss, P.Z. 177, a visitor.

The success of this Chapter since its consecration by Comp. R. W. Little in August last, has been very gratifying, and under such able management it will doubtless have a long career of prosperity. We were glad to notice that our old friend and excellent Companion, Frederick Walters was able to attend to his duties on this occasion, although he is still scarcely recovered from a severe illness. The Craft could ill spare the services of such a hard-working Mason, who is worth a hundred of the drones in the hive.

### THE BRETT TESTIMONIAL.

Brethren holding subscription cards for the above fund are requested to forward them either to Bro. H. G Buss (Treasurer), 127, Offord-road Islington, N., or to the Hon. Secretaries, Bros. R. W. Little, 7, Gilbert-road, Kennington, S.E., and R. Tanner, 18, North-street, Westminster, S.W.

WE are happy to announce that Bro. W. J. Hughan's forthcoming work on the "Constitutions of Freemasonry," is to be dedicated, by permission, to the Right Honourable the Earl of Zetland, Most Worshipful Grand Master of England.

THE design of nature is for the preservation of life in man to the full extent of permitted existence. Should circumstance or chance cause damage, nature will work at repair, and may be assisted by art; but should nature be overcome, art is of no avail. Life is the gift of God,—*Ellis*.

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## PAPERS ON MASONRY.

By a Lewis.

### X.—MASONRY AND ATHEISM.

"I will behave myself wisely in a perfect way. O, when wilt thou come unto me? I will walk within my house with a perfect heart."—*Psalm* ci., *v.* 2.

"A Mason is obliged, by his tenure, to obey the moral law; and, if he rightly understand the Art, he will never be a stupid Atheist, nor an irreligious libertine."—*Ancient Charge.*

Of modern—that is, "speculative"—Freemasonry, the genius of England has unquestionably the right to consider itself the creator. The "Institutions" of Anderson, collected from older sources, from the traditions of the operative Masons, breathe—indued as they were by the affectionate care of the compiler with a life—and form, a "landmark" of no mean order. Even hazy traditions of the past attribute to Britain no inconsiderable influence over the moral and religious conduct of mankind. Hence the Druids promulgated the vast and cheering idea of a circulation of souls. Here the pious Joseph of Arimathea is—in the neighbourhood of Glastonbury—supposed to have rested, after the holy office he performed towards the founder of the Christian Faith. From this land passed forth, without hesitation, pilgrims of good to all mankind. Noble Cœur de Lion was our own; Tyndale was of us; and Latimer's honest sense of right and justice illustrated a great page of our history. The Anglo-Saxon Church was, to an extent, by him restored. In his own words—he lighted up a fire in England not easily to be put out. Masons, even, affectionately cling to the Athelstane Charter; but none of this leads to Atheism. Do not the very first words of the antient charges directly contravene the idea?

T.G.A.O.T.U. rules supreme; but I learn from various reports that in some Masonic quarters it is proposed to substitute Lucretius for The Ineffable. I am neither astonished nor afraid. In so many words—It can't be done. To whomsoever this may come I bid him count the drops in the seas, or arrest the river's course, than really and utterly shake any man's true faith in a Supreme Being.

Tallyrand, bishop and diplomatist, said, "If there were not a God it would be necessary to invent one." Such is the verdict of humanity, and humanity is right. Details may be wanting, but while we cannot raise the veil we can see the outline. Even suppose that Nature is God, then, as men and Masons—in the universal sense—we see His robe, though His face remain hidden. If we enter into the minds of men—and it is possible—we see that the physical form does not, as vain phrenologists presume, give any indication as to the glorious mind within; the fine animal is generally the stupid animal *rem genus homo*. Socrates, one of the ugliest, was one of the wisest of men; Alcibiades, one of the most handsome, and the most reckless. The one, contented to obey the laws of his country, swallowed the poisoned cup, and died, remembering the cock due to Æsculapius; the other, after profaning the Hermaic Statues, became an outcast from his great estate.

We need not start from a skeleton when we know it is contrived by a great and glorious Creator; and, therefore, why recoil from the necessary corollary of His existence?

Although myself only a Lewis—in which sense I have written these papers, and shall continue to write them so long as it appears to give pleasure—I am not without some light. But for English Masons to consent to the removal of the First Great Light from the appointed place—to substitute a vague worship of powers in nature for the innate reverence for the cause, would be a step backward never to be taken! In science we proceed inductively, and French science has produced us an Auguste Comte. Would he, now some time deceased—he, who wished and attempted the foundation of the religion of humanity, desire us to relapse into the metaphysical or feteshistic period? For one, I say—No!

Let us consider rather the motto I indignantly wrote at the beginning of this paper. Let us consider its magnitude. "I will behave myself in a perfect way." Is the Ark of the Covenant never to be transported in peace? I ask it symbolically and straightforwardly. Whatever sense we may attach to the first clause, it is indissolubly connected with the second. T.G.A.O.T.U. says He will walk in a perfect way, and thus invites all mankind to walk with him. When will you come to Him? Freemasonry, or any other organization, were useless without the Divine invitation. To quote the excellent Hebrew translation of M. Cohen—"I will walk, in the integrity of my heart, in the centre of my own house."

And now it is proposed to rend the veil in twain, to part man from the hopes of heaven, and render earth unendurable by the abnegation of that which alone can render life, with its innumerable troubles, endurable!

O! monstrous! England the birthplace, the cradle, of western civilization, will not have it! Let it be tried; Masonry is so charitable that it will forgive the error, perhaps seek to gather a lesson from this stress and storm. Is this Unity? Is it Brotherhood? All submitted to the same test, and yet those who know how hard it is to kick against the pricks are to emulate the Romish priesthood in absurdity! To abrogate God—to use the Pope's recent words, "to drive God out of heaven" (a pretty piece of blasphemy for the occupant of St. Peter's (?) chair!) would be to destroy Masonry, and introduce Apollyon. Stones would supersede bread, and serpents take the place of fishes.

Even the Roman Catholics have defended the Freemasons against the imputation of Atheism. I find in the work of a very learned and bigoted Roman Catholic who attacks the Protestants zealously, published in 1736, a long note in defence of the Craft (*Ceremonies et Coutumes Religieuses de tous les Peuples du Monde*, 7 vols. folio.) The author, Bernard Picart, (vol. iv., p.p. 251-2, note *b*) does not hesitate to say that the respectability of the members of the Fraternity in his day totally refutes the possibility of Atheism. It were to be wished that modern Roman Catholic ecclesiastics were as tolerant and reasonable.

Indeed, without a higher incentive to exertion than mere self-indulgence and enjoyment life would be worthless, and razors or pistols acceptable. Personally, I would not be harsh; I would allow every one to select his own path as he thinks best, provided always that he can see his way. But what would be the result of the flat equality of Rebold and his school? Where would the inspiring principle of Charity hide itself? Our ideal would be thrown down—not as a Dagon is cast down—but in the manner of a moral, intellectual, and physical cataclysm. Then, indeed, might we call for the hills to hide us, and the mountains to cover us.

T.G.A.O.T.U. gave us universal love from man to man—indiscriminately to be shown where worthily sought—the labourer being worthy of his hire. But the employer destroyed, lost, hidden, and found at last a very carcase, must we not deem traitors to be in the camp, and all the most useful and excellent labours suspended?

For my part, I trust, believe, and hope that these idle rumours fostered by bastard, not real, Masonry, will come to nought.

Continental Masonry, to my certain knowledge, has never, for a long time past, pursued the ancient time-honoured channels. It has, on the Lesseps principle, been cutting a Suez Canal over which the angry sand simooms of those devoted to the study of the Art will ultimately burst and fill up. I can only deeply deplore the position in which Rebold and his school, although his work contains much that is both interesting and valuable, have placed the Fraternity of Charity.

CRYPTONYMUS.

## INELIGIBILITY OF BASTARDS AS FREEMASONS.

It is an imperative law in Freemasonry—obligatory on every member of the Craft—that the ancient landmarks shall be upheld in their entirety. All our present laws are derived from the ancient landmarks of the Order, and the crowning landmark of all is that *these* landmarks can never be changed. Now, in the eighteenth landmark it is declared among the necessary qualifications of a candidate for admission into the Order, that he "be able in all degrees—that is, freeborn, no bastard, of a good kindred, true, and no bondman, and that he have his right limbs as a man ought to have." And the old charges give the qualifications as follows:—"The persons admitted members of a lodge must be good and true men, free-born, no bastard, and of mature and discreet age; no bondman, no woman, no immoral and scandalous men; but men of good report. Nor can any who do not possess these qualifications, even although they may have been initiated, continue to act as Freemasons or to practice the rights or receive the benefits of the Order." The qualifications arise from the very nature of the Masonic institution, and from its symbolic teachings, and have always existed as landmarks.

It has been an indisputable rule, and constantly acted upon in lodges in Britain in olden times, that no bastard could be received as a Freemason. It was quite customary to inquire if the candidate was born in lawful wedlock; and along with his petition for admission into the lodge, he presented a certificate of his birth or of his baptism, or some other equally authoritative document, as a proof that he was born in lawful wedlock.

In Scotland, this ancient landmark and law has been maintained with almost no exception; and it is not long since, in a lodge holding a high position in the Craft, two men were positively rejected on no other ground than that they could not show the legitimacy of their birth.

In other parts of the world the same landmarks and law of Freemasonry is steadily maintained. The M.W. Grand Master of the Grand Lodge of Virginia, in addressing the Grand Lodge of Virginia, just a very few months since, in a speech which would have done credit to the G. M. of any Grand Lodge in the world, showed clearly and distinctly that by the Constitution of our Order no bastard can be admitted into it. A person coming under this description does not approach our portals with the necessary qualifications.

It is easy to see whence this landmark and ancient law of Freemasonry is derived. It is from the old Jewish law, which we find in Deut. xxiii. 2, "A bastard shall not enter into the congregation of the Lord; even to his tenth generation shall he not enter into the congregation of the Lord." The reasons on which the law is founded are also evidently the same. It may seem to be hard to subject a man to exclusion from an honourable Order because of a sin which is not his own, but that of his parents. No country, however, has by its laws done otherwise in this matter than to accept and act upon the principle that the sins of parents must be visited upon their children. A bastard has the ordinary rights of a citizen or subject, but he is *filius nullius*—the son of no one. He cannot inherit property, nor can he transmit inheritance to any except his own children. The hardship of his case results from the very circumstances of his birth, and to do away with this hardship would be a wrong to society. The Jewish law, which has been adopted as a landmark by Freemasons, and which has been preserved amongst them from the earliest times, has evident respect to the maintenance of purity in the relations of human life. It discourages every thing that is evil, and upholds all that is good. Freemasonry has always reprobated violations of domestic purity, and nothing is more derogatory to the character of a member of the Order. If it were possible to relieve bastards from the disadvantage of their position, one of the barriers against vice would be removed. But, indeed, it is impossible, without shaking the very foundations of society. We may pity the man who, in consequence of the sin of his parents, is excluded from privileges common to others; but we cannot wish his position improved, when we consider what would be involved in its improvement. We cannot wish the law of the land to be changed so as to be made more favourable to him, nor the ancient landmarks, laws, and charges of Freemasonry to be overlooked that he may be received as if there were no stain on his birth. A strict regard for the moral law, and a continual enforcement of every rule which tends to maintain it, are the chief honour of our Order.

Numerous Masonic authorities have advocated the maintenance of this landmark in its entirety; and among them the late Bro. Dr. Oliver, whose name will long be remembered with respect among Freemasons throughout the whole world, strenuously advocated the enforcement of the old law. It is a law which, when its purpose and operation are considered, must receive the approbation of every worthy Freemason. An inclination may be felt to relax it in particular cases, when they are viewed merely by themselves; but a wider view of the subject to which it relates must lead not only to an approbation of it, but to its constant enforcement. A man who knows the illegitimacy of his own birth, and knows also the ancient landmark of Freemasonry precluding the admission of bastards—as he ought or must know it from the very form of petition which he has to sign previous to his admission—exhibits consummate impudence in presenting himself as a candidate for the privileges of our ancient and honourable Order; and if admitted can only be so on false pretences and through very culpable deceit on the part of those who recommend him to the lodge. How can he answer the questions which must be put to him before his admission? There is one thing, however, which saves the credit of the Order, that the moment the fact of the case is discovered, the law comes into operation to prevent his continuing to act as a Freemason, to practice the rights, or enjoy any of the privileges or advantages of the Order.

It is very evident that, as Freemasons on becoming members of the Order are required to make certain professions and to comply with certain conditions, according to the ancient landmarks, laws, and charges, so the obligations under which they lie to the Order are connected with the maintenance of these landmarks, laws and charges. If any of these landmarks are violated, it becomes the duty of a Freemason who knows it to point out the violation, and then of the lodge to rectify the evil, which, if the lodge fail to do, the party informing the lodge of the facts, ought to appeal to the Grand Lodge. The appeal could not be unsuccessful in the Grand Lodge; or if it were, the party who made it, and all who along with him take the landmarks of the Order for their rule, would be free from the obligations under which they had come as members of the Order, on the faith that these landmarks were to be maintained as forming an essential part of its constitution. Freemasonry, however, is too pure ever to allow so monstrous an innovation. Nothing but what was perfect was allowed to enter our first Temple. Let all strive still to keep it so, and give it to those who shall succeed us, without adding to it, or taking from it, and in the same pure state that it has come down to us.

CIPES.

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## ANOTHER FENIAN OUTRAGE:

### A Tale of the times.

*(Reprinted from the South Durham & Cleveland Mercury.)*

BY BRO. EMRA HOLMES, 31°, ETC., ETC.,

*Author of "Mabel," "Ernest Blake," "Hopelessly," "The Path of Life: an Allegory," "Waiting for Her," &c.*

### CHAPTER II.—CONTINUED.

#### THE MASONIC SECRET DISCOVERED.

As Mr. Forester stood till the last stroke of twelve should admit him into the citadel (as he was told to call it), a profane ear might have caught sounds which were, at all events, a good imitation of boisterous laughter; but, in the perturbed state of our hero's mind, they only represented the mocking groans of the ghostly visitants of that haunted mill.

Presently, just as a policeman on his beat passed him with a sharp "Good night, Sir," in reply to his polite salutation, the clock struck twelve. A door was opened, and our hero entered. All was darkness, and a voice cried out, in deep tragic tones—

"Who goes there?"

"A spy," was the rejoinder, from another corner of the room, in a sepulchral voice.

"Seize him, and bring him before the Grand Sophos."

Two hands seized his, and he was marched forward five steps, and told that he was to stamp upon the ground at the first, third, and fifth steps, and to say *Ver-y-rum-my-ah!*

This he did—taking due pains to give each syllable distinctly, and evidently feeling that there was some mysterious meaning in the same. He was told to kneel, and the voice which appeared to be that of the Grand Sophos, who had spoken before, exclaimed—

"*To arms brethren, and light the citadel.*"

A sudden lurid glare shone out for a moment, revealing the interior of a lofty chamber; a number of figures were seen dressed in fantastic guise, all being armed with swords which were drawn and were held pointed at the unlucky wight, who looked wistfully round upon the scene. Standing on what might have been thought a beer barrel—if anything so out of place could have been there—was a figure clothed in white, with its head in its hands, or what looked like a head.

This was all taken in at a glance, for the flame burnt but for a moment and then died out, leaving a murky darkness, and a faint smell as of brimstone.

"Behold," said a voice, "the form of one who hath betrayed his craft!"

"Are you prepared to pass through the ordeal which all neophotes who aspire to a knowledge of our mysteries have to undergo?"

"I am, Sir," said our hero bravely.

"Jove, the fellow's got pluck!" a familiar voice muttered, *sotto voce*, unheard, however, by Mr. Forester.

"Will you take the oath?"

"I will, Sir."

"Then repeat your name, and take this book, which is the Volume of the Law, place the same upon your breast, and say after me—

"*To arms, most venerable Masons.*"

The oath was then administered to the candidate in the Egptian language, as the Grand Sophos stated:—

"*I, Marmaduke Forester, a neophyte candidate for Freemasonry, solemnly swear unto you, masters and brethren, by the holy pyramids of Egypt, and by the goddess Isis—that—*

"*That I nev,*" said the Sophos, speaking as if it were all one word.

"*Thatinev,*" answered Forester.

"*Erwillma,*" continued the Sophos.

"*Erwillma,*" responded the neophyte.

"*Keafoo,*" said the voice.

"*Keafoo,*" replied the candidate.

"*Lofmyselfanymorebloat.*"

The candidate reiterated the last word with difficulty, and some indistinctness.

"*Edbreth,*" said the Grand Sophos sharply.

"*Edbreth,*" repeated our friend.

"*Ren,*" muttered the headless one.

"*Ren,*" said Forester, trembling.

"*Slochumpollywog and hachidandering!!!*" the Sophos uttered in a loud voice.

"*It is done, brethren! Blindfold the neophyte!*"

In a minute Forester is seized from behind—his hands are tied, a bandage is placed over his eyes. At the same time a light is produced, and a sound as of suppressed laughter is heard. Our hero's fears are, however, too keen to allow of his taking any notice.

Another voice is now heard saying, "*Let the four elements bear witness to the oath.*"

It has been said that outside the mill there lay upon the banks of the stream a huge pipe, but some distance from the road. To this was the candidate led. Here a pause ensued, and a voice (uncommonly like Frank Ashburn's) was heard to say, "I'm tired of this; don't let's have any more fun out of the fellow—we have tried him enough." To this several voices objected, saying that as Ashburn had brought them out at that time of night for his and Raymond's benefit, they meant to go on with the ceremony. It need hardly be stated that Forester heard nothing of the altercation which was going on. At length some one produced a sack, into which the candidate was put; a rope was passed through the tube, fastened under his arms, and a number of hands taking hold of the other end of the rope which had been passed through the tube, he was unceremoniously lugged through it; a little of the soil was thrown on his face as he emerged, and "*Earth*" was uttered in a loud tone by many voices. He was then swung upon something, thrown three times into the air, being each time, however, caught by unseen hands, and "*Air*" resounded upon the ear.

Here another pause ensued.

"I say I shan't have any more of this," Frank Ashburn was heard to say. "The fellow's frightened out of his wits already."

"Nonsense, my dear fellow."

"But I tell you he is," said Frank.

"Well ask him; but don't spoil the business."

Assuming the deep sepulchral voice which the Grand Sophos had adopted, the candidate was then asked if he would proceed.

"Yes," firmly replied our hero.

"There's some stuff in the fellow after all," said young Spark, a stripling of twenty years, who was among the number of practical jokers, in an undertone, to his friend and ally, Fred Maxted.

"You are right; he's a brick."

"Proceed, then, with the mystic emblems." Something was put over his eyes, and a sudden flame enveloped him from head to foot, which, however, passed away almost as suddenly as it came. "*Fire!*" shouted the voices. And again there is a pause.

"He shall not be put into the water," some one said decidedly.

"I hope it will soon be over," sighed our hero almost unconsciously.

A sound as of merriment—it might be the wind, though—is the only response. The candidate is, after some little delay, led into the room which he first entered, some liquid is dashed about his face, and "*Water*" is shouted by the voices.

Then the bandage is taken from his eyes, and he sees twelve phantoms with lurid light in the sightless eyes, and a smell as of burning phosphorus is wafted through the space. "It is enough," utters a voice; and the phantoms vanish. "*Light*," says the Grand Sophos. "Light," mutter the voices.

A bandage is placed again over the eyes of the candidate, who stands motionless before the pedestal upon which had stood the headless man. In a few minutes the bandage is removed, and the candidate for Masonic honours sees before him twelve gentlemen in black clothes, with green scarfs upon them. Before him stands Mr. Frank Ashburn, the Grand Sophos, who thus addresses him:—

"Brother Forester, henceforth to be known as Brother Asteroid, receive from me the symbol of membership of our august fraternity. I now admit you to the Order of Egyptian Coptic Masons. May you ever show courage, fidelity, and obedience, as you have to night!"

Our friend Marmaduke was then arrayed in a green sash, and informed that a green velvet rosette must be made by the woman he loved best in the world, which was to be embroidered with the letters "H.C.I.R.," which the Grand Sophos declared were mystic letters, which would be explained to the candidate at the next meeting of the fraternity. "You are at liberty to state that you are a Freemason now, but you are not to state when and where you were made. I have also to require of you, as a Coptic Mason, an oath, that you will keep your name secret for two months from all strangers, and to acknowledge no name but that of Asteroid. Will you swear?"

"I will."

The form was gone through as before.

"The Grand Egyptian secret is revealed in 'the letters *L.S.D.*,'" the Grand Sophos resumed. "*L.* stands for *lux*, light; *S.* for *signam*, a sign; *D.* for *dux*, a leader. If you have but these three lights—a sign, and a leader—you cannot fail to penetrate the Egyptian Mysteries. To the outside world, *L.S.D.* has another meaning, but be assured Masonry has nothing to do with that other meaning. You will take the earliest opportunity of wearing the Tau or Greek cross upon your person. The Greek or Nile cross was one of the most sacred symbols of the Egyptian Mysteries, and is formed like a T. The whiskers and beard of the new candidate are in all cases to be removed immediately after initiation, and the moustache and imperial left to imitate the 'tau cross.' Thus you will be at once recognised by the brethren from your outward appearance."

"Do you promise 'obedience' to these directions?"

"I do, Sir, certainly."

The proceedings were then declared concluded Several of the Masons present came forward and congratulated Forester cordially for the courage he had shown, and they all adjourned to young Spark's lodgings, who insisted upon entertaining them, one and all,—much to his landlady's disgust, who, awakened by the noise in the dead of the night, which came from her lodger's sitting-room, mentally resolved to give him warning next day.

As the men go home, the same policeman passes a group of them talking at a corner of a street, and observes our hero's green scarf under his overcoat, which he had forgotten to remove when he left the mill. The policeman, who has just joined the force, and whose name is Forbes, 982, also observes that several of the men have weapons with them which look uncommonly like swords.

P.-c. Forbes deems it his duty to make a communication to the Superintendent.

### CHAPTER III.

#### "MR. FORESTER AGAIN."

Such was the heading of a paragraph which appeared in the *Marton Gazette* on the Saturday week following that of our hero's initiation into Egyptian Masonry.

Mr. Forester had not been progressing in the world's good opinion of late; but the world—that is, the little world of Marton—seemed to delight in his *escapades* since they gave the *quidnuncs* of that worthy borough, of whom there were many, something to talk about.

Fathers warned their sons not to have anything to do with that young scamp Forester, to which advice the said sons, I regret to say, paid little attention; mothers warned their daughters on no account to allow that misguided young man to be introduced to them, and the young ladies were, it must be owned, more obedient. Madge Raymond had told his wife of the conversation he and Frank had had about Forester; and, whether it was that she was touched by Frank's eloquence, or whether it was that her own kind heart told her, that perhaps after all, "poor Mr. Forester," as she called him, had been rather ill treated by the people of Marton, I do not know, but she begged her husband to tell Mr. Forester she would be very glad to see him any evening he liked to come in a friendly way to take a cup of tea with them. Master Marmaduke had been getting into debt, too, and only three days since he had been served with a County Court summons for a bill of £30 due to his tailor, and which had been outstanding a long time. He had been to Frank about it, and he, good-hearted fellow, lent him the money in a minute, without taking the smallest security in return, telling Mayduke (as he had nicknamed him as being less uncomplimentary than Miss Fanny), that he would trust him, on his honour as a gentleman, to repay it when he could.

Poor Forester accepted the loan with tears in his eyes, assuring Mr. Asburn that he was the only real friend he had.

"Don't say that," said Frank, "I am sure Raymond is a good friend to you. Do you know, it was he who bailed you out and paid the fine for you yesterday?"

"No!"

"Well, it was. By the way Forester, you will excuse me asking, but I thought you told me the other day that you had £100 left you?"

"So I have; but my uncle has not sent it to me yet. I had a letter from him to-day, though, and he says that he expects my aunt's affairs will be settled in about a fortnight, when he will transmit the money. They have invited me over to Killmallock, and I intend to go as soon as the needful arrives.

The above colloquy takes places in our friend Frank Ashburn's rooms, whither Marmaduke Forester had gone to thank his friend for defending him in his professional capacity in the County Court yesterday.

Whilst they were talking, Raymond strolls in, with a

"Hallo, Frank, old boy, how are you?,'

"How d'ye do, Mr. Forester?"

"Don't let me disturb you," he continues, as young Forester, muttering clumsily his thanks for Raymond's good offices, rises to go.

Poor fellow, he is rather ashamed of himself, and nothing will induce him to sit down again.

"Well, if you will go," Frank says cheerily, "Good night, my boy. Don't go on the loose now to-night; and don't go to the billiard-room at the Vulture. You are much better away."

"Good night," Madge echoes. "And by-the-bye, Forester, my wife told me to tell you she would be glad to see you any evening you like to come in. We always dine early, and we tea at six o'clock. Come to-morrow, if you like."

"Thank you, I shall be very pleased to come some other evening, but to-morrow I can't—I'm engaged."

"Well, whenever you like: ta-ta;" and, so saying, Forester was allowed to depart.

"That fellow's an uncommonly odd fish; I don't know what you will do with him, Frank."

*(To be continued.)*

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## ROYAL ARCH MASONRY.

BY THE SON OF SALATHIEL.

(*Continued.*)


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Before quitting the subject of the Sacred Name, it will be well to quote the following remarks by Brother Albert G. Mackey, in his "Book of the Chapter," and we shall then proceed to the elucidation of the triple tau—a celebrated emblem of antiquity—as well as one held in high esteem by English Royal Arch Masons.

"The name of God, which we, at a venture, pronounce JEHOVAH—and which is called the 'Tetragrammaton,' (from the Greek *tetra*, four, and *gramma*, letter,) because it consists in Hebrew of four letters, and the 'Ineffable name,' because it was unlawful to pronounce it, was ever held by the Jews in the most profound veneration. They claim to have derived its origin from the immediate inspiration of the Almighty, who communicated it to Moses, as his especial appellation, to be used only by his chosen people. This communication was first made at the Burning Bush, when God said to the Jewish lawgiver: 'Thus shalt thou say unto the children of Israel: Jehovah the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath sent me unto you: this [Jehovah] is my name for ever, and this is my memorial unto all generations.' And at a subsequent period, he still more emphatically declared this to be his peculiar name, when he said: 'I am *Jehovah:* and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of *El Shaddai;* but by my name JEHOVAH was I not known unto them.'

"Ushered to their notice by the utmost solemnity and religious consecration, this name of God became invested among the Israelites with the profoundest veneration and awe. To add to this mysticism, the Kabbalists, by the change of a single letter in the original, read the passage which is, 'this is my name for ever,' as if it had been written 'this is my name to be concealed.'

"This interpretation, though founded on an error, and probably an intentional one, soon became a precept, and has been strictly obeyed to this day. The word *Jehovah* is never pronounced by a pious Jew, who, whenever he meets with it in Scripture, substitutes for it the word *Adonai* or *Lord*, a practice that has been followed by the translators of the common English version of the Bible with almost Jewish scrupulosity, the word Jehovah in the original being always translated by the word 'Lord.' The use of this word being thus abandoned, its pronunciation was ultimately lost, since by the peculiar construction of the Hebrew language, which is entirely without vowel letters, the vocal sounds being supplied to the ear by oral teaching, the consonants, which alone constitute the alphabet, can, in their combination, give no possible indication, to one who has not heard it before, of the true pronunciation of any given word.

"There was one person, however, who, it is said, was in possession of the proper sound of the letters and the true pronunciation of the word. This was the High Priest, who, receiving it through his predecessor, preserved the recollection of the sound by pronouncing it three times, once a year, on the day of Atonement, when he entered the holy of holies of the tabernacle or the temple.

"If the traditions of masonry on this subject are correct, the kings, after the establishment of the monarchy, must sometimes have participated in this privilege, for Solomon is said to have been in possession of the word, and to have communicated it to his two colleagues at the building of the temple. The Kabbalists and Talmudists have enveloped this ineffable name of God in a host of mystical superstitions, most of which are as absurd as they are incredible, but all of them tend to show the great veneration that has always been paid to it. Thus they say that it is possessed of unlimited powers, and that he who pronounces it shakes heaven and earth, and inspires the very angels with terror and astonishment. The Rabbins call it 'shem hamphorash,' that is to say, 'the name that was declared,' and they assert that David found it engraved on a stone while digging into the earth.

"Besides the tetragrammaton or ineffable word, there are many varieties of the name which have been adopted with almost equal veneration among other nations of antiquity.

"All these names of God are eminently symbolical. In fact, the name of God must be taken, in Freemasonry, as the symbol of TRUTH, and then the search for it will be nothing but the search after truth, which is the true end and aim of the masonic science of symbolism. The subordinate names are the subordinate modifications of truth, but the ineffable tetragrammaton is the symbol of the sublimity and perfection of divine truth, to which all good masons and all good men are seeking to advance, whether it be by the aid of the theological ladder, or by passing between the pillars of Strength and Establishment, or by wandering in darkness, beset on all sides by dangers, or by travelling, weary and worn, over rough and rugged roads—whatever be the direction of our journey, or how accomplished, *light* and *truth*, the Urim and Thummim, are the ultimate objects of our search and our labor as Freemasons.


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"The equilateral triangle was adopted by nearly all the nations of antiquity as a symbol of the Deity. The Egyptians, for instance, considered it as the representative of the great principle of animated existence. Among the Hebrews it was often used as a symbol of the tetragrammaton, and in masonry it retains the same signification, being the symbol of the Grand Architect of the Universe and Bestower of Light, its three sides representing the Past, the Present and the Future, all of which are contained in the eternal existence of Jehovah."

*(To be continued.)*

## Reviews.

"*Masonic Monthly.*" Boston, U.S.A. No. 05, for May.

We welcome again our old friend the *Masonic Monthly*, the editor of which speaks out boldly on the negro question, and we are glad to find that his sentiments are in perfect accord not merely with our own, but with those of all enlightened members of the Craft. Bro. Evans writes as follows :—

When the Masonic descendants of the black men to whom the Grand Lodge of England legally and properly gave a charter in 1784, since and to this time ostracised as Masons in the United States by their white brethren on the pretext of irregularity of organisation, but really by an unmasonic prejudice against the race to which they belong,—when these men venture to petition the Grand Lodge of Massachusetts for recognition as Masons, then must war be pronounced against them also by the men who cry "Let us have peace," and war against all who dared to say, investigate, and, if all found right, recognise.

Bro. Findel, of Leipzig, contributes a first letter on Freemasonry in Germany, France, and England, in which the worthy brother comments on the fact that "American and English Masonic periodicals do not give reports on Masonic affairs in Germany, France," &c. He will find, however, that THE FREEMASON is not obnoxious to this charge. Bro. Findel's language respecting the spurious Rite of Memphis is quite as strong as our own was recently :—

There was in existence in *France* an absurd Rite, an offspring of human vanity and nonsense, and a very modern invention, called the "Rite of Memphis," of ninety-nine degrees. To this Rite belonged some French lodges, to the honour of which it must be confessed, that they have changed this Rite for the French.

The following will be found interesting, and proves the correctness of our opinions respecting the African Lodge at Boston :—

LETTER FROM LONDON.

The writer of the following London letter, a well-known correspondent of our journal, has returned to this country, and has verified with his own voice what he has therein set down with his pen. It is strange, but true, that crows and other black things will come home to roost. The "highest Masonic authority in the world" has frequently announced that it was Lord *Montacute* and not *Montague* who issued the commission to Henry Price, under which it is claimed that organized Masonry in Massachusetts originated. We have ourselves in former volumes more than once asserted that it was *Montague*, and not *Montacute*. The coat of arms of the *Montacute* hung up in our Boston Temple is against us; but our correspondent assures us that we are right,—that the records, the original records, of the Grand Lodge of England, which with his own eyes he has seen, says *Montague*, not *Montacute*. The escutcheon will have to come down. The herald's book will have to be studied once more. We are sorry, on account of the expense; but, on account of historical truth, let us have a change. It is exceedingly funny. But in company with the writer of the following letter, we examined a copy of the "English Peerage," which our Boston readers may also examine for themselves at Piper's in Washington-street, and find that the title of *Montacute* became extinct in the year 1361, and will not be able to find that it was ever revived. This is another pill for "the highest Masonic authority in the world" to put in his pipe the next time he smoketh. Then about that omission of the date, our correspondent makes a very damaging exposure of the way in which the "highest Masonic authority in the world" makes up history for the Masons of America. In this we think that same "highest authority," &c., has exhibited a species of immorality which the speculative Scotch Rite and High Degreeism might be able to explain away, but which simple Master Masonry must, in the strongest manner, condemn. The "highest authority," &c., is a member of the Committee on the petition of the coloured Masons of Massachusetts. Let that Committee see to it, and purge itself in its report which some time in the future it ought to make, by showing that such histories as "the highest authority" makes are not its guides. Your report, whenever it comes, will be closely scrutinised.—[ED. *Masonic Monthly.*]

London, April 23rd, 1869.

BRO. EVANS,—You doubtless recollect the letter of the Grand Secretary of England published in the article "Negro Lodges," in the Feb. No. of Bro. C. W. Moore's Magazine. You remember in the article I then wrote for the *American Freemason*, I intimated my doubt with regard to a paragraph in the said letter, where Bro. Hervey was made to state that "Henry Price was Grand Master of America from 1733 to 17—." And I then further asked Bro. Moore why he did not at the same time ask Bro. Hervey to enlighten us whether it was Lord *Montague* or *Montacute* who granted the commission to Henry Price in 1733.

Well, then, shortly after my arrival here, I called on Bro. Hervey, and am glad to state that I met with a truly brotherly reception. Every facility was afforded me to clear up that, though unimportant, yet vexed question. I was permitted to examine the records of the Grand Lodge of England. Neither the names of Montacute, nor that of Henry Price, could I find there; but I did see that *Montague* was elected Grand Master in 1732. This point being settled, it will now become the duty of the present Grand Master of Massachusetts to have the name and arms of Lord Montacute erased from the Grand East of the Boston Masonic Temple, and either substitute that of Montague, or not, as he may deem proper.

But that is not all. You remember the brother from Worcester County, who objected to the naming of a lodge "Montacute Lodge," and how he was bluffed and pooh-poohed by the last Grand Master and Grand Secretary when he remonstrated and protested against the name of Montacute. Now, as there can be no doubt of the correctness of the said brother's position, I think they are in duty bound to rename the said lodge accordingly.

Having cleared up that question, I next asked Bro. Hervey the meaning of that dubious part of the letter, viz. "Henry Price was Grand Master of America from 1733 to 17—." Here Bro. Hervey expressed his surprise at Bro. Moore's mis-stating his letter. Bro. H. showed me the copy of the said letter. The copy was taken with the usual process of a copying press, and it read thus: "Henry Price was Grand Master of America from 1713 to 1804, since which time his name disappears." When I pointed out to Bro. Hervey that the statement was erroneous, that Henry Price died in 1775, he said, "That may be so, but it was the duty of Bro. Moore to have had the letter printed as it was written, and then he might have corrected my error." I could not very well defend Bro. Moore's conduct. I might have pleaded that 1783 might be mistaken for 1733, though even that would have been difficult to do; but how to find an excuse for mistaking "1804" for "17—" was entirely out of my power.

I must now explain the cause of Bro. Hervey's mistake. When the *three categorical questions* of Bro. Moore reached Bro. H., he naturally turned to the minutes of the Grand Lodge, 1733. There, as already stated, the name of Price was not to be found. The next thing Bro. H. consulted was the "Freemasons' Almanac," 1783. Therein he found that Henry Price was G.M. of America. He then followed up the successive almanacs until 1804, when Price was still G.M.; but in 1805 his name disappears. Bro. H. further informed me, that he has, since his letter to Bro. Moore was written, examined the almanacs back to 1770, in all of which copies Price reigns supreme over the American Masons. Indeed, I do not know whether, if Bro. Hervey had looked up the almanacs still further back, he might not have found Henry Price G.M. from the very origin of that publication; and this is but an additional proof that there could have been no correspondence carried on during the last century, between the G.L. of England and the lodges of the colonies; for otherwise, that error would not have been repeated for so many successive years in such a publication. It is evident that either the first projector of the almanac, in 1754, or a little later, wishing to furnish a list of Masonic information to his subscribers, very naturally must have asked the then "greatest masonic authority in the world" as to who was the G.M. of America, and received for answer, "Henry Price." So, either himself or his successor continued Price in office nearly thirty years after his death. But, in 1805, either suspecting that the longevity of Price was already extended beyond the duration allotted to humanity, or, may be, having received some dim information that Price and his Grand Lodge seceded from the G.L. of England, the name was thenceforth discontinued.

I next asked Bro. Hervey the period when the English G.L. erased the American Lodges from its list. Bro. H. replied, that he had no doubt that all the American Lodges were erased from the English register at the same time when the African Lodge were erased, viz., 1813.

In the course of our conversation, Bro. Hervey expressed his firm opinion, that the members of the African Lodge were as legally entitled to visit English Lodges, as the members of any other American Lodges.

To-day I paid a second visit to the Grand Secretary of the G.L. of England, and was permitted to see the first record of the said Grand Lodge. It begins with "June 24, 1723. The Rt. Hon. Francis Earl of Dalkeith, Grand Master." I have also been permitted to go through the whole building, and through the adjoining building, called Freemasons' Tavern; but as I hope very shortly to return home, I must leave its description, and other interesting matters, for a future time,

Fraternally yours,
JACOB NORTON.

We shall look out with hopeful expectation for the next number of the *Masonic Monthly*, a magazine which we can heartily commend to our numerous subscribers in the United Kingdom, and on the Continent of Europe.

## A MASONIC HYMN.

Unto Thee, great God, belong
Mystic rites and sacred song!
Lowly bending at thy shrine,
We hail thy Majesty divine!
Glorious Architect above,
Source of Light, and source of Love,
Here thy light and love prevail—
Hail! Almighty Master, hail!

Whilst in yonder regions bright,
The Sun by day, the Moon by night,
And the Stars that gild the sky,
Blazon forth thy praise on high—
Join, O Earth, and as you roll
From East to West, from pole to pole
Lift to Heaven your grateful lays;
Join the universal praise.

Warmed by thy benignant grace,
Sweet Friendship link'd the human race
Pity lodged within her breast,
Charity became her guest,
There the naked raiment found;
Sickness, balsam for its wound;
Sorrow, comfort; hunger, bread;
Strangers, there, a welcome shed.

Still to us, O God, dispense
Thy divine benevolence!
Teach the tender tear to flow,
Melting at a Brother's woe!
Like Samaria's son, that we
Blest with boundless charity,
To the admiring world may prove
They dwell in God who dwell in Love.

## A MASONIC PRAYER.

O, Being of Beings! prime Spring of Knowledge! sprung from Thyself, before Time knew his rise! existent with Eternity! omnipotently great! whose span extends beyond the bounds of space; and step outruns Infinity herself! O God! all Nature's Lord! whose incomprehensive might creative, rose from nothing, inert matter! — thence formed, O Architect Divine, a fabric vast, beyond conception's eye to view! The universal mass; chaotic heap! then, how? Thou giv'st to matter instinctive energy to, through attractive combination, huge concretes rise of varied forms!—thence, organizing part, gav'st power thereto of vegetative growth for life! and—thence, to part, exalted high, a power of animated will, volition, gave'st—this done; Thou further went'st and formed a man; from Thy all-bounteous will, with reason! an attribute most like Thyself! a spark divine! for which—this blessing great!—good God, accept our grateful thanks! and grant, that with each sense, we may with admiration view thy vast stupendous work throughout this mundane spot, we here behold, of the vast universal whole!—Give us, good God, with reason's increase, a grateful soul to thank the fountain-source thereof, Thyself! May sun, may moon, may star, yea, may all free-accepted Geometry unite in one loud shout of praise to their great Architect divine; till time shall be no more! all Nature, cry Amen! Amen!—Bro. SPRY, LL.D.

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## MASONIC MYSTERIES.

The following letter, which on the principle of *audi alteram partem* we print, appeared in the *Morning Advertiser* a few days ago:—

(*To the Editor.*)

"Sir,—It will be in the recollection of those who take an interest in Freemasonry that, on the occasion of the installation of the Grand Master of Nottingham, he said, 'It is my determination to go deeper into the mysteries of the Craft;' and in another part of the speech he said, 'There are many people now-a-days, I regret to state, who taunt us about being a secret society, and that being the case, that we may have evil secrets. It is, therefore, our bounden duty to show them by our outward actions that there never was a baser libel upon us. Our secrets are founded upon the purest principles of religion.'

"Now, sir, without meaning the slightest offence to the Craft, I beg leave to remark that it seems very strange that men professing to act on the true principles of religion, brotherly love, and universal benevolence, should think a system of secrecy necessary for the accomplishment of their laudable designs, because it is positively antagonistic to the spirit of benevolence to keep a secret from mankind the publication of which would diffuse any sort of good among our fellow-creatures.

"A true philanthropist making a discovery of anything for the good of the people, would not think of turning it to account by imparting the secret only to those who paid him a fee for permission to make a vow that they would not disclose it, but he would generously give it to the world for the world's benefit; and if the Masons' secret is good for anything they ought to do the same; if it is not, they should not take oaths on trivial matters, as religion strictly prohibits swearing except when oaths are required by legal authority; so that, in reality, in this respect, it is opposed to the principles of religion.

"If the Masons were to keep the whole of their proceedings secret, and not allow them to be published in the daily newspapers, they would perhaps be entitled to pass without observation; but when we see day after day, their banquets and their speeches set forth in the public Press, they become popular topics, and challenge criticism like other subjects in the newspapers; at least I suppose that Freemasonry is not screened from national controversy; if it is, it argues that there is but little reason to be advanced in support of it, for it cannot be denied that the day is gone by for mystic symbols and silly incantations, which, like the Cock-lane ghost and spirit-rapping, are only worth remembering for their glaring absurdity.

"But the Masons, judging from what we read, not only revel in 'mysteries,' but claim a sort of confederate monopoly in universal benevolence, although at the same time we know that in all cases they give a decided preference to a brother Mason, which is certainly a very one-sided sort of universal benevolence, because any one not a Mason, with a shilling to spare, meeting two poor hungry creatures, would give them sixpence a piece. A free and accepted Mason meeting two persons under similar circumstances, one of whom being of the craft and able to give the sign, would receive ninepence, and the other equally distressed, and may be the more deserving of the two, would only get threepence; and he would be bound to act thus, as a brother must have a preference.

"As I said before, if they kept their rules and regulations to themselves, the non-masonic portion of mankind would have no manner of right to animadvert on the proceeding; but as they are presented to the public in print, they can have no just cause to complain if those who object to secret associations as being at variance with the enlightened spirit of the age, deprecate a system of 'mysteries;' and when we read of the Almighty described as 'The Great Architect of the Universe,' we, as rational men, denounce the application of a mechanical title to the Deity, as if his works were produced by the line and rule of human labour. It is presumptuous.

"As long as men please to unite in societies for mutual benefit or amusement, which in no way interferes with the progress of reason and common sense of the nation, so long may they claim exemption from all interference; for example, 'The Foresters,' 'The Odd Fellows,' and many others, not forgetting a very numerous body known as 'The Society of Antediluvian Buffaloes;' and the members consider themselves buffaloes, and are addressed as such from the hour of their installation. The principal of the herd is styled 'Primo.' This is merely mentioned in order to show, as far as we know, no society, excepting the Masons, swear their members to secrecy, which, as before remarked, is contrary to religion, law, and right.

"These few observations are made solely with the view of eliciting facts which may remove all unfavourable impressions concerning the Craft; and I respectfully ask you, sir, as the editor of an impartial journal, to lace them within view of the public, in order that, if right, their claims to consideration may be rationally discussed; if wrong, their fallacies dispassionately exposed.

"I am, Sir, yours, &c.,

"June 9, 1869. "GEORGE ELLIS."

## MEETING OF THE PROVINCIAL GRAND LODGE OF KENT.

The preparatory meeting of the Provincial Grand Lodge of Kent was held on Saturday afternoon, at the Albion Hotel, Ramsgate, on which occasion there was a large attendance of Freemasons from all parts of Kent, every district in the province being well represented. Lord Holmesdale, M.P., Provincial Grand Master of Kent, presided, and among those present were Bros. Dobson, Deputy Provincial Grand Master of Kent; Thorpe, Provincial Grand Treasurer; Wates, Provincial Grand Secretary; Warne, Provincial Grand Assistant Secretary; Patten, P.G.S.B., Secretary to the Freemasons' Girls' School; Snowden, P.P.J.G.W.; Twyman, P.G.S.B.; Snow, P.P.G.S.W.; Turtle (W.M. 184), Wyles (W.M. 1050), Boits, P.P.A.D.C.; Boys, P.D.G.P.M.; Cramp (W.M. 429), Burfield (W.M. 20), Palmer (W.M. 913), Mackney (W.M. 299), Sheer (W.M. 77), Fleming (W.M. 158), Boys (W.M. 127), Kite (W.M. 503), Newsom (W.M. 1223), Paget, P.M., P.G.O., Watson (1050), and numerous other brethren.

The Grand Secretary announced that the returns had been received from the whole of the lodges in Kent, the aggregate number of subscribing members in the province being 1350. The Grand Treasurer's accounts showed the available fund on the general account to be £377 13s. 6d., and on the charity account £280.

On the motion of Bro. DOBSON it was resolved unanimously to present a donation of twenty guineas from each of the following lodges to the Freemasons' Boys' School—namely, Faversham, Gravesend, Erith, and Canterbury. The two lodges having the highest number of subscribing members—Ramsgate and Gravesend—received each twenty guineas to be presented in their names to the Freemasons' School for Girls. The sum of £50 was also voted to the Old Men's Asylum for decayed Freemasons, and £20 from the Grand Lodge Funds to the Zetland Commemoration Fund.

On the initiation of the Worshipful Master and Brethren of Lodge 184, it was unanimously decided to hold the Provincial Grand Meeting at Brompton, Chatham, on Wednesday, July 14th, the London, Chatham, and Dover Railway Company promising to convey Freemasons attending the meeting at single fares from any station on their line.

At the close of the formal business of the day the brethren present partook of a sumptuous banquet, under the presidency of the P.G.M., who was supported by most of the Present and Past Provincial Grand Officers, and the various Masters and Wardens of lodges.

## METROPOLITAN MASONIC MEETINGS

*For the Week ending June 26, 1869.*

### Monday, June 21.

Lodge No. 720, "Panmure," Balham Hotel, Balham.
" 901, "City of London," Guildhall Coffee-house.
" 907, "Royal Albert," Freemasons' Hall.
" 1201, "Eclectic," Freemasons' Hall.

### Tuesday, June 22.

Lodge No. 186, "Industry," Freemasons' Hall.
" 259, "Prince of Wales," Willis's Rooms, King-street, St. James's.
" 1158, "Southern Star," MontpelierTav., Walworth.
Metropolitan Chapter of Instruction, George Hotel, Aldermanbury at 7; Comp. Brett, Preceptor.
Domatic Lodge of Instruction, Palmerston Tavern, Grosvenor-park, Camberwell, at 7.30.

### Wednesday, June 23.

Lodge of Benevolence, Freemasons' Hall, 7.
Lodge No. 2, "Antiquity," Freemasons' Hall.
" 34, "Mount Moriah," Freemasons' Hall.
" 507, "St. Marks, Horns Tavern, Kennington.
" 754, "High Cross," Railway Hotel, Tottenham.
R.A. Chap. 13, "Union Waterloo," Freemasons' Hall, William-street, Woolwich.
" 820, "Lily," Greyhound Htl., Richmond, Surrey.
Pythagorean Lodge of Instruction, No. 79, Prince of Orange Tavern, Greenwich-road, at 8.

### Thursday, June 24.

General Committee, Girls' School, Freemasons' Hall, at 4.
Lodge No. 60, "Peace and Harmony" London Tavern, Bishopsgate-street.
" 65, "Prosperity," Guildhall Coffee House, Gresham street.
" 766, "William Preston," Clarendon Htl., Anerley.
" 858, "South Middlesex," Beaufort House, North End, Fulham.

### Friday, June 25.

[Nil.]

### Saturday, June 26.

Red + Conclave, No 6, "Roman Eagle," Anderton's Hotel, Fleet-street.
Domatic Chapter of Instruction, Horns Tavern, Kennington, at 8; Comp. Little, P.Z., Preceptor.

## MASONRY AND POLITICS.

The enemies of the Masonic fraternity have ever tried to arouse popular prejudice against this time-honoured Institution, by raising the clamour of the political demagogue, that, as a social organization, we are dangerous to government. This charge is without foundation, as is evident from the past history and present position of Masons in relation to the respective governments under which they live, the world over. Masons have never been a revolutionary people, and Masonry as a social institution, is Conservative in its teachings and its practices. It takes no position in politics, and *prohibits the introduction of political questions into its discussions.* It has existed under every form of government known to history, and done its work in society peacefully, but successfully, under the administration of all the great political parties in Europe and America. It teaches obedience to the laws, submission to authority, and reverence for the usages of the past. It is therefore impossible for an institution that teaches the practice of such social and political virtues to favor political revolutions and social outbreaks, that would disturb the peace of society or sap the foundation of government. It is surprising how any rational or sane mind could credit for a moment, the base slander circulated by our enemies to awaken popular prejudice against us. Are not the husbands, brothers, fathers, sons, friends and neighbours of these individuals Masons? Do they not all testify that there is nothing in either the teaching or practice of Masonry at war with our republican institutions, or that will in any way endanger our civil, political, and religious liberties? We receive their testimony on all other subjects, nor can we constantly refuse to receive it when they positively affirm that such is the character of the Masonic Institution. Besides, would it not be a strange phenomenon that Methodists and Baptists, Presbyterians and Episcopalians, Quakers and Catholics, Lutherans and Universalists, Democrats and Whigs, though they are opposed to each other on nearly all other subjects, should league together as one to undermine our Republican institutions and subvert our government? No sane mind can believe this possible. It would be a social miracle. But if Masonry be opposed to our government, if its influence on society is calculated to endanger our liberties, how did it happen that all the signers of the Declaration of Independence and the framers of our Republican Constitution were Masons, but six? If Masonry be opposed to Republican Government, how shall we account for the fact that all the generals in the American army were Masons? These facts should for ever silence objections to Masonry. Really and truly, Masonry as a benevolent institution, has no political character, has no political purpose, and does not aim or try to exert any political influence. Her work is a higher and nobler work than that of the politician and statesman.—*The Square and Compass*, U.S.A.

THE TALLEST FREEMASON IN THE WORLD.—An emergency meeting of the Lodge Clyde, No. 408, was held within the Hall, 170, Buchanan-street, Glasgow, on Thursday, 10th inst. The lodge was opened by the R.W.M., John Buchanan, assisted by Bros. William Lindsay, S.W., George Ferguson, acting J.W., Robert Burns, Thomson Chaplain. Major Ole Andreas Hansen, of the United States army, a native of Norway, having passed the ballot, was initiated, and passed the degree of F.C.; and on the lodge being raised, he was raised to the sublime degree of M.M. The ceremony was very impressingly and ably performed by Bro. Thomas M. Campbell, P.M., Proxy Master, 489; Bro. James Wallace, P.M. 360, Proxy Master 440, acting Deacon. We believe Bro. Hansen is the tallest Freemason in the world, being nearly eight feet high, and thirty-three stone weight.

RAILWAYS.—No one can view with greater horror the desecration of the fine rustic scenery of our dear old England, than he whose hand has penned these pages. I pity, from my inmost soul, that man or woman who possesses no healthy love for our heather-clad hills, our rural dales, and our pleasant plains, studded with comfortable farmsteads and cosy cottages, with "green fields to the very back door;" I have sickened at the sight of once-pleasant watercourses, where the clear rivulet erst wimpled, and the troutlet disported, now polluted with the stinking refuse of printworks, dyehouses, and factories, and the waste of towns; and I have sighed for the time when our great "hives of industry" shall possess a smokeless atmosphere, and turn their sewerage to profitable account; but I must confess, I like to see the steam ascending from a railway train, as the swift locomotive glides onward, past village and grange; and I think our great poet, Wordsworth, was never much farther from the mark than when he wrote that well-known sonnet denouncing the introduction of a railway into the Lake districts.—*The History of the Stockton and Darlington Railway*, by BRO. GEORGE MARKHAM TWEDDELL, F.S.A. Scot. and Newc., &c.

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## Births, Marriages, and Deaths.

BIRTH.

WALTERS.—On the 13th June, at 372, New Cross-road, Deptford, the wife of Bro. Frederick Walters of a daughter.

## Answers to Correspondents.

All communications for THE FREEMASON should be written *legibly*, on one side of the paper only, and, if intended for insertion in the current number must be received not later than 10 o'clock a.m. on Thursdays, unless in very special cases. The name and address of every writer must be sent to us in confidence.

A STEWARD.—We believe the Inauguration Jewels will be ready in July.

P.Z.—We are glad to be able to assure you that brethren serving as Stewards to any *two* of the Charities, and qualifying as Life Governors, will, in future, be entitled to wear the Charity Jewel. The Grand Master so decided at the last Grand Lodge, although, by some means or other, the reporters did not record his remark.

ALPHA.—The 43rd rule of the Royal Masonic Benevolent Institution reads thus:—"The accounts of receipts and disbursements of the Male Funds and of the Widows' Fund, shall be kept separate and distinct, and a general statement of the finances of the Institution shall be annually prepared; and, after having been duly audited, shall, together with a report of the proceedings of the Committee of Management, be presented to the Annual General Meeting in May, and to Grand Lodge in June following." It is, to our judgement, perfectly clear that the objection to the reception of the report, raised by Bro. Savage at the last Quarterly Communication, was wholly untenable as the rule (which has been sanctioned by Grand Lodge) expressly states that the report *shall be presented to the Grand Lodge in June*, and there is, consequently, no necessity whatever for its prior submission to the Board of Masters.


## NOTICE.

*Owing to the rapidly-increasing circulation of*

**The Freemason,**

*its columns have now become valuable channels to all who Advertise. For terms and contracts, apply to*

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# The Freemason,

SATURDAY, JUNE 19, 1869.

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## THE LONDON MASONIC SEASON.

THE summer brings with it, for metropolitan brethren, a cessation from Masonic labors. Lodge after lodge closes, and, until October, as a rule, few meetings are held in London. Master and warden, fellow-craft and apprentice, alike lay aside the apron and don the tourist's suit, in quest of well-earned relaxation by the sea shore or on the breezy hill. At this period of comparative leisure let us take a brief review of the season which has just closed, and which has been an eventful one in many respects. Not only have we had to record the birth of several new lodges in the metropolis, but the prosperity of the Craft has been still further evinced by the immense sums contributed to the Masonic Charities at their annual festivals. We have also seen the completion of our magnificent Masonic temple in Great Queen-street, and witnessed its inauguration under circumstances eminently auspicious and gratifying. Our Grand Master has completed his quarter of a century's sway over the Craft, and has been re-installed as the ruler of English Masonry amidst demonstrations of unabated esteem and affection.

Moreover, within the last few days, we have welcomed into the ranks of English Freemasonry the Prince of Wales, who, we trust, will emulate the royal Sussex in true and earnest devotion to the sublime principles of the Order, and prove himself the First Freemason, as well as the first gentleman in the empire. We have not lost through death any very prominent member of the Craft during the past Masonic season, nor have we had to lament over the extinction of lodges or the secession of brethren. In a word, the condition of Freemasonry in England at the present time is highly satisfactory, and the Order bids fair to increase both in strength and influence Turning to Scotland, we find that under the vigorous rule of the Earl Dalhousie, Freemasonry maintains its high prestige in the land of the Gael, while our Irish brethren are progressing in spite of the unscrupulous opposition of Cardinal Cullen and his priesthood.

It is much to be desired, however, that the ties which bind the Craft together should be still more closely drawn, by the adoption of something like uniformity of working in the three kingdoms. We are aware that the establishment of an orthodox and recognized ritual for the Craft degrees will be a herculean task; and, doubtless, this feeling exercises a deterrent influence against making the attempt. But, surely, when the object to be attained is so great and so praiseworthy, qualified brethren willing to devote time and attention to the subject will come forward and lend their assistance. Now that the Masonic London season is over, there is more leisure for conference and discussion, and we hope yet to see the matter dealt with by the authorities of the several Grand Lodges of the United Kingdom.

It is a matter of congratulation that the importance of the Masonic Press is now becoming generally and thoroughly realized in England; our brethren in America, it is well known, have long appreciated its value, and we are proud to acknowledge that the support which has been extended by the Craft to our own Journal is a gigantic stride in the same direction.

To all our friends whose Masonic labours in the metropolis have now temporarily ceased—we earnestly wish the refreshment of renovated health and spirits, to engage again with renewed vigor in the work of beautifying and adorning the Masonic edifice.

## THE RED CROSS OF ROME AND CONSTANTINE.

THE annual report of the Executive Committee of the Imperial, Ecclesiastical, and Military Order of Knights of the Red Cross of Rome and Constantine, for 1868-9, contains a record of the proceedings of the General Grand Conclave of the Order on March 6th, 1868; a statement of the accounts from date of re-organization in May, 1865, to March, 1869, showing a balance in favour of the general fund of £79 6s. 8d., and in the Grand Almoner's, or charity fund, £11 11s. 1d. We also gather the following statistical information from its pages:—

The Grand Council consists of 12 members. The Grand Senate is also composed of 12 members. There are 20 local Inspectors General in the United Kingdom and foreign parts. The Knights of the Grand Cross are 9 in number. There are 15 officers of the Grand College of Viceroys, and 18 representatives of the 18 Conclaves acting under the Grand Council. The K.H.S. are represented by the Patriarchal Council, which is composed of 18 members. In the appendix the form of petition for a charter is given, and two memorial pages are allotted to Sir Knts. Wm. Turner, and Dr. Vincent Westlake Bates, G. Senators, who died during the year.

Brethren who may desire to make themselves acquainted with the progress of this ancient chivalric order, will do well to obtain this Report, which is published by Bro. G. Kenning, 3 and 4, Little Britain.

We are much pleased to announce that Bro. W. Wither Bramston Beach, *M.P.*, has been appointed Prov. Grand Master for Hampshire, in succession to the late Admiral of the Fleet, Sir Lucius Curtis, Bart., *K.C.B.*, and we are sure that Bro. Beach's appointment will give the greatest possible satisfaction to the Hampshire lodges and brethren generally.

## Multum in Parvo, or Masonic Notes and Queries.

Philolaus, a native of Crotona, and the scholar of Pythagoras, first taught publicly the diurnal motion of the earth round its axis, and its annual motion round the sun.—ANCIENT YORK LECTURES.

Can the degree of Most Excellent Master be obtained in England?—The two other intermediate degrees, between M.M. and R.A., worked in America are given here, but I believe the M.E.M. is not.—X. P.

Nehemiah, a Jew, was cup-bearer to Artaxerxes Longimanus. He came to Jerusalem A.M. 3609, and having finished the temple, at the dedication thereof, the sacred fire, which had been hidden by Jeremiah, was found; as likewise, they say, the ark of the covenant, and the altar of incense. He returned a second time to Jerusalem about 3629.—SON OF SALATHIEL.

*The 1722 Constitutions and the High Grades.*—Bro. W. J. Hughan very kindly writes to me to say that Bro. Rd. Spencer has the "Old Constitutions" printed in 1722, and that he (Bro. Hughan) had seen them, and taken extracts from them, but that there is no mention of High Grades in them. I presume therefore that the allusions made have been to some low country *reprint* of the 1722 Constitutions. The learned Brother Dr. Leeson would confer a great obligation upon the Order, if he would set our minds at ease on this subject and the 1721 Warrant of James III., by giving full particulars. Bro. Hughan adds that this 1722 pamphlet is very similar to a 1728 one he is reprinting.—JOHN YARKER, Manchester.

*Red Cross of Constantine.*—I had hoped to have seen Bro. Lambert's reply to R.W.L. on the Red Cross and the Rite of Bro. Ross. Following the usual authorities, it is considered that about 1728-9, the Chevalier Ramsay invented three degrees of Knights of St. Andrew (which he proposed to our G.A). These were an innovation upon the rite of the Chapter of Arras, and also differed from the York rite, but if the account given by Bro. Dr. Oliver of his three degrees are reliable, they could not have originated the Royal Arch-Templar rite of York, the traditions of which they rather seem to follow. About 1754, Baron Hunde (a member of the High Grades of the Jesuit Chapter of Clermont), established his Templar rite of seven degrees, and from this in a very short time branched the rite of Clerks of Relaxed Observance, who being all members of the Church of Rome, added three more degrees, including the Red Cross, which we are informed is found also in the Swedish rite of twelve degrees.

*Queries.*—1. What is Oliver's authority for Ramsay's proposal, and was it really so far back as 1728-9, and did it contain a Templar Order? Oliver seems to imply that it did not.

2. Can any of the Jesuit Brothers (Knights of the Order of Constantine) or of the Romish rite of Clerks of Relaxed Observance, be shown to have had Romish authority for the revival of the Red Cross? Are any of the names known?

JOHN YARKER, Manchester.

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## PAPERS ON MASONRY.

By A LEWIS.

### XI.—MASONRY AND SWEDENBORG.

"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracle of God."—*Hebrews* v. 12.

Since the initiation of H.R.H. the Prince of Wales in Sweden much curiosity has been expressed in many Masonic quarters as to the nature of the rite according to which his admission took place, the numbers of degrees or steps not corresponding with those adopted in Johannite Masonry.

It would appear that two, if not three, rites savouring of the high grades are worked in Sweden; the first culminating in the Honorary Knighthood of Charles XIII., the second professing to be instituted according to the principles of that remarkable and enigmatical man Emanuel Swedenborg, and the third being an adaptation of the Illuminism of Avignon, with additions from the Rite of Swedenborg, known as the Rite of Zinnendorff.

The Swedish rite proper, as worked under the sanction of the Grand Lodge of Sweden, consists of twelve degrees, the fifth of which ennobles the possessor of it in a social and political sense. These degrees are respectively—1, Apprentice; 2, Fellow Craft; 3, Master; 4, Apprentice and Fellow Craft of St. Andrew; 5, Master of St. Andrew; 6, Brother Stuart; 7, Favourite Brother of Solomon; 8, Favourite Brother of St. John, or White Ribbon; 9, Favourite Brother of St. Andrew, or Violet Ribbon; 10, Member of the Chapter; 11, Dignitary of the Chapter; and 12, Reigning Grand Master. I do not know whether any modifications have taken place in this arrangement, but perhaps the degree of Brother Stuart has been in some instances replaced by the Order of Charles XIII., a distinction existing since 1811. At any rate, this last was established in honour of Freemasonry. The manifesto constituting the Order contains the following decree:—"To give this (the Masonic) Society a proof of our gracious sentiments towards it, we will and ordain, that its first dignitaries, to the number which we may determine, shall, in future, be decorated with the most intimate proof of our confidence, and which shall be for them a distinctive mark of the highest dignity." There are altogether twenty-seven knights, and the reigning sovereign of Sweden is the Perpetual Grand Master. It is evidently rather an honourable distinction, like other sovereign orders, than a symbolical degree.

Whether Swedenborg himself was ever a Mason, I think, may be fairly answered in the negative. Neither the brilliant and eloquent biography of Dr. Garth Wilkinson, the analytical work of Professor Bush, nor the exhaustive and intensely critical and searching memoir recently published by Mr. William White, lead us to any such conclusion. Whatever opinions may be held as to the theological value of the singular series of hermeneutical works of the Swedish philosopher, it is certain that they contain many things easily applicable for the purposes of a ritual. But the absolute actual history of the establishment of the Rite of Swedenborg appears to be this. About the year 1760, at a time when Swedenborg was engaged in publishing his Arcana Cælestia (the first volume of which appeared in 1749) and his other voluminous writings and tractates, a Benedictine monk, named Pernetti, together with a Polish nobleman, the Baron Gabrianca, established a rite called the Illuminati of Avignon, mingling in this rite the reveries of Bœhme with those of the Swede. In 1783 this rite was reformed and set up *de novo* by the Marquis de Thorné, and from it arose what is now known as Swedenborg's Rite. This rite had the six grades of Apprentice, Fellow Craft, Master Theosophite, Illuminated Theosophite, Blue Brother, and Red Brother. It is said to be still practiced in some Swedish lodges.

The Rite of Zinnendorff was a further adaptation of the philosopy and theosophy of Swedenborg. Count Zinnendorff, its founder, was principal physician to the Emperor Charles VI. This system is divided into seven degrees, and these into three sections, the first of which comprises Johannite or Blue Masonry, the second Red Masonry, with the (4) Scotch Apprentice and Fellow Craft, and the (5) Scotch Master; the third, denominated Capitular Masonry, consists af the (6) Favorite of St. John, and (7) Elected Brother.

It may appear a paradox to say that Swedenborg, with all his mysticism, was anything but a mystic, but such was truly the case. That his works contain veiled allusions, even in the theosophical portions, to secrets in nature which his early philosophical career had opened to him, there can be little doubt to any one carefully reading his works. And that he was fully aware of the existence of the institution of Freemasonry cannot also be doubted. Before, however, proceeding to prove this by quoting a remarkable vision, I wish to cite here a singular narrative to be found in Nicephorus Callistus (Book x. c. 133), in reference to the discovery of a portion of the Ancient Word under the foundations of the Temple of Jerusalem. At the time, he says, when the foundation was laid, one of the stones to which the lowest part of the foundation was attached was removed from its place, and discovered the mouth of a cavern which had been hollowed out of the rock. Now, since the workmen could not see to the bottom on account of its depth, the overseers of the work, wishing to be perfectly acquainted with the place, let down one of their number by means of a long rope into the cavern. When he came to the bottom he found himself in water as high as his ancles, and examining every part of the cavern, he found it to be square, so far as he could ascertain by feeling. On searching near the cavern's mouth he discovered a short pillar, very little higher than the water, and having placed his hand upon it he found lying there a book, carefully folded up in linen. This book he put up in his vest, and was drawn up by the rope to his companions. On producing the book the company were astonished to find it perfectly fresh and clean, although it had probably lain in the vault for many ages. But on opening it, not only the Jews present *but the Greeks also*, were amazed at finding it to begin with—"In the beginning was the Word," &c.

I give the story just as it is reported. It is evidently a distortion of some legend, as no Greeks were present at the foundation of either the first or second temple, unless under Greeks we are to understand Javanim or Ionians, *i.e.*, Tyrians or Phœnicians. Some authors, indeed, argue—as does the writer whence I extract the legend, "Book of God," London, without date or author's name)—that this was the primeval Apocalypse, and that the gospel of St. John quoted that document, now known as the Revelations. Be that as it may, the legend is well worthy of preservation.

To return, however, to the Swedish seer. Whether he truly believed himself to have witnessed the follow-scene, I know not. To my own mind it would rather appear that he wished to allude to what he conceived in his mind's eye to be the interior ceremonies of a Masonic lodge, and certainly the statement is both curious and striking. That he was constantly in the habit of alluding to the affairs passing in the world around him, numberless passages show, and this might have been one method of veiling his opinions.

"In departing from this place," he says," I found myself with spirits and angels who had passed their mortal life *in Great Tartary*. They informed me they had *from all antiquity* possessed a *Divine Word*, which regulated their worship, and which was *entirely by correspondences* [*i.e.*, symbols]. These people, who worshipped Ieue, or Jehovah, only—some as an invisible God, and some as an invisible Power—dwelt in the spiritual world, upon a plain very much elevated, in the southren regions bordering upon the eastern. They allow no Christian to be among them; but if any one enter their territories, they retain him, and never suffer him to depart again. They live separate, because they possess another Word or Scripture. *Some angels then told me that Moses took from the Sacred Book of these people the first chapter of Genesis, which treats of the creation of the garden of Eden*, &c. While meditating upon the Dragon, the Beast, and the False Prophet, of which the Revelations speak, an angel appeared to me and said, 'Come, I will show you into a place where you shall see those that the Word denotes by the false prophets, and by the Beast issuing out of the earth with two horns like a lamb, and speaking as a dragon.' I followed him, and saw a great body of people, in the midst of which were prelates who taught that *faith alone in the merits of Jesus Christ was sufficient to salvation;* that in order to govern the simple, it was necessary to preach good works, *though they were not necessary to salvation.* One of these prelates invited me to enter his temple, that I might see an image which represented his faith and that of his adherents. I accordingly entered the temple, which was magnificent, and in the midst of which a woman was represented clothed in purple, holding in her right hand a golden crown piece, and in her left a chain of pearls. The statue and the representation were *only fantastic representations;* for these *infernal spirits*, by closing the interior degree and opening the exterior only, are able at the pleasure of their imagination to represent magnificent objects. Perceiving that they were illusions, I prayed to the Lord. Immediately the interior of my spirit was opened, and I saw, instead of the superb temple, a tottering house, open to the weather from the top to the bottom. In the place of the woman-statue, an image was suspended having the head of a dragon, the body of a leopard, the feet of a bear, and the mouth of a lion—in short, it was the Beast rising out of the sea, as described in the Apocalypse xiii. 2. In the place of a park *there was a marsh full of frogs*, and I was informed that under this marsh there was a great HEWN STONE, beneath which the WORD was entirely hidden. Afterwards I said to the prelate, *who was the fabricator of these illusions*, 'Is that your temple?' 'Yes,' replied he, 'it is.' Immediately his interior sight was opened, like mine, and he saw what I did. 'How now, what do I see?' cried he. I told him that it was the effect of *the celestial light, which discovers the interior quality of everything*, and which taught him at that very moment, what faith separated from good works was. While I was speaking, a wind blowing from the *east* destroyed the temple and the image, dried up the marsh, and *discovered the stone under which the Sacred Word was concealed.* A genial warmth, like that of the spring, descended from heaven; and in the place of the temple we saw a tent, the exterior of which was very plain. I looked into the interior of it, and there I saw *the foundation stone beneath which the Sacred Word was concealed*, ornamented with precious stones, the splendour of which diffusing itself over the walls of the temple diversified the colours of the paintings, which represented cherubims." The angels perceiving me to be filled with admiration, told me that I should see still greater wonders than these. They were then permitted to *open* the *third heaven*, inhabited by the celestial angels who dwell in *love*. All on a sudden the splendour of a *light of fire* caused the temple to disappear, and left nothing to be seen but the Lord himself, standing upon the *foundation stone*—the Lord, who was the Word, such as he showed Himself. (Apocal. i. 13-16.) Holiness immediately filled all the interior of the spirit of the angels, upon which they *made an effort* to prostrate themselves, but the Lord *shut the passage to the light* from the *third* heaven, *opening* the passage to the light of the *second*, which caused the temple to reappear with the tent in the midst."

The latter portion of this remarkable vision is, perhaps, the most interesting to Freemasons. I need hardly say why. The chorus of frogs reminds one of the frogs in the comedy of Aristophanes, and so points to the "ancient mysteries." At the same time it must be remarked that some have applied the sense of this vision purely to that section of Christians who exalt faith above works; in which case it would not apply to the sons of candour and the brotherhood of charity. But that partially there are points of contact between this vision and the legend reported by Nicephorus cannot be denied.

No doubt, passages of this kind led ritual-makers of the last century to use much of Swedenborg's machinery, and, by ingenious dovetailing, produce something coherent, although of a character not suited to original traditions. I give them for what they may be worth.

CRYPTONYMUS.

P.S.—As to "Allegorical Sculptures in Mediæval Churches," Bro. "Leo," I am pleased to see, is a persistent critic. He will not let me have it all my own way. But, surely, his position is not very tenable, for now he has shifted his ground of attack, basing it, in his return to the assault, upon the practices of the Romish priests in the time of Luther. His very anecdote proves the necessity of Luther's protest which ended in the Reformation. It is very natural, that a monk brought up in the sombre and simple North should gaze with amazement and sorrow at the pedantic and idolatrous South, where the primeval Spirit had fallen before the Letter. To keep faith to the eye and lip, and break faith to the heart, marks an era in every institution becoming untrue to itself and its higher signification. But Bro. "Leo" cannot but see that the actions of prelates in the sixteenth century cannot explain the causes of certain carving completed in the thirteenth and fourteenth. There is another view which might be advanced with some show of reason. The ludicrous carvings might have been intended as solemn reproofs in stone to vice, in some cases; or as evidences of the heretical notions of fanatics, in others. A third way of accounting for them would be to ascribe their origin to the confused conceptions current in those days of classic symbolism which, as the works of demons, the builders of churches perpetuated in contrast to the new and growing Christian faith. But the Romish Church, differing widely from the primitive and pure Church, the centre of which was the British Islands, loved to adopt into its body corporate, all of Paganism that might render the transition from Polytheism more easy, in this following the ancient policy of the Roman people of the republic and the empire. Referring to Bro. "Leo's" anecdote, it might be worth while to discover the *time of year* in which such a circumstance took place, as in that case there is another explanation of it. The semi-paganized Popes would wink, with their infallibility, at heresy in high places, when combined with wit. For many other reasons, however, I retain my previously expressed opinions, as otherwise I can see little reason to be alleged for the continued hostility of the Romish Church, either in very remote times, through the butchery of Molay, to the anathema of Pius IX. (himself said to have been made a Freemason in Switzerland) hurled at the Fraternity in 1865, with a mild *pendant* in the form of Cardinal Cullen's letter in 1869. I would rather say, in termination of this long note, *Fiat Lux in perpetuis!*

C.

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DURING the Derby and Ascot Races, the police arrangements were admirably carried out by the Chief Superintendent, Bro. Mott, assisted by Bros. Grant, Graham, Fife, Robarts, Trycson, &c. Bro. Mott, previous to his leaving the Islington district, was presented by the inhabitants with an elegant and substantial testimonial, in testimony of the great esteem he was held in; and it was stated that a more worthy successor to the late Superintendent Walker (who had filled that post for 25 years) could not have been selected.

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# Reports of Masonic Meetings.

## THE CRAFT.

### PROVINCIAL.

LIVERPOOL.—*Mariner's Lodge, No.* 249.—The last regular meeting of this lodge was held on Thursday evening, June 3rd, Bro. Geo. De la Perelle, W.M., in the chair. After the minutes of the previous lodge, and also the lodge of emergency held May 21st, were duly confirmed, the following persons were balloted for and declared duly elected, viz., Mr. Jonathan Sellers and Mr. D. T. McCullough for initiation, and Bro. Edwd. Denton for joining. Messrs. McCullough and Sellers being in attendance, as also Mr. William Cotter, duly elected March 4th, were then properly prepared, admitted in due form, and initiated into the mysteries and privileges of ancient Freemasonry. The vote of the lodge was then taken upon a motion of which notice had been given at the last regular meeting of the lodge. It was formally proposed this evening by Bro. E. Roberts, Secretary, seconded by Bro. Amos Walker, S.D., and carried unanimously, to the following effect:—

"That a committee be formed with the following objects:—I. To investigate all cases of application for relief, and, through the Chairman, or in his absence the Vice-Chairman, or providing both are absent, by reference to minutes of said committee, to recommend to the General Lodge Meeting following, such cases, and to such extent, as they feel justified by the circumstances which transpire. II. To make enquiries and ascertain as far as possible if Candidates for Initiation, are fit and proper persons to be made Masons; and also, whether Candidates for joining, have left their previous lodge clear on the books, and with good repute. III. To perform such other duties as the lodge may, by resolution, decide to entrust to the labours of a committee.

"That the committee be elected annually by ballot, (in the same manner as those of W.M. and Treasurer,) and to consist of nine members, three to form a quorum; vacancies, as they arise, to be filled up by ballot in like manner, a notice of election being stated in circular issued for the General Lodge Meeting at which the election will take place. The committee to elect its own Chairman and Vice-Chairman. The Secretary of the lodge to be Secretary of the committee. The committee to make its own bye-laws. The committee to meet on the Thursday next preceding each General Lodge Night, to receive particulars of such applications (except in cases of extreme distress from members of our own lodge) as may have been sent in (no application to be received subsequently for such regular lodge meeting), and to reassemble on a subsequent evening, previous to said regular lodge meeting, to communicate to each other the result of their investigations, and to decide upon their recommendation to the brethren in Lodge assembled. The facts ascertained by enquiries, whether in cases of relief, initiation, or joining, to be used simply in connexion with the same or like cases; and, if adverse to the applicant, under no circumstances to be communicated to the outside world, and the proceedings of the committee to be kept secret, so as to prevent ill-feeling arising between members of the craft."

The lodge then proceeded to the election of a W.M. for the ensuing year, when, on the votes being taken, they were declared to be almost unanimous in favour of Bro. Pinnington, S.W., who was therefore declared duly elected. On the motion of Bro. Healing, P.M., seconded by Bro. Dr. Smith, Bro. Pearson was unanimously re-elected Treasurer; Bros. Dr. Smith and James Taylor were appointed to audit the accounts for the past year; Bros. Pearson, Treasurer, Goswell, S.D, and Dr. Smith were appointed, in addition to the W.M. and his Wardens, to act as a banquet committee. It was also resolved to admit ladies to the forthcoming banquet on the installation day, on the payment of 5s. each. It was resolved to vote a certain sum of money (in accordance with standing rule) towards the cost of a Past Master's jewel, about to be presented to Bro. De la Perelle, W.M. In accordance with a request from Bro. Healing, W.M. of the Neptune Lodge, 1264, it was resolved to grant the use of the lodge furniture to that lodge for a time. Bro. Banning, J.W., of 343, was present, and thanked the brethren for their vote of three guineas towards the Masonic Life Boat Fund. Mr. John Hayes, decorative painter, 251, Athol-street, was proposed for initiation; and Bro. Wm. J. Underwood, of 1021, as joining member. Nothing more appearing for the good of Masonry, the lodge was closed in the usual solemn manner.

*Gresham Lodge, No.* 869.—On Saturday, the 12th inst., the members of the Gresham Lodge met at the Four Swans, Waltham Cross, for the purpose of installing the W.M. for the ensuing year. The lodge was opened by Bro. Muggeridge, P.M., and Bro. Ethrington was raised by him, in a most eloquent and impressive manner; after which Bro. Lewis, having given proofs of his proficiency, was passed to the degree of Fellow Craft. Bro. Walter E. Gompertz, S.W., and P.G.P. Herts, was then presented by Bro. Rook to the presiding W.M., and, having replied to the usual questions, was duly installed by Bro. Muggeridge in a most solemn and impressive manner; his addresses being listened to with marked attention and evident effect. After the newly-installed Master had been duly greeted, he proceeded to appoint the following Brethren his officers, Bros Vallintine, P.M., Treas.; Swan, P.G.J.D. and P.M., Sec.; Dr. Bruce, S.W.; Forsyth, J.W.; J. E. Grocott, S.D.; Capt. Barnes, J.D.; Glover, I.G.; F. Copestick and W. E. Barnes, jun., Stewards; J. Copestick, O.; Ed. Farthing, D.C. Several names were then proposed for initiation, and the lodge closed in solemn form, the brethren then adjourned to a most sumptuous and handsomely laid out banquet. Amongst the visitors we noticed, Bro. Muggeridge, P.M., &c.; Dubois, P.M. 142, and S.D. 1216; Terry, P.M., Sims, Martin, Birdseye, P.M., Bryant, sen., Blake, and many brethren. After ample justice had been done to the good things provided and the cloth cleared, the W.M. rose and proposed the first toast, "The Queen and the Craft," and said that on this occasion as His Royal Highness had signified his intention to join in English Masonry and take his seat in Grand Lodge, he should also include the name of "His Royal Highness the Prince of Wales," which was duly honoured, as also that of the "Earl of Zetland, Grand Master of England, Earl De Grey and Ripon, and the rest of the Grand Officers," also "Bro. Wm. Stuart, P.G. Master, the Deputy G. Master, and the rest of the P.G. Officers." Bro. J. H. Thompson replied in a very affective manner for the G. Officers, the W. Bro Mitch, the I.P.M. then proposed the W. Master's health, and said he congratulated him on being so unanimously elected to the chair of the lodge, in which he, like himself, had been initiated, and on the prosperous condition of the affairs of the lodge, and he also congratulated the brethren on the appointment they had made; for from the high estimation in which he was held in by the brethren, and shared in by those who knew him from without, he had every confidence in saying, that the duties of the chair would be performed in a manner that would reflect credit on himself, and pleasure and satisfaction to the lodge. Due honor was paid to this toast, and the W.M. thanked the brethren for the kind manner in which it had been received; he certainly felt proud of the position he occupied, not from any empty vanity, but from the manner in which they had acknowleged his efforts to make himself master of the very beautiful ceremonies and ritual, which it would now be his pride and pleasure to render, with all the effect that he had received them, for he could say in truth that ever since he first saw the Light he had desired to make himself more and more acquainted with its practical tendencies, and he had found it to be a real and genuine practice of every generous sentiment and moral and social virtue, and he hoped that while the Great A.O.T.U. preserved to him the possession of health to practice them, to preserve to himself the good opinion of those friends he had found in Masonry.

*Solway Lodge, No.* 1220.—The members of this highly flourishing lodge met on Tuesday, the 8th inst., at the Albion Hotel, Silloth, to expatiate on the principles of Freemasonry, under the able presidency of Bro. F. W. Hayward, P.M. 310, P.P.G.S.W.; supported by Bros. J. Hutton, P.M. 327, S.W. and Treas.; A. Routledge, J.W., P.M. 327, P.P.G.P.; and assisted by Bros. J. Stubbs, S.D.; G. Stodart, J.D.; A Woodhouse, Sec. 310 and 1220, P.M. 412; J. Thorpe, Org.; J. H. Howes, I.G.; J. Howe, Tyler; also present, W. Dickson, R. Lambert, J. Duff, G. Holmes, D. Furnas, R. Pattinson, Capt. W. Brough, and visiting Bro. J. Halliday, of 327 Wigton. The lodge was opened, and the minutes read and confirmed. Bro. W. Brough, a candidate for advancement, was tested as to his proficiency as an E.A., and being found worthy, was entrusted and retired. The lodge was opened in the second degree, when Bro. Pattinson, who claimed the exalted position of the third degree in Masonry, was also tested and found to be qualified for his claim; after being empowered he retired to be prepared, and was afterwards admitted and raised to the sublime degree of a Master Mason. Business was then resumed in the second degree, and Bro. Brough was duly advanced to a F.C. The lodge was again lowered to the first degree, when the questions for the second degree were passed round for the benefit of the candidates. A gentleman was proposed to be initiated at the next meeting. The lodge was then duly closed and all parted in harmony.

SCARBOROUGH.—*Denison Lodge, No.* 1248.—This lodge met on the 17th June, in the lodge rooms at the Grand Hotel, Scarborough. The following officers and brethren were present:—Bros. J. O. Surtees, W.M.; C. B. Brearey, S.W.; G. H. Walshaw, J.W.; J. Donner, Sec.; J. E. Green, S.D.; H. W. Garnett, J.D.; H. C. Martin, P.M., J.G.; J. Verity, Tyler; J. Knight, J. S. Cook, V. Stewart, A. Fricour, J. Fisher, P.M., G. Taylor, T. Jarvis, N. H. Delemare, and J. Mason. Visitors, Bros. W. Reeve (237), H. Scott (236), and H. A. Williamson (P.M. 200). The lodge was opened at 7 p.m. The minutes were read and confirmed. Bros. G. Taylor and J. S. Clook passed an examination in the first degree and retired, and were re admitted and passed to the second degree. The work was performed by the W.M., in his usual very impressive manner. Bros. V. Stewart and J. Mason passed an examination in the second degree and retired, and were re-admitted and raised to the sublime degree of Master Mason. Bro. H. A. Williamson, P.M., Old Globe Lodge, No, 200, took the greater part of the duties of this degree. He has justly earned for himself a very high reputation in Scarborough, for his correct, impressive, and excellent talent in this very sublime degree. The lodges in Scarborough feel justly proud of his high Masonic worth and talent. The lodge was now worked down to the first degree. An arrangement was made by the W.M. for an emergency meeting to settle the Bye-laws of the lodge, after which the W.M. announced that he had given his authority to pay the only bill standing against the lodge; for, although only a few months old, the lodge was now out of debt, and he hoped out of danger. This announcement was received with general satisfaction by all present. The lodge was closed with solemn prayer at 10 p.m.

## ORDERS OF CHIVALRY.

### KNIGHTS TEMPLAR.

*Provincial Grand Conclave of Lancashire.*—The annual meeting of the above Conclave of the Military Order of Masonic Knights Templar was held at Liverpool, on the 10th inst., in the beautiful new room, at the Adelphi Hotel. The Jacques de Molay Encampment was opened in due form by Sir Knt. Capt. Thomas Berry, the E.C. The P.G. officers entered in procession, and the V.E.P.G. Commander, Sir Knt. Albert Hudson Royds, having taken his place on the throne, proceeded to the transaction of the business of the province, assisted by the E.D.P.G. Commander, Sir Knt. Wright and officers. The officers for the ensuing year being invested, and the committee of general purposes appointed, the Knights adjourned to the banquet.

PYTHAGOREAN LODGE OF INSTRUCTION, NO. 79.—The Fifteen Sections will be worked in the above lodge (held at Bro. C. Wall's, Prince of Orange Tavern, Greenwich-road), on Wednesday next, June 23rd, at half-past seven o'clock, Bro. J. A. Berger, J.W. No. 72, S.W. No. 795, presiding. This lodge meets every Wednesday throughout the year, the ceremony and sections of the first, second, and third degrees being respectively worked on the first, second, and third Wednesday in the month.

NEW LODGE AT EGREMONT, CUMBERLAND.—The lodge proposed, seconded, and unanimously carried at the last meeting of the Lewis Lodge, No. 872, held in College-street, Whitehaven, having received the sanction of the R.W.P.G.M., Lord Kenlis, has been granted by the M.W.G. Master. The lodge is to be called "The Kenlis" No. 1267. Bro. C. Morton, P.P.G.S.W., is to act as W.M.; Bro. Lawson, S.W., Bro. Edward Chapman, J.W. It will be held at the Cat Inn, Egremont, and will shortly be opened by the R.W.P.G.M., Lord Kenlis.

AT the Hanover-square Rooms, on Friday evening, the 11th inst., there was a very large assemblage of the *elite* of the day, including some of the most celebrated members of the literary profession, to hear Bro. John Crawford Wilson (who has lately been initiated in the Urban Lodge) give a series of recitals. Bro. Wilson's prolific pen has produced several well-known farces, poems, &c. The recitals included selections from "Rory O'More," "After Flodden," "Irish Attorney," &c., and were beautifully delivered, eliciting great applause. A poem of Bro. Wilson's own composition, entitled "Home," well merited the encomiums passed upon it by the audience, and it is to be hoped that it will be repeated.

TOO MANY DEGREES.—"We do not set ourselves up as the champion of the 'Rite of Memphis' and the 'Scottish Rite' or any other 'Rite,' or side degrees. We honestly believe there are getting to be far too many degrees in this country for any utility,—for the *real* good which Masonry is intended to accomplish. The great and important truths, the lessons and glorious precepts taught, almost at the thresholds of our institution, are often forgotten, in the desire to gain possession of the so-called higher degrees."—*Bro. Wm. C. Munger, Kentucky.*

No encouragement should be given to any person who puts himself forward under colour of any of the antiquated cants of fashion, such as patriot, liberal, radical, conservative, orangeman, &c. On the plea of some of those titles whole masses of the people are used as instruments, tuned up to concert pitch, for monomanical declaimers, party advocates, and discordant orators to play upon. Such titles keep asunder the bonds of friendship which should exist between man and man, in religion, commerce, and conversation, and make a masquerade of human nature.—*Ellis.*

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# ANOTHER FENIAN OUTRAGE:

## A Tale of the times.

*(Reprinted from the South Durham & Cleveland Mercury.)*

BY BRO. EMRA HOLMES, 31°, ETC., ETC.,

*Author of "Mabel," "Ernest Blake," "Hopelessly," "The Path of Life: an Allegory," "Waiting for Her," &c.; and*

SUB-EDITOR "UNIVERSAL MASONIC CALENDAR."

### CHAPTER III.—CONTINUED.

"MR. FORESTER AGAIN."

"Oh, I don't know. I think he's one of those unfortunate fellows who are more sinned against than sinning. Give a dog a bad name, you know the adage—it's musty enough. Well but, you must admit, Frank, that when fellows get into the papers in this way, things look serious," and Madge handed to his friend that day's copy of the *Marton Gazette*, and pointed to a paragraph which began with the words heading this chapter :—

"MR. FORESTER AGAIN.—Marton County Police Court.—Petty Sessions.—Friday.—(Before Sir Eustace de la Wray, Bart., Chairman; T. Hogarth, T. W. Waldron, and E. Exminth, Esqrs.)—*Assault:* Marmaduke Forester, clerk in the Marton and County Bank, a young gentleman of good connections, who has before figured in our police reports, was charged by Thos. Cooke, landlord of the Vulture Hotel, with an assault, on the 26th of March. The evidence was somewhat contradictory as to the exact nature of the assault, but it appeared that complainant ordered defendant out of the hotel, as he said he was taking up too much of the time of the people in the house, and preventing them doing their work. He also said something disparaging of defendant with regard to his attentions to a certain lady of the house. Defendant thereupon seized complainant, who is a big powerful man, by the collar, and, after a desperate struggle knocked him down. There was no evidence to show that defendant was the worse for liquor at the time.—Defendant, who was represented by Mr. Frank Ashburn, admitted the assault, but said it was committed under great provocation.—The Chairman remarked that no doubt great provocation had been given, but people had no right to take the law in their own hands; and, considering the position of defendant, the Bench had determined to make an example of him.—Fined £5 and costs, or one month's imprisonment."

"That little inuendo about the girl; what a shame to put that in! Yes it is a shame; all I can say is, 'An enemy hath done this.' The fact is it was all about Miss Robertson, Mayduke's friend. It appears that Cooke got an inkling of Forester's intentions towards her (indeed I believe the fellow has told people openly that he meant to marry her); —and, fearing he to lose her services, which I am told are invaluable, for she's a clever girl, and manages his accounts wonderfully, he thought to fasten a quarrel on Forester, who you know is good-nature itself, and so hoped to disgust him with the house and make him leave it. He's rather a bully is Cooke, and flattered himself he could soon cow our friend (no pun intended), but the result showed that Forester, who has some good stuff at bottom, was more than a match for him. However, I am told Miss Robertson is leaving to-morrow, and lots of fellows are going to see her off by train by way of showing their sympathy—one friend among the number, no doubt."

"Well, it's a bad business any way. What right has the fellow to make himself so confoundedly notorious?"

"There's the rub. I say, old fellow, give us a bit of your tobacco; I know you've got some good cavendish. These cigars are awfully bad."

"Help yourself, Madge, you'll find my tobacco-cutter in the corner there, just on the right of the bookcase."

"Thanks—all right."

The two friends sat smoking for some minutes, looking abstractedly into the fire.

Madge broke the silence. "Well, say what you will—a man who calls himself a gentleman has no right to go courting barmaids, even if he does intend to do the proper thing—— '

"Matter of opinion, my dear fellow; I knew a man once who got spooney on an actress, and was going to marry her—only she jilted him."

Madge winces as he remembers a certain episode in his history, and comes to the conclusion that he had better change the subject.

"By the way," Frank says, "I beg your pardon for not asking before, how is Mrs. Raymond?"

"Oh! she's very well, thanks—she went away yesterday to see some friends in the country, but she'll be back to-night by the last train; and, now I think of it, I had about forgotten what I came specially to see you about to-night. Will you dine with us to-morrow? it's my wife's birthday. You can go to your high church service at St. Matthew's, you know, and then up afterwards: we don't dine till two."

"Thanks: very glad."

"Good night, then, I must toddle. I suppose it will be about train time," and so saying, Mr. Madge Raymond let himself out at the door, after exchanging a pleasant word with the landlady, whom he met in the passage.

About the middle of April, Frank received a letter from his cousin, Sir Eustace de la Wray, which ran thus :—

Worsley Hall, 16th April, 1866.

My Dear Frank,—Lady Worsley desires me to say that she will be glad to see you to dinner to-morrow, at six. We are alone. I want to talk to you about the Irish business. My agent writes me from Killarney that there is a rumour of a Fenian outbreak there, and he has been evicting a lot of the tenants who are *suspects*. I dont want any injustice to be done to my people, and I think I shall have to ask you to go over and put matters straight, if you can. At any rate, come up to dinner. Remember, six sharp.—Your affectionate cousin,

EUSTACE DE LA WRAY.

Sir Eustace de la Wray had only recently come into the baronetage and property of £6,000 a-year, which he inherited from a distant kinsman. He had formerly been in the Guards, but gave up the army when he married Miss de Verdon. He was a singularly handsome man, admirably proportioned, with regular features, a yellow-brown beard and moustache (which he wore very long). Standing six feet two in his stocking feet, he was as princely a looking man as you could wish to see—wonderfully fascinating manners, many accomplishments, the very personation of good nature, Sir Eustace was *par excellence* the popular man of his day.

Lady de la Wray was a woman of perfect breeding, and possessed of fascinations which had struck many a one besides her husband. As, however, she will not figure much in this little story, it would be irrelevant to do more than introduce the reader. Of course Frank went to Worsley, which was only six miles from Marton. After dinner, having settled the Irish business (the firm being the Baronet's local agents), the conversation turned on the case of assault which had been before the magistrates, and Frank detailed the circumstances of the case.

"Isn't this Mr. Forester a tall thin young fellow, a sort of animated lamp-post?" the Baronet asks.

"Yes, that's the man, with sandy beard and whiskers," replied Frank.

"He had no beard when I saw him, which was yesterday. I had driven into Marton, and happened to stop just opposite Brown the barber's shop, in the High-street, when this fellow came out. He had a moustache, which he had got stuck out with bandoline, à la Empereur de France, and he wore an imperial. I should not have known him again, but the policeman Forbes, to whom I was giving some instructions, told me that he had just found out that that was the gentleman who had been before the magistrates for the assault on Mr. Cooke, the landlord of the Vulture."

"Ah," said Frank, drily, "The Greek Tau or Nile Cross"

"What do you mean?"

"Oh, only a joke of ours."

"By the way, Frank, have you heard anything of this?" and Sir Eustace handed to Frank a copy of the last week's *Marton Gazette*, in which occurred the following :—

FENIANISM IN MARTON.—We have reason to believe that the Fenians are in strong force in Marton. Certain circumstances have recently come to our notice which lead us to warn the public. So long ago as the 17th March last, St. Patrick's Day, a body of men were seen to enter about midnight, the old mill in the Draycot-road, formerly in the possession of Mr. West. Considerable noise was heard at intervals for about an hour or more, lights were observed about the place, and at about half-past one or two o'clock several men emerged, each of whom was armed with defensive weapons; our informant believes they were swords, and one or two of the number wore green sashes (the well-known badge of the Fenians). One of the parties has since been identified, and we regret to learn that he and his intimates are supposed to be members of respectable society. We have only to add that the parties are watched, and we warn them that any breach of the peace, no matter how trifling, will be promptly put down. A woman was seen walking up and down the main streets yesterday afternoon, singing Fenian songs, copies of which were bought up rapidly by the bystanders. Let the Volunteers be prepared, and the Armoury watched!

As Frank finished reading, he burst out into a hearty fit of laughter, which seemed to strike Sir Eustace with astonishment.

"What the deuce is it all about?" he asked.

Frank briefly described young Forester's introduction into Masonry; and the Baronet, who was a Freemason, joined heartily in the laugh as the various questions put to the candidate, and the ceremonies gone through, were detailed for his amusement.

"And you mean to tell me that the young fellow went through it all?"

"He did, indeed."

"And believed in it?"

"Took it all for gospel."

"How did you manage the phantom business?"

"Oh, easily enough. We got a lot of masks, rubbed the eyes with phosphorus, fastened these on sticks, and each fellow held one over his head, which was covered with a sheet. The effect in the gloom was fine, I can tell you."

"How about the flames?"

"Oh, we covered his head and face with a worsted night-cap, and Spark who had got a tin of powdered resin, threw it into the air, and some one held a piece of lighted paper, which sent it into a blaze as it fell. The thing is harmless enough."

"Well, Frank," the Baronet said, as he wished him good night, "I shall be really obliged to you for going to Ireland for me at a moment's notice. You'll start to-morrow."

"I will start by the first train in the morning. Good night, Sir Eustace."

### CHAPTER IV.

THE LOVERS.—"ANOTHER FENIAN OUTRAGE."

Barton-le-Bar is a small watering-place on the East coast of England, situated about three miles to the southward of the town of Hartsea. It is a pleasant little village in summer, but very bleak and exposed in the winter months. The Barton Station, on the N.E. Railway, lies away from the village about a mile, and the road between it and the little watering-place is dignified with the name of "The Lovers' Walk." It is the 4th of May, and a lovely evening. A bright spring day it has been, full of cheerfulness and pleasant sunshine. The new moon is shining over head, her slender crescent being hid awhile by swiftly-flying clouds that hurry on their journey towards the sea. The sun has sunk beneath the horizon, leaving behind him crimson bars of glory to mark where he has set. The angry flush which grows upon the sky casts its bright glow upon a pair of lovers wandering down the lane arm in arm.

Fair is she as the dreams young poets weave,
Bright eyes and dainty lips and tresses curly,
In outward loveliness a child of Eve,
But cold as nymph of Lurley.

That description of the Maid of Cologne, from Hood's sad poem, very well describes the woman; but, as for the outward presentment of the man, it is enough to say that he was tall and very thin—not bad-looking, but yet wanting something to make him handsome. There was a womanly irresolution about the mouth,—a certain pallor about the face, which seemed to speak of feeble health or dissipation, an awkwardness of gait which took from the appearance of the man. Yet was there nothing vicious in the face; and, as he bent down over the pretty girl who was walking by his side, and seemed to be pleading with her, an expression of kindly earnestness came into the great blue eye, which made you think there was some goodness in the countenance after all. As the reader will probably have conjectured, the young pair are none other than Marmaduke Forester and Miss Maggie Robertson. It has been hinted that Miss Robertson left the Vulture immediately after the *fracas* related in the last chapter, and she was now staying with her aunt, who kept a lodging-house at Barton-le-Bar. Young Forester had had a row at the bank with the manager, who was an ill-conditioned fellow, and afterwards went mad, and, as a consequence of his insubordination, was called upon to resign his situation. He was now going to visit his relations in the South of Ireland, but had determined, as his uncle had thoughtfully remitted the £100 a few days previous, to see pretty Maggie Robertson before he started. Of course she was pleased at this attention, and, though he had as yet made no declaration, she knew in her heart of hearts it would not be far to seek. That she was prepared to accept him, there can be no doubt; nor can the reader blame her for so doing. She had been brought up in a hard school. Her father, who had been in a superior station in life, had come to an early grave through his intemperate habits, and had left his widow and two daughters utterly unprovided for. Mrs. Robertson, poor creature, eked out a miserable livelihood by teaching the pianoforte in a second-rate town in the West of England. Maggie had taken the place of a barmaid, partly because she would be paid much higher than if she went out as a governess, and so would be better able to keep her younger sister at school, and partly because she was quite ignorant of the position and temptations incident to such a situation. At first, she had laughed at poor Forester, who was the butt of the young fellows who frequented the bar (a very favourite place of meeting every day at noon), just as the rest laughed; but her woman's instinct soon discovered that, under that queer exterior, that eccentric manner, there was a depth which no one dreamed of except herself. She saw that he was an affectionate, warm-hearted ne'er-do-well, and she thought it no unworthy task to try and recall our hero to his better self. That she succeeded in touching his too-susceptible heart, there can be no doubt; and, knowing that, one cannot blame her for hoping, by an honourable marriage, to remove herself from her trials (to her they were not temptations) of hotel life. And on that bright spring evening, as she walked with him down to the train, he unburthened himself to her; told her how he had left the bank, and how everyone seemed turning against him; and then suddenly blurted out, in impassioned words which grew more eloquent as he went on and waxed in earnestness, all of his love for her.

*(To be continued.*

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## GRAND LODGE OF CANADA.

We quote from the annual report for 1868, the following interesting account of a special meeting of the Grand Lodge of Dundee Centre Province of Quebec, on July 1st, 1868, when the foundation-stone of a new church was laid with Masonic honours by Bro. A. A. Stevenson, D.G.M.:—

The Grand Lodge was opened in due form.

The Acting Grand Secretary read the summons issued by command of the W.M. the Grand Master, calling this Especial Communication of Grand Lodge. The Acting Grand Director of Ceremonies was then instructed to form the procession in the order laid down in the Book of Constitution. On arriving at the site of the new building, the procession opened out, and the Grand Officers marched through to the spot where the stone was to be laid. The Acting G.M. and the other Grand Officers then ascended the platform, when the Acting G.M. spoke as follows:—

"Men, women, and children, assembled here to behold this ceremony, know all of you that we are lawful Masons, true to the laws of our country, and professing to fear God, who is the Great Architect of the Universe: to honor the Queen: to confer benefits upon our brethren: and to practice universal benevolence towards all mankind. We have amongst us, concealed from the eyes of all other men, secrets which may not be revealed, and which no man has discovered; but those secrets are lawful and honorable, and are placed in the custody of Masons, who alone have the keeping of them to the end of time. We admit into our Order only such as are reported to be good men and true: of a lawful age, good morals, and sound judgment. We meet upon a level, and are constantly instructed to square our conduct by the principles of morality and virtue. Men of every class and rank of life are enrolled as members of our ancient and honourable fraternity; even monarchs, the most powerful and enlightened, have in all ages been active promoters of our art, and have not thought it derogatory from their dignity to join our assemblies and participate in our mysteries. The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity on which the utmost exertions of human genius have been employed. Even the Temple of Solomon, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbaric force. Freemasonry, notwithstanding, has still survived. The attentive ear receives the sound from the instructive tongue, and the mysteries of Masonry are safely lodged in in the sacred repository of faithful breasts. Tools and implements of architecture are selected by the fraternity to imprint on the memory wise and serious truths; and thus, through successive ages, are transmitted, pure and unimpaired, the excellent tenets of our institutions. Unless our Craft were good and our calling honourable, we should not have existed for so many centuries; nor should we see to-day, as in all time past, so many distinguished and illustrious brethren throughout the civilised world sanctioning our proceedings and contributing to our prosperity. Following the example of our illustrious predecessors, we have assembled at your request to lay the foundation stone of this church, in accordance with the rites of our fraternity. We pray God to prosper this undertaking, and enable those who have commenced the good work to carry it on to completion. May the Great Architect himself direct aright all who are connected with the erection of this building, which is to be consecrated to the worship of the Most High. May it prove a blessing to this community; and may many within its walls be brought from darkness into light, and made meet for that spiritual building—that house not made with hands, eternal in the Heavens. Amen."

The Acting Grand Chaplain, Rev. Bro. Joshua Fraser, then invoked a blessing from the G.A.O.T.U. upon the undertaking.

After the ceremony of laying the foundation stone had been duly performed, the implements and plan of the building were handed over to the architect, whom the A. Grand Master appropriately addressed.

Coin was then placed upon the stone, for the benefit of the workmen, by the Acting Grand Treasurer, after which the Acting G.M. addressed the pastor of the congregation, as follows: Rev. Sir, Having completed our work according to the ancient usages of our fraternity, we congratulate you upon the commencement of this work; and as it has been so happily begun, may it be steadily continued, and carried on to a speedy and successful termination.

The procession being reformed, the brethren marched back to the old church, and were briefly addressed by the Acting Grand Master.

The business of the Especial Communication being finished, the Grand Lodge was closed in due form.

## ANNUAL "PIC-NIC" OF LODGE OF UNITY, No. 613, SOUTHPORT.

On Wednesday, the 9th inst., the annual pic-nic of the members and friends of the above lodge took place, when about fifty ladies and gentlemen left Southport by the nine o'clock "express" for Knowsley, the seat of the Earl of Derby. For the greater comfort and convenience of the party, saloon carriages had been provided as far as Huyton, where a capacious omnibus was in waiting to convey them on to Knowsley Park. The morning was one of the brightest, and the spirits of the company were equally bright. Huyton is at all times a pretty neighbourhood, abounding in tasteful villa-residences and their invariably well-kept gardens, and on this day looked refreshingly picturesque, so that the drive from the station, passing by the town of Prescot, was richly enjoyed by the happy excursionists.

Their arrival had been anticipated at the park, and the servants most courteously explained the many attractions of the Hall and grounds. Such a combination of elegances with utility is rarely met with. The most cursory observation shews that the owner is a man of the noblest rank. Although nowhere is any attempt made at display, yet magnificence is beautifully surrounded with an air of comfort, making it evident his Lordship believes "Beauty unadorned", to be "adorned the most."

The picture galleries and library attracted, perhaps, the most attention, some of the friends whose tastes more especially were of an artistic and literary turn, lingered, with very unsatisfied feelings, in these rooms, whose contents consist principally of masterpieces of the most eminent English and foreign painters. Perhaps the object of greatest interest, however, was the manuscript copy of his lordship's translation of Homer, beautifully written with his own hand. The gardens, conservatories, and vineries were much admired, the latter being so arranged that ripe grapes are obtained during eleven months of the year. The stables, wine and beer cellars were duly visited, and several of the party found enjoyment in tasting his lordship's renowned "old ales." But in the midst of the rapturous enjoyments of our more ethereal nature, there will intrude feelings of a material character. A practically-minded member of the party calling out "Dinner!" had the most extraordinary effect in calling the most poetical to a sense of that animal gratification which is so marked a feature of English human nature. To the tent, where dinner had been spread, there was, accordingly, a "quick march," and on arrival all "fell in" without word of command.

The presidency of the occasion was voted to the Mayor of Southport (Mr. S. Boothroyd), the vice-chair being occupied by Bro. G. B. Scholes, P.M. The company, with great alacrity, fell to with one accord to the disposal of the abundantly sumptuous provision made by Mr. and Mrs. Lloyd, of the King's Arms Hotel, Prescot, who are reputed to be adepts in catering for parties of this kind, and certainly maintained their reputation on this occasion. The after dinner toasts were discreetly limited, being, "Her Majesty The Queen," "The Earl of Zetland, Grand Master of England, and all Freemasons," and "Earl of Derby and the House of Stanley," all of which were honoured with the utmost enthusiasm.

After a satisfactory refreshing of nature's wants, the company again perambulated the grounds until evening, when they returned by the same route as taken in the morning, arriving in Southport a little before nine o'clock, having enjoyed as much unalloyed pleasure as could well be pressed into one short day.

Much of the success of the trip was due to the admirable arrangements made by Bros. G. B. Scholes and R. Jeffries, the Stewards, and which were so efficiently carried out by Bros. Scholes and Wilkinson.

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WE are informed that the Crystal Palace Chapter, No. 742, held an emergency meeting on Thursday evening, at Anderton's Hotel, Fleet-street, for the purpose of considering the propriety of removing from the Crystal Palace to another place of meeting.

THE Order of Knights Templar in the United States had a procession and other services in Philadelphia, on June 15th, to commemorate the fiftieth anniversary of the creation of one of the oldest commanderies in the country—St. John's Commandery, formed in this city in 1819. There are about 10,000 Knights Templar in the United States, a large proportion of whom took part in this celebration.

# Original Correspondence.

[The Editor is not responsible for the opinions expressed by Correspondents.]

## THE CHAIR DEGREE AND THE STATUS OF THE LODGE OF GLASGOW ST. JOHN.

*(To the Editor of the Freemason.)*

DEAR SIR AND BROTHER,—At page 4 of THE FREEMASON for May 29th, Bro. "Ammi" says, "It would be hard to understand in some things what 'Leo' means." Well, I admit it is one thing to *read* an article, but it is another matter to *understand* it; however, if Bro. "Ammi" really wishes to comprehend the inconsistency of many of our Masonic notions anent Solomon's Temple, &c., he may again peruse my remarks thereon at page 8 of THE FREEMASON for May 15th, and page 5 of May 29th. Thereafter, when he has time—if he takes any interest in its study—he should read up some standard and reliable work upon architecture, beginning with its origin in Egypt, spreading thence to Greece—which, however, was also influenced by Assyrian art—then to Rome; thereafter, rising up in our Gothic styles, and so on down to our own day; when he has done that, he will, I have no doubt, get his field of view enlarged, and also be able to "understand" and appreciate many Masonic points in which he, perhaps, at present sees little interest. The above remarks will also serve for Freemasons in general, whose real knowledge of Masonry—with some honourable exceptions—has hitherto been very small indeed. The advice I am giving to Bro. "Ammi"—and which, I trust, he will accept in the fraternal feeling it is given—will also serve for Bro. J. H. North, whose letter, at page 9 of THE FREEMASON for May 22nd, contains a lot of supposititious historical Masonic nonsense; and Dr. Mackey's work—the Lexicon I suppose—to which he refers, is, like many more past pseudo-Masonic *histories*, a dangerous book for any one to read who may not be able to distinguish when the author is wrong or when he happens to be right. Not to recapitulate what I have already said, I would refer to my article in THE FREEMASON of April 10th, page 6, also to the remarks of Bro. Hughan—who, as a Masonic scholar, is a credit to England—at page 13, May 1st. Until some real *evidence* is brought forward to the contrary, I suppose we may consider it settled that the Royal Arch is only about 130 years old, and that there is no proof of our Master Mason *degree* being older than about the beginning of last century.

The real "mother" of Freemasonry I have for some time considered was England, and, as we now have it said, Freemasonry was not in existence previous to the beginning of last century; however, the old operative lodge was chosen as the stem upon which to graft our modern Freemasonry, and thus the old operative Masonic lodge, and the new speculative Freemasonic lodge were so blended together, the one springing out of the other, that it would be a difficult matter to discover a proper point to disjoin them. Therefore, the Grand Lodge of Scotland acknowledges its relationship to the pre-existing operative Masonic lodges, and accords to them a right of precedence so far as they can show proof of antiquity; and this leads me to the question, raised by Bro. "Ammi," of the antiquity of the Lodge of Glasgow St. John, which gave in its allegiance to the Grand Lodge of Scotland in 1850, and, on account of the proofs of its antiquity, which it then brought forward, received the position on the roll of "No. 3 bis." Anent this, "Ammi" (May 29th, page 4) says, "At the time the Grand Lodge so decided regarding the St. John's Lodge, they were not aware that the status they had given them on the roll *was based* on a charter since declared to be a *forgery*." I am happy to be able to ease Bro. "Ammi's" mind about that by quoting from the charter granted by the Grand Lodge to St. John's on May 6th, 1850, what *proves* that "Ammi" is *wrong* and does not really understand what he is writing about, and which also shows that the Grand Lodge was not so blind in 1850 as he would give out:—"Which petition having been maturely considered by said Grand Lodge, and evidence having been taken on the accuracy of the statements therein contained, and the said Grand Lodge being fully satisfied—without admitting the antiquity of a charter founded on by the petitioners, and alleged to have been granted to said Lodge of Glasgow by Malcolm III. (Caenmore), King of Scots—that the said lodge is one of undoubted antiquity, and that it, more than two centuries ago, with the then other lodges of Scotland, granted a charter to Sir William St. Clair of Rosslyn," &c. This 1850 charter of St. John's is signed by "Athole, Grand Master; Whyte Melville, Dep. Grand Master; John Kinloch, Substitute Grand Master; William Miller, Senior Grand Warden; J. Murray Belshes, Junior Grand Warden; Samuel Hay, Grand Treasurer; Wm. A. Laurie, Grand Secretary; and J. Linning Woodman, Clerk."

From the above we learn two things;—Firstly, that the St. John's did *not* receive its "status" on account of the "charter since declared to be a forgery;" and,

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secondly, the St. John's received its status because it "is one of *undoubted* antiquity," and that its representatives in 1628 signed the Roslyn Charter. Such being the case, the circumstance of the pretended *Malcolm* Charter being now *proved* to be a forgery merely establishes the finding of the Grand Lodge in 1850. And here the question rises—to whom are we indebted for our knowledge of the proof of this unfortunate document being a forgery? To which, for the credit of the lodge, it must be stated that we are indebted to one of its own members (vide *Freemason's Magazine*, June 20th, 1868, page 490) who, being satisfied regarding its character, for the sake of Masonic honour, kicked it out; or as Bro. Capt. Spiers, *M.P.*, the late P.G.M., expressed it, "showed it up." His (Bro. Spiers') opinion is recorded in the *North British Daily Mail*, of January 27th, 1869, as follows:—"Although we should have liked if our charter had been a genuine one, still, as it is an imposition it is a good thing that it should be showed up, and I shall hope that the St. John's Lodge will get on better without it." I respectfully beg to echo that last expression of our late lamented Brother, and I have no doubt that the St. John's Lodge *will* get on better without it; the only purpose it has hitherto served being, to hold a really ancient and honourable lodge up to ridicule.

Now for the question of the real "status" of the Lodge of Glasgow St. John, in comparison with that of the other old operative Scottish Masonic Lodges. We find that St. John's claims to be the descendant of the Building Fraternity which was employed in 1190 at the construction of Glasgow Cathedral, and which then received, through Bishop Jocelin, a charter of protection and encouragement from William the Lion, King of Scots. *This Charter is genuine*, being pronounced such by Professor Cosmo Innes, and is given in "Registrum Episcopatus Glasguensis" No. 76, page 66. An English translation is given in the *Freemason's Magazine* for July 25th 1868, page 69, and the Latin (extended) at page 9, for January 2nd 1869. Also at page 128, February 13th, 1869, there is a letter from Professor Innes to Bro. Buchan, P.S.W., No. 3 bis. which, *inter alia*, says:—"The charter standing in the old Register of the Bishopric of Glasgow would make faith in any court of law." He also says, "If, indeed, you could connect yourselves with the brotherhood *(fraternitas)* founded by Bishop Jocelin in your city, and which evidently had an existence and action under William the Lion, it would be a fine pedigree to put forth." From the above it is quite plain that a "Building Fraternity" was chartered at Glasgow in 1190; and to those who believe that our present Freemasonic Lodges are descended from the old operative Masonic Lodges, while these again were descended from the Building Fraternities of the 12th and 13th centuries, I say—show me, if you can, any substantial or documentary evidence of the existence of a "Building Fraternity" anywhere in Scotland previous to this date, A.D. 1190!

As for "lodges," then, I know of none anywhere—unless indeed Bro. "Uniformity" (see THE FREEMASON May 29th page 4,) or Bro. "Unitas" (June 12th, page 7), can give us a little information upon that rather curious idea of "our English brethren" receiving "the light we gave them, emanating from Kilwinning centuries ago"! (?) Ha! Ha! Ha! what a conceit!—Oh dear, it is indeed high time the Masonic Schoolmaster was abroad; however

> A little nonsense now and then
> Is relished by the wisest men,

and many a quiet laugh I have had over the earnest and solemn manner in which Bro. Lawrie, (pages 46 and 47 of his 1859 history) deals with the Kilwinning and York legends. See him—Tubal Cain himself might have taken a pattern from him—how sturdily he attacks, and pounding into powder, scatters to the winds "the improbable stories about St. Alban, Athelstane, and Edwin;" then, Scotland for ever, hurrah; he rallies "those authentic documents" (?) and, "other collateral arguments" (?) and, with them propping up the Scottish Kilwinning notion, boldly challenges all and sundry to dissipate that grand Kilwinning dream! But, remember the warning:—

> A Lawrie, a Lawrie, has gained the day!
> Thy sword and lance, let them rest
> Till twice five summers have passed away,
> Then—meet the Knight of the West!

As to this Kilwinning Legend, which Bro. Laurie has been so unfortunate as to credit and assist in propagating, and which says a body of foreign Masons settled in Kilwinning in 1140 and, forming a lodge there, built Kilwinning Abbey, the ruins of which may still be seen; that is both untrue and utterly inconsistent with real Scottish or Masonic history, or architecture; *inter alia*, the style of the really old ruins proving this, the older portions being built in the 13th century, not about the middle of the 12th. And as to the notion of the supposed 12th century Kilwinning Masons sending, or being able to send the light to their *benighted English* brethren," that is a mere dream—both untrue and absurd. Anything more opposed to the real and relative history of the Architecture, or "Masonry," of the two countries could hardly be imagined, for we know that long previous to this pseudo 1140 date of the Kilwinning pretensions, there were many Romanesque cathedrals, monasteries, &c., erected in England; and about 1145 we find the English Craftsmen growing out of the pure Romanesque into the transition style. Therefore, I hold that our Scottish 12th century stone-workers came from England. I say so because the English were able to send them, and because the Scots required them; the Scots, then, were more needful to *borrow* than able to *give*. As Professor Innes says, Scotland then was just recovering from "an age of anarchy." And, again, when so many of the English nobles came to Scotland in the 12th century, and, being warmly welcomed by the king, settled there, it stands to reason that so soon as there was an opening for them, English Craftsmen would follow. Further, I consider that this 1190 Glasgow "Fraternity" came from England, possibly direct from Furness; and also that at that date there was no extant fraternity of stone-workers at Kilwinning; but, on the contrary, the Kilwinning Masons were simply a branch from the "Fraternity" which came to build a new *stone* Cathedral at Glasgow upon the old *wooden* one having been then burned down. I consider the architecture of Glasgow Cathedral and Kilwinning Abbey goes to prove this.

I should observe here that the first Glasgow Cathedral was founded about A.D. 1123, perhaps a little earlier, and dedicated in 1136; before either Melrose, Kelso, or Holyrood. In fact, Glasgow was founded *before* David was king, and the others were *after* that event. And as to St. Kentigern, or St. Mungo, who founded the See of Glasgow in the 6th century, by the 12th, Mr. Joseph Robertson says, "The ancient cemetery, with its tall cross of stone and its girdle of old trees, seems to have been nearly all of St. Kentigern (his relics excepted) that remained at Glasgow when Bishop John laid the foundations of his Cathedral. It was begun before 1124."

Some interesting remarks anent this will be found in the *Gentleman's Magazine* for February 1869, and also in *Freemasons' Magazine*, June 20th (68, p. 492). Also in *The Builder* of May 29th, 1869, there are some very interesting remarks by Mr. Parker. Old Kilwinning Abbey seems to have been a very fine example of the pointed Gothic.

The Kilwinning legend has possibly arisen from some German masons settling in Kilwinning in the 16th or 16th century, who bringing with them a strong infusion of German *bounce*, have given rise to the wonderful pretensions of the Kilwinning Lodge. England derive its knowledge of Masonry from Kilwinning! As well say the sea derives its existence from the waters that flow back to it. In the 12th and 13th centuries, England, I should say, was the Mother of Scottish operative *Masonry*, just as in the 18th century she was of speculative *Freemasonry*.

From its position, the old Lodge of Edinburgh must be very old, its extant minutes alone going back to 1598; but in the records of Edinburgh, if they were properly looked up, there ought to be mention of it long before. For several reasons the Lodge of Edinburgh "Mary's Chapel" may claim to be at the head of the roll, and the Lodge of Glasgow, at the least, next it; their oldest extant minute is dated in 1613, but if they were going into the matter thoroughly, the Glasgow St. John's might be able to show evidence of antiquity second to no extant lodge in the kingdom. For centuries previous to A.D. 1850, the Glasgow St. John's Lodge was connected with the Incorporation of Masons, the Deacon of the Incorporation, I understand, being always the Master of the lodge. The incorporation minutes are still extant from A.D. 1600. The Glasgow Masons seem to have been the most conservative in Scotland. They received a confirmatory charter, or Seal of Cause, from the magistrates and council in 1551, and another in 1667. The coopers were disjoined from them in 1569, and the wrights in 1600. A statute of William and Mary, 1695, speaks of "the hail *ancient* rights," &c., "of the coupars of Glasgow."

The "Mother Kilwinning's" existing minutes begin at 1642, and even allowing these seventeenth century Masons to be the descendants of the builders of Kilwinning Abbey, that only carries them back to the thirteenth century; whereas, we have the Glasgow Fraternity chartered in the twelfth. "Fraternitatem quam ad ejus constructionem Jocelinus constituit" (*id.*—the fraternity, which to its construction Jocelin has appointed; or, more plainly — the fraternity which Jocelin has employed to construct the cathedral); "devote recipimus, et regie concessionis munimine usque ad ipsius ecclesie perfectionem confirmamus," &c.

Altogether, with "more light," the St. John's ideas seem to be rising, while those of Kilwinning are getting rather into the shade. The history of our mediæval Masons must be taken along with that of the rise and progress of Gothic architecture, with which the St. John's ideas — throwing aside the Malcolm writ—coincide, while those of Kilwinning, being false, do not agree.

Previous to 1677 there seems only to have been one "Kilwinning" Lodge, viz., the Lodge of Kilwinning *at* Kilwinning; but there were many "St. John's" lodges, such as Glasgow, Melrose, Aberdeen, &c. Speaking of the Aberdeen St. John's (which by some misplacement is put so far down the Roll as No. 34), it is a very old lodge, having extant minutes from 1677, while "the masownys of the luge" are mentioned in the Aberdeen Burgh Records, entry June 27th, 1483. This lodge claims to have initiated King James V., who began to reign 1513. There is also a tradition in it that the Perth and Stirling Lodges were founded by members of the Aberdeen Lodge; also, the Masons at Aberdeen were first known as the "St. John's Fraternity."

In reference to the pretended "Ordinance" anent Mother Kilwinning, said to have been written by "William Schaw, Master of Wark," in 1599, of which a copy is given in the *Freemason's Magazine* for April 18th 1863, and in which the "Ludge of Glasgow" is alluded to, I have to observe that the said "Ordinance" is possibly a forgery; but if the Kilwinning brethren will get, as they ought, the opinion of Professor Cosmo Innes upon it, I am quite willing to believe whatever he says. The said "Ordinance" if it be genuine, is certainly useful to the Kilwinning Lodge, but is of little or no value, under the circumstances, to the Edinburgh Lodge, and at the most it only contains Schaw's opinion, or ruling; and from his name (he being perhaps a German) he might quite possibly unduly favour the Kilwinning pretensions; besides, it only gives us the Kilwinning side of the question, and quite possibly when "his maieste" came back to "toun" and the Glasgow Masons had got their say in the matter, Schaw's opinion or ruling might have been set aside. I know of no evidence whatever that goes to prove that the Masons of Kilwinning ever did or could exercise authority over the Glasgow Masons.

It must be remembered that the Abbacy of Kilwinning was included in the diocese of Glasgow, and that a charter was granted, A.D. 1175, erecting Glasgow into a Bishop's-burg, so I can hardly fancy the Bishop of Glasgow allowing Masons from Kilwinning—the seat of one of his underlings—to come and interfere with his burgesses.

But I must now conclude, and so much for the "status" of the Lodge of Glasgow St. John. If there be any other Scottish Lodge that thinks it can show a better, we shall be happy to examine and duly acknowledge its just and lawful claims.

I am, yours fraternally,
LEO.

## ROYAL ARCH MASONRY.

*(To the Editor of the Freemason.)*

DEAR SIR AND BROTHER,—Your correspondent, Bro. Hollander, is mistaken in supposing that I have narrated the legend of Enoch and the nine arches in order to substantiate the origin of Freemasonry. The recital of a tradition does not necessarily imply belief in its truth. It is not expected that Bro. Hollander will find Masonic traditions in any biblical commentary now extant, and his knowledge of the third degree will enable him to corroborate this fact. He will, however, discover ample references to the antediluvian, or arkite theories of Masonry, in the works of Oliver and other writers, and brethren in possession of the old Ark Mariner's degree are also familiar with the substance of the narrative. Bro. Webb in his "Masonic Monitor," published under the sanction of the Grand Chapter of Rhode Island, has recorded the history of a similar degree, which he calls the "Royal Arch of Enoch." It is also well known that the "Order of Noachites" ascribe the origin of Masonry to the builders of the Tower of Babel, and state that the first lodge was held "in a pleasant plain of Babylon, called Shinar, on the banks of the River Tigris." An American degree, called the "Select Master," likewise commemorates the nine arches of Enoch, and I believe the tradition of the patriarch's two pillars is to be found in almost every work on Freemasonry. I may add, however, that I have given the story almost *verbatim* from a manuscript in my possession.

Yours fraternally,
THE SON OF SALATHIEL.

*(To the Editor of the Freemason.)*

DEAR SIR AND BROTHER,—On reading over the history of Royal Arch Masonry by a "Son of Salathiel" in your issue of June 5th, I observed a statement which I find quite contrary in another publication.

Your writer says that the pillar of white marble was destroyed by the deluge, and the brass pillar *as designed* withstood the waters. Now, in a very excellent little manual of "Scarlet Masonry," edited by Bro. Wm. Redfern Kelly, R.A., H.K.T., the very opposite is stated as having taken place, viz.—that the pillar of brass was destroyed, and the marble pillar saved by the Divine mercy.

Now, as one who seeks for the "signet of truth" in all things Masonic, I would be very glad to know which of these two statements is the correct one. Hoping to see more news in future from Ireland in your excellent journal,

Believe me, yours fraternally,
A. McAULEY, R.A.

Ballymena, Antrim, June 14th, 1869.

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## MEMORIAL TO THE LATE DR. OLIVER.

THE Committee (consisting of the undersigned five Members of the Witham Lodge, Lincoln), formed for the purpose of collecting subscriptions towards a Memorial to the above distinguished Mason, being anxious to close their labours, will be glad if Brethren wishing to subscribe will intimate their intention at once to the Hon. Sec., Bro. W. G. MOORE, P.M., Witham Lodge, 297, Lincoln.

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(Signed) RICHARD HALL, P.G.S.W. and P.P.G. Sec. Lincolnshire, P.M. 297.
JOHN NORTON, P.P.G.P. Lincolnshire, P.M. 297.
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# THE FREEMASON



Grand Lodge Reports are published with the sanction of the Right Honorable the EARL of ZETLAND, *K.T.*, Most Worshipful Grand Master of England.

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## ROYAL ARCH MASONRY.

BY THE SON OF SALATHIEL.

(*Continued.*)


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The Triple Tau is one of the four hieroglyphics under which men have fought and conquered. These are, strictly speaking,—the Eagle (first raised by Cyrus), the Labarum, the Crescent, and the Cross. It will be seen hereafter how each and all of these are identified with Freemasonry or with the Orders which claim affinity to the Masonic Institution. The use of the cross as an instrument of punishment or torture almost universally prevailed long before the Christian era. But also as the symbolic representation of an idea distinct from the barbarous purpose to which the cross was first applied, we find the sign and figure existing amongst the most ancient records of remote antiquity. It has been found on the sculptures of Egypt, in the caves of Hindostan, in the chief cities of Assyria, and in the wondrous temples of the ruined cities of Central America. The Egyptian symbol, the Tau, or sign of life, is the plain *crux ansata*, or small cross, surmounted by a round or oval-shaped handle, and invariably held in the hands of the deities depicted on Egyptian hieroglyphics. This figure—the crux ansata—was actually adopted by the early Christians in Egypt, till at a later period the cross was substituted. All the four emblems to which we have alluded have a common origin, and it is humiliating to reflect that slight as is their difference in form, they have each served as the rallying point of rival religious systems, and have contributed their share to a needless effusion of human blood. The Roman eagle—the powerful bird of prey, fit precursor of a conquering army—was elevated upon a plain staff. The ensign adopted by Constantine, and to this day commemorated by the Duke of Sussex's Council in England, was the labarum, a more complicated symbol, whose meaning the learned have yet failed to unravel. It consisted of a long spear, on which a transverse piece of wood designed the figure of the cross. Above this was placed a lunette or crescent of metal, and a laurel or an olive chaplet crowned the spear. Vainly have antiquarians searched in almost all the languages of the world for the derivation of the word Labarum, the origin and signification of the famous standard which combines in one the Crescent and the Cross. The mysterious connection of the two last-named emblems, overlooked as it has been — perhaps purposely ignored—by modern historians, is not to be forgotten by the earnest Masonic student. All the filagree work of modern symbolism fades into insignificance in the presence of this immortal sign, which in itself is an evidence and a record of truth. Bryant, a learned Orientalist, traces the origin of the labarum from the ark, and according to his theory, the mountain upon which the ark rested, "Ararat," had different names amongst the nations of antiquity. It was called also Laban, or Labar, or Baris, and hence the word Labarum, distinguishing the ensign of the Roman armies, and typifying the event of the salvation of mankind. McIntyre remarks, 3248 or 3276 years after the ark stranded on Ararat the cross was erected on Calvary. Constantine placed upon the standards of the Roman armies the symbol of the Christian faith and future conquest, so placed from that day forward in mystic antagonism to the supplanted crescent. The crescent was not a Mahometan symbol; it was the religious emblem of the Arabians, who adored the increasing moon, and to this day it is uncertain when the crescent was adopted as the national ensign of the Turks.

But to return to the triple tau, whose relation to more modern emblems we have thus attempted to illustrate.

### THE TRIPLE TAU.

This famous hieroglyphic, whose antiquity is lost in the obscurity of ages, and respecting the precise signification of which various hypotheses have been suggested, was regarded by the ancients as endued with properties of a mystical and mathematical nature. In order as much as possible to elucidate the original design of this curious emblem, we have selected a few extracts which may contribute in some degree to develop its import when considered separately from the meaning which is attached to it in the Royal Arch degree.

The following extract is from the pen of the learned M. Savary :—

Thoth, that symbolical divinity, or famous personage who received the homage of antiquity, was regarded as the inventor of almost the whole of human knowledge. The ages in which his existence is placed are so very remote that it is almost impossible to throw upon them any light capable of clearing up the objects which lie hidden in the obscurity of time. Plato, who wrote upwards of 2,000 years before us, and who was educated in the school of the priests of Heliopolis, did not himself know what judgment to form of Thoth, already of too ancient a date for him to discover his origin. "Theuth," says he, "invented letters, distinguished the vowels from the consonants, the mutes from liquids; a discovery which alone should make him be regarded as a god, or as a divine mortal Fame says that he lived in Egypt." In this state of uncertainty the most prudent measure is faithfully to report the passages of the ancients, and to examine them with the spirit of impartial criticism. Thoth was differently named by different nations. "The Greeks," says Philo of Biblos, "gave the name of Hermes, or Mercury, to Taaut, whom the Egyptians called Thoith, and the Alexandrians Thoth." Historians agree in attributing to him the invention of almost all the arts. "Thoth," says Lactantius, "remounts to the most remote antiquity, and, though a man, he possessed all the sciences, which justly obtained him the surname of Trismegistus—three times great." He created the different parts of dis-


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course, and first gave names to many things. He discovered numbers, and measures, and reduced arithmetic to a system. The Egyptians said that he taught them Geometry, which was absolutely necessary for them; likewise astronomy, and astrology: they added that, being the first who observed the nature and harmony of sounds, he invented the lyre. Clemens, of Alexandria, speaks of the code of laws entrusted to the care of the priests; and Allian points it out under the denomination of *the body of law of Mercury* (Thoth). The creation of theology, the establishment of divine worship, and the order of sacrifices, were also attributed to him. This doctrine was contained in the books of Mercury, deposited in the temples, and the priests there found everything concerning religion. In short, Diodorus Siculus tells us the Egyptians asserted that all the sciences, institutions, and arts, were invented by Thoth or Mercury. When we reflect on the nature of the human mind, which advances only step by step from one truth to another —when, viewing the annals of history, we perceive but a small number of creative geniuses widely dispersed, and at great intervals from each other on the earth, making a few important discoveries; when Plato, an enlightened judge, considering Thoth simply as the author of letters and of writing, calls him god, or a divine mortal—one is compelled to believe that this personage, whom they endow with universal science, never has existed, but that the learned men of a nation, verging on the origin of the human race, published under that title the various knowledge they had acquired, for many thousand years. This sentiment, dictated by reason, is confirmed by the authority of several great men. Jamblichus makes Abamon (or Anebo), a priest of Egypt, speak thus: "Mercury, the God of Eloquence, is with reason regarded as the common divinity of priests; for it is the same spirit which presides over the genuine science of religion. This is the reason why our ancestors, on dedicating to him their works, the produce of their wisdom, graced them with the name of Mercury." Here, then, we have the books of the Egyptians published under the name of Thoth. Galen, trained up to the sciences in the Academy of Alexandria, informs us of the manner in which this was practised: "All the discoveries made in Egypt," says he, "must be stamped with the approbation of the learned, when they were engraved on the columns without the names of the authors, and deposited in the Sanctuary. Hence the prodigious number of books ascribed to Mercury. The disciples of Pythagoras imitated this example by putting the name of Pythagoras at the head of their works." These passages evidently prove that Thoth was not a man, but that they engraved the works approved by the colleges of priests on columns called Thoth, as we shall hereafter see, and that they went under this general denomination. The spirit by which the learned said they were inspired, and to which they ascribed their knowledge, was Phtha, the artist of nature, the source of all in formation.

"The Egyptians," says Diogenes Laertius, "affirmed that Vulcan had taught them the principles of philosophy, and that the Pontiffs and the prophets assumed to themselves the honour of being his priests." Accordingly, in the chronicle of Scaliger, Vulcan is called the Legislator of Egypt. It is of importance to examine these columns on which are engraven discoveries worthy of being transmitted to posterity. "Mercury (Thoth)," says Manethon, "invented the mysterious columns, and ordained that the laws by which the stars are governed in their motions should be written on them." Achilles Tatius corroborates this: "The Egyptians are the first who have measured the heaven and the earth, and transmitted this knowledge to their descendents by engraving then on columns" Proclus adds that remarkable actions, as well as interesting inventions, were also written on them. These stones, which were remarkably hard, composed an immortal book, a sort of encyclopedia, containing all the sciences, all the arts invented or improved for ages. It is for this reason the priests undertook nothing without previously consulting them. Pythagoras and Plato, who read them, drew thence the foundation of their philosophy.

Sanchoniathon, the most ancient historian after Moses, boasts of having derived his knowlege from the monuments of the Temples of Tasout, and from the mysterious books of the Ammonians. The practice of imprinting on marble, in indelible characters, the discoveries of science, is almost as ancient as the world. We may conclude that stone was the first book of man. The historian Josephus speaks thus of it: "The Patriarch Seth, knowing that Adam had foretold that everything on earth would perish either by fire, or by a general deluge, and fearing lest philosophy and astronomy should be effaced from from the memory of man, and be buried in oblivion, engraved his knowledge on two columns, the one of brick, and the other of stone, that if the waters should destroy the former, the latter might subsist, and instruct the human race in astronomical discoveries. This column is still to be seen in the Siridiac land. It is proved then, that Thoth—that so much boasted personage—never had any real existence, but that the Egyptian priests published their works under this general title, after they had been honoured by the unanimous approbation of the colleges. The interpretation of this word leaves no doubt upon the subject. Jablonski has proved that Thoth signifies column. The Greeks by translating it by the word ΣΕΗΑΗ have retained this meaning. As the learned of Egypt were accustomed to write their books without putting their names to them, it was natural that they should bear that of the monuments by which they were to be transmitted to posterity. It appears even that this honour was granted only to such as made important discoveries, since the approbation of all the academicians of the country was necessary to enjoy it. Sanchoniathon, Manethon, Galen, and the other writers who penetrated into the mysteries of Egypt, and drew their information from the genuine sources, relate that they carved on "columns or steles," the remarkable events, and prodigies of art.—Thus when, according to Elian, the priests asserted that Sesostris was taught the sciences by Thoth or Mercury, it signified that on initiating him into the mysteries, they had taught him to read the history of human knowledge impressed in hieroglyphic characters on the columns. They bore at first that simple denomination. The custom of consulting them, the sacred places where they were kept, the deposits they preserved, all rendered them respectable. They became consecrated by religion, and were placed under the immediate protection of Phtha, or the creative spirit. These principles established, we are enabled to give a probable explanation of the three Thoth or Mercuries recognised by the Egyptians. They placed the first before the deluge, and the others subsequent to that event. The most ancient marked the infancy of human knowledge, whether it be that some monuments have escaped the destruction of the human race, or whether those they raised shortly after, ascended beyond that terrible epocha. The second Thoth denotes the efforts of the Egyptians to discover physical and astronomical truths, the translation of the hieroglyphics into sacerdotal characters, and the fixed establishment of divine worship and the laws. The third pointed out the flourishing state of the sciences, the progress of the arts, and the perfection to which they were carried, as testified by the pyramids, temples, and obelisks—the immensity and magnificence of which have never been equalled by any people. The Egyptian priests expressed these eras in a sensible manner by the epithet of Trismegistus, three times great, which they bestow on their allegorical Thoth.

*(To be Continued.)*

## SECRECY AND SILENCE.

Aristotle, when asked the most difficult thing to execute, replied, "To be secret and silent." This alliterative answer every Mason should fix in his memory, but not be deterred by difficulty from endeavouring to practice the Masonic virtues of secrecy and silence. There is a teaching power in them as well as in bold expression, like a dial in which the shadow as well as the light informs us, "It is the glory of God to conceal a thing," and that which he holds in impenetrable secrecy may be of the highest utility to us. So it is the glory of a Mason to conceal until the proper time and occasion arrives for him to reveal; and what he withholds is as useful to mankind as that which he discloses.

"God," says the patriarch, "discovereth deep things out of darkness," and the pious poet beautifully exclaims:—

> "Darkness shows us worlds of light
> We never saw by day."

Every Mason knows that the blind are led by a way they know not, and how some of the most beautiful lessons of the Order have been revealed out of darkness. Let the world without the Order walk the Masonic path, and be brought from darkness to light in the appointed and ancient way. Masonic secrecy and silence never fail to impress the uninitiated, for

> "There is a language that is mute,
> There is a silence that speaks.

There is great sublimity in the reticence of Divinity. Hence over many questions with which prying curiosity employs itself is dropped an impenetrable veil. "Verily thou art a God that hidest thyself, O God of Israel, the Saviour." And, where the Divine is pleased to dwell in secrecy and silence there he stations the cherubim with flaming sword.

Masons will render their Order more august in the estimation of men by refraining from garrulousness. Whatever transpires in the lodge room is sacredly secret, and never ought to be profaned by outside intention. Is not the Tyler with drawn sword guarding the portals of our mystic temple, a perpetual symbol of the sacredness and secrecy of our retreat? Around our council chamber a wall is built which no wanton eye can pierce. The entrance to our mysteries is sealed, except to those choice spirits who are ever willing to come humble, and faithfully promise to be secret and silent. There have been instances in which the secrets of great discoveries have been so rigidly guarded that, for a season, the most curious eye was defeated in its efforts to pry into the shops or laboratories where the process of manufacture was executed. More secret the work of Masonry than all this, and more sacred the obligation of its craftsmen than the oaths of artisans engaged in such manufacture as we have intimated. As our doors are tyled, so let our lips be guarded. The slightest incidents of the lodge-room are *secret*. The brother who does not regard them as such has not yet fully learned Masonry. We positively can allow no license in this direction.—*Masonic Monthly*, Boston, U.S.A.

## THE LONDON LITERARY UNION.

The annual meeting of this body (which is almost entirely composed of members of the Craft interested in the cause of literature or the press) was held at the Freemasons' Tavern, on Saturday, the 12th inst.

After the transaction of some formal business, the President, Brother Robert Wentworth Little, read the following paper on

"LITERATURE IN RELATION TO FAME."

"A good book is a great gift to mankind. It is an everlasting treasury of divine thoughts and wisdom, purified not only by wrestling with the stormful passions of life, but by solitary communion with Nature. It contains the mystic revelations of Genius—into whose depths we gaze, penetrated with a sense of rarest beauty and power. 'A good book,' says Milton, 'is the precious life-blood of a master-spirit—the breath of reason itself.' When the earth arose out of the blood and chaos of the Middle Ages, the poesy, the tenderness, the harmony of the human mind began to be recognized, and the sound of harps and odes was heard in every land. Instead of being cloistered and shut up where the eager but hopeless fingers of youth might never reach them, books, of every kind—sacred, philosophical, ethical, and lyrical — were scattered broad-cast over the nations. It was in vain that the foolish teachers and rulers, clinging to their old impracticable theories, attempted to drive men back into the wilderness from whence they had emerged—where Thought had no being, and Science was but a name. The martyrdoms, the victims, the dungeon, and the stake could not repress the freedom of literature, and its immortal offspring, Truth. Knowledge grew, and re-assembled its golden legion of thoughts, until the souls of men rejoiced in the new-born strength of wisdom. But amidst this great resurrection of learning, a cloud of false ideas, full of the dust of superstition and error, floated through the world. Wild and eccentric reasoners gathered up the fallen ashes, the broken remains, of Paganism, and moulded them again into an imperfect and unlovely form. Visionary systems, founded on unreal hopes, were propounded by these enthusiasts, and Europe looked forward to a consummation of bliss—a Millennium of unbounded liberty — under the guidance of principles which produced in the bitter end the anarchy of atheism and the carnival of blood. Yet even during the growth of this erroneous and unstable philosophy, the universe of poesy and science continued to shine brighter and brighter. Eagle-eyed astronomy held the heavens in its hand, and measured the starry distances. Inventions and discoveries crowned the lustrous brows of Europe's worthiest sons. The unascended regions of song were no longer silent; a Shakspeare had touched the skies, and majestic verse, like a shower of sunbeams, fell on the spirits of men. Milton sounded his solemn hallelujahs, wandering amidst the everlasting plains of Eden, with the loveliness and freshness of a young world around him. And other lofty voices sustained the divine chorus until the coming of the Sophists, with their selfish codes of morality, their Utopian dreams of government—with their impurity of thought and wickedness of action. A vast unchristian camp—stern, relentless, anti-monarchical, anti-religious—spread through the countries of Europe. Then, indeed, a shadow, like the coldness of the tomb, impeded literary efforts; for the same hand that smote the kingly head on the scaffold, obliterated the hymn of the bard and destroyed the Madonna of the artist. But evil is not always unqualified evil; it has a brighter side, even as the gloom of night is mitigated by a host of stars. We cannot discern the stars when clouds and storms obscure the sky, but we know that they are still in the heavens—splendid as ever, though unseen. So it has been with the strife and warfare of the ages; something good, and grand, and beautiful has come forth for suffering humanity, and a calm—a holy calm—succeeds the tempest and the terror. While the French Revolution shook the emperors of the earth on their thrones, a wild but swift current of free opinion carried to oblivion the sanctity of dynastic sway, and rulers were taught the sublime lesson that to rule well and wisely is the safest maxim of government; that the spear on which to lean is a nation's love; that the true mantle of royalty is the robe of justice, and its most puissant rampart the trust and confidence of a free and united people. But at the same time, let us not applaud the teachings of those revolutionary theorists. They never beheld in its purity the life of things; the inspiration that falls on the soul like the dew

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of heaven, they never enjoyed. Therefore, supreme Truth rejects their doctrines as the ephemera of a day of wrath and fear, when the light of kindness burned dim, and misrule prevailed under the guise of reason. They are mere intellectualities—beautiful, wondrous, like glittering icebergs, but as chilling and repulsive. Neither have those writers won our lasting esteem, or worthily earned the eternal diadem of Fame, whose lips are stained with the darkness of sensual things, whose language is a perpetual sneer against virtue, and order, and religion. They may be mighty spirits in the republic of letters, but their mission is unfulfilled—the glory within them is not half revealed. Still less can we bow down before court-adulators—friends of Cæsar for Cæsar's sake—whose pens are steeped in flattery of the prince, and scorn of the people. No matter what unhallowed genius such may possess, they are not the ambassadors of Nature's gospel on the earth. Therefore, let them perish, unlaurelled, unlamented. Bnt no such ephemeral honours await the advent of the true philosopher or poet. He ascends into the firmament of Fame; not to twinkle as a dwarf-star, but to illumine the ages with imperishable glory. The angels who bear him up far above the clouds of time and sense are—unswerving faith, unchanging hope, unfaltering love. Yes, he who with meekness suffers wrong and injury, knowing that retribution slumbereth not—he who embodies in his creed the majesty of Truth, becomes the immortal heir of Fame. His words are destined to penetrate into the labyrinth of our inner life, and to transfigure our darkened spirits in the splendour of his enduring wisdom. This is the Olympus of fame to which the truly great aspire, and not to the celebrity of a day, or the laudatious of the thoughtless crowd. Dowered with immortality and crowned with light, the great apostles of truth shine ever upon the world, teaching man that to be virtuous is to be wise, and that he who walks in the paths of honour is the mightiest conqueror in life."

The President was re-elected for the ensuing year, and the post of Treasurer, vacant by the decease of Bro. V. W. Bate, *L.L.D.*, was filled by the election of Dr. Chas. H. Rogers Harrison. The Hon. Secretaries appointed were Bros. W. R. Woodman, *M.D.*, and Angelo J. Lewis, Barrister-at-law.

Bros. Henry C. Levander, M.A., Col. Fras. Burdett, and the Rev. W. B. Church, *M.A.*, were chosen members of the council. Bros. W. Carpenter, author of "Scientia Biblica," W. H. Hubbard, Author of "Essays," and D. G. Berri, author of "Monograms," were elected Fellows of the Union, and Bros. G. Kenning (proprietor of THE FREEMASON), F. Walters, and J. G. Marsh, members. On the proposition of the President, it was further resolved unanimously that Honorary Fellowships be conferred upon the following distinguished brethren, for services rendered to Masonic and general literature:—

Beaumont, A., of Paris.
Evans, S., of Boston, U.S.A.
Goodall, Albert G., of New York.
Holmes, Emra, of Hartlepool.
Holmes, Robt. D., of New York.
Hoorickx, Van C., of Brussels.
Horner, J. A, of Burgh Castle, Norfolk.
Hughan, W. J., of Truro.
Irwin, F. G., of Bristol.
Lyon, D. Murray, of Ayr.
Macoy, Robt., of New York.
Marshall, Robt., of St. John, New Brunswick.
Moore, Dr. J. Daniel, of Lancaster.
Moore, Col. W. J. B. McLeod, Laprarie, Canada.
Morris, Rob, of Kentucky.
Rebold, E., of Paris.
Schmitt, A., of Jersey.
Yarker, jun. J., of Manchester.

A vote of thanks to Bro. G. Kenning, for according permission to report the transactions of the Union in the columns of the THE FREEMASON, was then carried; and a second vote of thanks to the President terminated the proceedings.

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THE forthcoming work by Bro. Wm. J. Hughan will contain:—1. An article on Masonic M.SS., by Bro. Hughan. 2. A reprint of the Constitution of the Freemasons by the Grand Lodge of England, 1723, being the *first edition* (slightly abridged). 3. A fac-simile lithograph reprint of Coles' copperplate edition of the Constitutions, 1728, from transfers from the original in Bro. Hughan's possession. Seventy copies only are to be printed for sale, at 10s. 6d. each, and 30 copies for presentation. The work will be dedicated, by permission, to the M.W. G.M., the Earl of Zetland. Subscriptions to be sent to the publisher, Bro. Wm. Lake, Truro, stating name in full and Masonic position.

AN analysis of the division list reveals the fact that out of 35 Peers who are prominent members of the Masonic Order, 22 voted for the second reading of the Irish Church Bill and 13 against it.

## PAPERS ON MASONRY.

BY A LEWIS.

### XII.—MASONRY AND THE MERIDIAN.

"The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death upon them hath the light shined."—*Isaiah* ix. 2.

"Is not this written in the Book of the Upright One (Jasher)? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day."—*Joshua* x. 13.

An American lawyer, bent upon cross-examining a "witness from the sea," said to him, "Now, Sir, you have prevaricated greatly. What are you?" "A master of a vessel," was the reply. "And you have pursued your calling for some years?" "Just so." "And now," pursued the lawyer, "attend to me. I presume you, too, have crossed the line?" "I have," answered the witness. "Now, be very particular. In what latitude and longitude did you cross it?" "That I can't say," was the answer of the steady and imperturbable mariner. "Can't say it, Sir? You're on your oath!" exclaimed the indignant lawyer. "Shall I tell you why?" replied the witness. "Answer my question," pursued the lawyer. "I can't," said the sailor. "Then, gentlemen," triumphantly asserted the lawyer, turning to the jury, "I hold my client to be in the right; this witness is impenetrably stupid, he does not even know his own profession!" "Lay by, there," said the sailor, "I thought that every fool of a lawyer knew *there was no latitude on the line!*"

Nor is there anything but a meridional position for the sun in Masonry. There are, of course, technical reasons given for this, but, by analogy, many other beautiful illustrations of this symbolical truth might be given. Not only does the meridional altitude of the sun ever remain a symbolical fact in relation of the universality of the principles of Masonry, but, in another sense, it is a type of the ever-existent energy of nature, which persistently and silently irradiates the universe from the most enormous cosmical body to the minutest atom or germ cell. Light!—as science progresses, as the continued improvements in optical instruments come to be made, and applied to the unsuspected wonders of the macrocosm and the microcosm, we discover new worlds in which creative and infinite energy is giving existence and enjoyment to myriads upon myriads of forms possessing animation and the power of motion. There have been upwards of 240,000 kinds of flies described!

Bound in the chains of a cold and selfish theology for centuries of ages, man has held himself to be the sole end and aim of creation, the proud culmination of the works of T.G.A.O.T.U. Science, without denying the supremacy of man's intellect, evinced by the actual existence of science itself, points out, in the great and little worlds, phases and forms of life and activity, which, for aught we know, may have modes of thought and theories concerning their, to us minute, to them, infinite worlds.

In no work with which I am acquainted is this more philosophically and humorously put than in Mr. Babbage's Philosophical Memoirs. He there describes a cosmogony, with all the cataclysms, revolutions, changes, physical and mental, of a universe of—cheese mites! The dairy becomes the infinite universe, the churn and press the chaotic and formative states, periodical convulsions of the cheese world occur (when the dairymaid turns them over), they are jolted in carts, prodded in the side with tasters, which lead to telescopic observations of the world beyond, and the mental and physical peculiarities of the cheese mite and jumper are excellently described.

If, therefore, we behold this untiring energy in the action of the great invisible Being, lending forms to each and all of his creation adapted to their wants and circumstances, can it not well be understood that there is a symbolical meridional altitude to be discovered in a corresponding endeavour "to work ceaselessly in well-doing." The sun of charity stands ever above on high to shine into dark places of want and sorrow, bidding us cleanse the Auguean stable of society, and to eradicate misery and scatter happiness around.

It is the friendly and fraternal light which looks down upon us from the heavens, and though in nature the rotation of the earth's axis deprives us of its physical rays, we know that wherever the heart of man beats, and the enterprise of man has penetrated, there, too, with unvarying benevolence and persistency, shines the sun of Freemasonry.

Swedenborg, to whom I devoted a portion of my last paper, always expresses, in his figurative language, that delight as the highest enjoyment of angels in another world, which consists in the contemplation of the spiritual and celestial sun—the very symbol of the warmth of the love and stedfastness of T.G.A.O.T.U. "In Him is no darkness at all."

In a certain sense, Masons, and those who pursue studies and perform duties of a cognate character, do enjoy that contemplation of the spiritual and celestial light or sun to which Swedenborg referred. Intellect is light, when the eyes of the mind are open to behold, and are not averted in the discontented obstinacy of wilful darkness. Some men, dissatisfied with the never-ending squabbles about mere doctrinal exteriors, fly to the other extreme, and deny the existence of a creative power at all; their Atheism to me is as unintelligible as it well can be. Philosophers have been found to deny the existence of motion. A quaint and learned bishop originated a theory as to the non-existence of matter, and whoso desires to see the best exposition of this latter phase of reflection should read its principles as interpreted by Mr. George Henry Lewis, in his admirable Biographical History of Philosophy. But no one has yet presumed to deny the existence of force—the energy which creates, developes, destroys, and recreates the infinite forms of matter. Dissatisfied thinkers of this class would do well to turn to unsectarian Masonry, which, without the husks and shells of doctrine, promotes all that is truly beneficent in science.

It has been objected that Masonry is a system, with a ritual, which, when once known, is invariable, and, hence, savouring of finality. But this would be as unwise an objection as to say of the key which unlocks the temple of knowledge that it is useless. Masonry, in itself, has enabled men of all ranks, under the steady ray of the meridional sun, to exchange thoughts, compare information, correct errors, and promote results. Hence, the scientific side of Masonry is distinctly visible to the outside world in the works produced by a systematic study of various ranges of facts, undisturbed by the fatal and noxious effects of dogmatic ecclesiastical teaching.

It is quite beyond the objects of Freemasons to keep from the general public the practical useful results of their inquiries, and would be in flat contradiction to the principle of universal charity underlying the whole. This, therefore, is some answer to those who object to Masonry on the ground that it seeks to preserve for its disciples any peculiar scientific secrets or series of secrets. As the physical sun shines alike on the good and the wicked, so it does upon the Mason and the uninitiate, and if the latter choose to study physical science light of that kind is not denied him. Masons, however, have unquestionably done much towards scientific enlightenment, both as Masons and men.

The sun is always at the meridian in Masonry! Why, it necessarily must be, if we consider its sacred obligation of charity. If the sun possessed not its noonday power; if it waned and slacked, or altered, the whole vitality of Masonic benevolence would undergo deterioration. In the words of Elihu in Job (xxxiv. 20), "the people would be troubled at midnight, and pass away."

This position of the sun, however, refers at the present day to more than the omnipresence of the energetic benevolence of T.G.A.O.T.U. In a strictly geographical sense it is also true, and it is well that it is so. To the histories we occasionally hear of the presence of Masonic signs among savage tribes, I am not disposed to give that implicit credit that the reiteration of the statements ask. There would appear always, in the best attested instances to be traces of a pre-existing European or civilised influence; civilised, either according to Oriental or occidental methods. There is, in reality, so great a sameness in the legends to which we find the authority of "Captain C———" or "Major B———," and so-forth, attached, that, for my own part, I not unfrequently put these down as pretty stories, derived from a common substratum or skeleton of fact. Indeed, if we look back at the Masonic periodical literature of the last half century, we find a tendency towards anecdote of a repetitive kind constantly manifested. Of course, this is partially to be charged to the fact that so much of Masonry is invariably or necessarily withheld from publication, that Masonic magazines have been compelled very often to fill up with matter either of fiction popular or fiction philosophical. We have had a recent instance of the latter in "Celestial Mysteries," now happily, it is to be hoped, concluded.

The rapid increase of Freemasonry, and the many important questions which have recently arisen in relation to Masonic jurisprudence and Masonic history, will, however, tend to lessen the necessity for what magazine writers call "padding" for the future.

At the head of this paper I have written two texts, which appeared applicable to the matter under consideration. The second requires some notice before I close these observations. Many explanations have been offered of the miracle (as it is called) of Joshua commanding the sun to stand still. Into these I shall not enter. What is an evident impossibility, Freemasonry symbolically renders a fact. It is written in the Book of the Upright One, such being the literal rendering of the name Jashar, or Jasher, from the Hebrew word (*Yod-Shin-Resh*), ISHR, with the Masoretic vowel point, *Qamets* twice repeated, IaSHaR, *to walk straightly, uprightly*, or *to do good*. The existence of any separate Book of Jashar has been a favourite battle-ground for critics, but, in our case, it is only necessary to use the obvious symbolic interpretation. It is, indeed, the Upright One—the true Mason, who can, without question, thus cause the sun of charity to stand still; and long may it brilliantly shine at the meridian of Freemasonry

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throughout all countries, as a testimony that T.G.A.O.T.U. is indeed the light "which lighteth every man that cometh into the world."

CRYPTONYMUS.

# Reports of Masonic Meetings.

## THE CRAFT.

### METROPOLITAN.

*Caveac Lodge, No.* 176.—A meeting of this lodge was held at Radley's, June 12th. Bro. P. A. Nairne, W.M., initiated Mr. W. G. Quihampton, installed Bro. W. N. Smith, W.M., who in his turn initiated Mr. J. J. Groves. The work being admirably done. Bro. P. A. Nairne had the usual handsome P.M.'s jewel given to him by the W.M., and in a suitable speech he acknowledged the gift. Bro. E. Browne, P.M., for his valuable services rendered to the lodge, was unanimously elected an honorary member at last lodge meeting, and that minute was unanimously agreed to. After business the lodge was closed. The usual good banquet was served. The toasts, including the Prince of Wales, were given and responded to. The good singing of Bros. Ransford, Montem, Smith, and T. Young, added to the enjoyment of a very pleasant evening. There were present besides those named. Bros. T. Quihampton, S.W.; R. S. Fareman, J.W.; P. Browne, P.M., Treas.; E. Litchfield, P.M., Sec.; Rev. J. McAllister, Chap; H. Beesley, S.C.; F. Godsell, J.D.; H. Germyn, I.G.; Riley, Tyler, and many others. Visitors, Bros. F. C. Dillon, B. D. Quihampton, H. Massey, F. Walters, H. N. Goulty, F. W. Goodridge, J. Milner, (G.S.W. Hants), C. Plestow, G. C. Bing, D. Fourdrinier, W. H. Allender, G. H. Yapp, R. Roy, F. W. Mitchell, G. Lemann, and others whose names we were unable to learn.

*Nelson Lodge, No.* 700.—This prosperous lodge, so well-known for its admirable working, met at the Masonic Hall, William-street, Woolwich, on Wednesday, 16th inst., Bro. Wm. Dunham, W.M., presiding, to install Bro. Ed. Bowles, W.M.-elect. The following officers were in attendance, viz., Bros. May, J.W.; Graham, S.D; Norman, J.D.; Hobson, I.G.; Lacey, Treas; and Henderson, Sec. The lodge was opened with solemn prayer. The minutes of last meeting and report of the audit committee were read and confirmed. The lodge was opened in the second degree and Bro. Bowles was presented to the W.M. by P.M. Bickerstaff, for installation. That portion of the ceremony appertaining to the second degree being ended, the lodge was opened in the third degree. The W.M.'s having retired, a board of I.M.'s was opened; Bro. Bowles then invested the I.P.M., and the board was closed. The brethren having been re-admitted, the W.M. was proclaimed and saluted in each degree. The lodge was then closed to the first degree, and the following brethren appointed and invested as officers for the ensuing year, viz., May, S.W.; Graham, J.W.; Lacey, Treas.; Henderson, Sec.; Norman, S.D.; Hobson, J.D. The Installing Master then delivered the usual addresses to the W.M., Wardens, and the lodge, eliciting warm encomiums from all present. The W.M., in a very neat and feeling manner, then presented Bro. Dunham with an elegant P.M.'s jewel for the able manner he had conducted the business of the lodge during his year of office. The jewel was received by Bro. Dunham in very appropriate terms. All Masonic business being ended, the lodge was closed in due form. The brethren then adjourned to the Royal Hotel, North Woolwich, previous arrangements having been made with Bro. W. Holland, the proprietor, for providing the banquet and musical performances, which were carried out to the letter. The cloth being withdrawn, and the usual Masonic toasts done honour to, the brethren adjourned to the gardens, where a variety of entertainments awaited them, not the least being the French ladies on velocipedes; after which the brethren returned to the banqueting-room and spent a very happy evening.

### PROVINCIAL.

SCARBOROUGH.—*Old Globe Lodge, No.* 200.—This lodge held its regular meeting in the Masonic Hall, Globe-street, on Wednesday, the 16th of June, when the following officers and brothers were present: Bros. W. Peacock, W.M.; W. F. Rooke, P.M., P.P.G.J.W.; J. W. Woodall, P.M., P.P.G.S.W., Mayor of Scarborough; H. C. Martin, P.M., P.P.G.D., Cers. Sec.; J. Hardgrave, S.W.; D. Fletcher, J.W.; G. H. Walshaw, S.D.; J. Parker, J.D.; G. Ruddock, J.G.; Grover, Organist; Ash, Tyler, Groves, Brearey, Walker, Land, Westlake, Milner, T. P. Smith, Garnett, Inskip, and Fisher, 1248, visitors. The lodge was opened at 7 p.m. The minutes were read and confirmed. Bro. Land passed an examination in the first degree and retired, and was re-admitted and passed to the second degree, the lodge was closed to the first degree. It was proposed, seconded, and unanimously agreed, that the annual Masonic Pic-nic, take place on Tuesday, the 29th inst., at Hayburn-Wyke, (by the kind permission of the Worshipful the Mayor, Bro. J. W. Woodall, P.M., P.P.G.S.W., &c.,) and a committee was at once appointed to make suitable arrangements for the same. Two brethren were proposed as joining members, after which the lodge was closed in due form, with solemn prayer.

LEICESTER.—*St. John's Lodge, No.* 279.—The brethren of this lodge held an emergency meeting at the Freemasons' Hall on Wednesday, the 16th inst., the W.M., Bro. Kelly, D.P.G.M., presiding, and all the officers, except the J.D. and I.G., being in their places. On the lodge being opened, a ballot was taken for Bro. McAllister, of Lodge No. 21, S.E., as a joining member, and for Mr. Joseph Roper, of Leicester, as a candidate for initiation. Both were unanimously elected, but Mr. Roper's initiation was unavoidably postponed owing to his absence from the town. Bro. Dr. Finch, having been examined in the first degree retired, and the lodge having been opened in the F.C. degree, he was duly passed thereto. During the ceremony the musical chants were given by Bro. Crow and others, and on its conclusion the W.M. gave the lecture on the tracing-board. The lodge having been closed to the first degree, a Lewis (the son of a member of the lodge, and who had that day attained his majority) was proposed for admission into the Order, and the W.M. intimated that although the regular meetings of the lodge were now suspended for the summer recess, he should hold another Lodge of Emergency, early in July, for the initiation of the two candidates, and raising the six brethren who would then be eligible for the third degree. The lodge was then closed, and the brethren formed themselves into a Lodge of Instruction preparatory to the installation of Bro. Toller as W.M. of the John of Gaunt Lodge on St. John's Day. Among the brethren present on the occasion were W. Kelly (W.M. and D.P.G.M), P.M.'s Pettifor (P.P.S.G.W.), Weare (P.P.G.D. and Treas.), and L. A. Clarke (P.S.G.D.); Stanley (S.W.), Stretton (J.W. and P.P. G. Reg.), Crow (Sec. and Org.), Thorpe (S.D.), Atwood, Smith, Palmer, Dr. Pearce, M'Allister, Widdowson, Dr. Finch, Stannard, and C. Bembridge (Tyler); visitors, Rev. N. Haycroft (*D.D.*, No 181), and Duff (W.M.), Toller (S.W. and W.M.-elect), Sculthorpe (Sec.), Partridge (J.D.), and Challis, of the John of Gaunt Lodge, No. 523.

WEST HARTLEPOOL.—*Harbour of Refuge Lodge, No.* 764.—The annual meeting and festival of St. John the Baptist, was held on Tuesday, the 8th inst., at the Freemasons' Hall, Church-street, at 2 p.m. There were present some forty brethren, including S. Gourley, *M.D.*, W.M.; D. Harpley, P.M.; Rank, P.M.; J. B. Watt, S.W., W.M.-elect; and visiting brethren B. Levy, P.M., P.P.G.J.W., and P.P.G.D.C., Installing Master; H. Laws (P.M. and S.W, Lodge of De Loraine, 541). R. Graham (W.M. Treas. Lodge 509), I. Settle (P.M., P.P.G. Reg.), W. G. Laws (W.M., Lodge De Loraine, 541), A. Farmer (W.M. North York Lodge, 602), H. Jackson (W.M. Lodge of Philanthropy, 940), Emra Holmes (I.P.M. St. Helen's Lodge, 531), &c. The business of the day was the installation of Bro. I. B. Watt (who had been unanimously elected as W.M.) into the chair of K.S. Previous, however, to resigning the gavel into the hands of Bro. Levy, who had kindly consented to conduct the beautiful and impressive ceremony, the W.M., Bro. Gourley, presented to Bro. Harpley, P.M., in the name of the officers and members of the lodge, a handsome Past Master's jewel. This "reward of patient industry and merit," was accompanied by a short expressive and characteristic address, and it was evident that the worthy and popular recipient was much affected by the wholly unexpected expression of esteem and respect. The installation was performed in an admirable manner by Bro. Levy, whose gifts of elocution and impressive manner rendered the ceremony solemn to a degree. After the proclamation and the usual addresses, the new W.M. proceeded to appoint and invest the following officers: Bros. S. Gourley, *M.D.*, I.P.M.; J. W. Cameron, S.W.; R. H. Stafford, J.W.; J. Miller, Treas.; E. Hudson, Sec.; G. Carter, S.D.; W. Harrison, J.D.; J. Scott, I.G.; and W. Atkinson, Tyler. The lodge was closed in antient form and with solemn prayer, and the brethren retired to Bro. Gallon's (Royal Hotel), where a grand banquet was served, to which ample justice was done. The W.M., Bro. Watt, presided, and the usual loyal and Masonic toasts were agreeably interspersed with instrumental and vocal music, contributed by several well-known brethren, and the company separated at a late hour.

## THE ROYAL ARCH.

### METROPOLITAN.

*Beadon Chapter*, 619.—This Chapter was held on Thursday, June 10th, at the Greyhound Hotel, Dulwich, Comp. A. Avery, M.E.Z., presided, and in an efficient manner exalted three brethren into Royal Arch Masonry, being ably supported by all his officers who were proficient in their duties. A five guineas P.Z.'s jewel, was voted from the Chapter funds to be presented to the M.E.Z., this being his last night of office. Business ended, the Chapter was closed. There were present, Comps. J. W. Halsey, P.Z., as H.; J. W. Avery, J.; F. Walters, P.Z., as S.E.; T. Y. Sabine, as S.N.; G. A. Smith, P.Z.; W. H. Green, first A.S.; R. H. Williams, second A.S.; J. W. Avery, Treas.; F. Deering, Reg., and others. Visitors, C. T. Dorey, (M.E.Z. 176), P. A. Nairne (Z. 175), J. Harris (M.E.Z. 285), G. W. Wheeler (P.S. 73). H. G. Buss (P.Z. 177), C. Pinhorn (P.Z. 257), and others. A very pleasant evening was spent.

## MARK MASONRY.

*Southwark Mark Lodge, No.* 22.—A meeting of this lodge was held at the Bridge House Hotel, on Saturday, June 19th. Bro. T. Meggy, P.G.O., acted as W.M. Bro. G. W. Wheeler, 73, S.E., was admitted as a joining member, and obligated as such under English Constitution. Bro. S. Harman, 73, was admitted as a member, and being present, was advanced into the Mark Degree. The ceremony being well rendered by Bro. Meggy and T. Y. Sabine, W.M. The W.M. was elected Steward to represent this lodge at the Mark Stewards Festival, to be held in July. Bro. H. Massey, S.W., elected W.M.; A. D. Loewenstark, Treas., re-elected; W. Y. Laing, re-elected Tyler. Audit Committee elected. G. W. Wheeler, made T.K.; S. Harman, D.C.; lodge closed. Present besides those named, Bros. H. Massey, S.W.; A. D. Loewenstark, J.W., Treas.; W. Noak. S.O.; T. H. Meredith. J.O.; F. Walters, Sec.; E. Harris, R. of M. and others. Visitors, C. Swan, P.G.S.B.; W. Mann, W.M., (8); C. Sloman, (86); C. A. Cottebrune, P.G.S.B.; W. Smith, *C.E.*, (8), Mann, (22.)

## ORDERS OF CHIVALRY.

### RED CROSS OF ROME AND CONSTANTINE.

BIRMINGHAM.—*Rose of Sharon Conclave, No.* 19.—On Thursday, the 17th inst., a new conclave of this illustrious Order was consecrated at the Masonic Rooms, Newhall-street, Birmingham. The impressive ceremony was ably performed by the Ill. Sir Knt. J. Daniel Moore, *M.D.*, Inspector General for North Lancashire, who travelled to Birmingham expressly, at the request of the brethren, for that purpose. Having installed several Knights as founders, Inspector General Moore enthroned the Rev. W. Bramwell Smith, P. Prov. G. Chaplain for Warwickshire, as the first M.P.S. of the Rose of Sharon Conclave; after which Sir Knt. T. Partridge, *M.D.*, was inducted into the chair of Viceroy, and Sir Knts. L. Wright, C. A. Newnham, and G. S. Phillips were also admitted into the Priestly Order. The following officers were then appointed, all being earnest and zealous brethren:—C. A. Newnham, S.G.; G. S. Phillips, J.G.; Lyons Wright, H.P.; T. Dixon Miller, Treasurer; A. Horrocks, Recorder; John Astley, Prefect; J. S. Kennedy, S.B.; W. Heeley, Sentinel. The Conclave was then closed, after the expression of the warmest thanks of the founders to the Ill. Inspector General for his attendance and the great assistance he has rendered to promote the formation of a Conclave in Birmingham. We are informed that Bro. Major Machen, the popular and highly-respected Deputy Prov. Grand Master for Warwickshire, was unavoidably prevented from attending for installation upon this auspicious occasion, but it is understood that the Major will soon be installed, and assume the position of Inspector General for the Warwickshire division, to which he will be nominated by Lord Kenlis, the Supreme Chief of the Order, who, we may take this opportunity of stating, was never more attached to its interests than he is at the present time.

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On Saturday last, at St. James's Hall, Piccadilly, Bro. Joseph Eldred, of the Gaiety Theatre, gave a dramatic and musical *matinee*. Professionals as a rule have much spare time on their hands, and it was judicious on the part of Bro. Eldred to select from the various theatres actors and singers of well-known celebrity. The entertainment was in every way a success, the large hall being filled with a fashionable audience, who literally beseiged Bro. Austin's ticket office. The programme contained some celebrated names, viz.:—Miss Constance Loseby, Miss Mellor (a pupil of Br. B. M. De Solla), Miss Maria Simpson, Miss Katherine Hickson, Kate Gordon, Bro. Walter Joyce and Edward Murray, whose singing was greeted with loud applause. Mr. Geo. Belmore recited the "Frenchman and the Rats," Lydia Maitland and Mr. Robin's short sketch of "Five Minutes at a Railway Station," was cleverly done. Mr. Herman Vezin's recitals well-merited the applause given them. Bro. Thomas Thorne's song of "Poor *Susian*," was excellent. The chief feature however, was Bro. J. L. Toole's imitations of "London Actors," commencing with Mr. Phelps and finishing with Messrs. Buckstone and R. Romer. Bro. Eldred's recital of "My Lord Tom Noddy" was capital. It is to be hoped that these recitals will be repeated, the above having been so highly satisfactory.

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## ANNUAL MEETING OF THE PROVINCIAL GRAND CONCLAVE OF KNIGHTS TEMPLAR OF LANCASHIRE.

The following is a more detailed account of the above meeting than appeared in our last :—

The annual meeting of the Provincial Grand Conclave of Masonic Knights Templar of Lancashire, was holden in the new lodge room in the Adelphi Hotel, Liverpool, on Thursday, the 10th inst. The Jacques de-Molay Encampment was opened by Sir Knight Thomas Berry, Eminent Commander at half-past twelve o'clock. The Provincial Grand Officers entered in procession, marshalled by Sir Knight Croxton, Prov. Grand Director of Ceremonies, assisted by Sir Knight Tweedle, Prov. Grand Assistant Director of Ceremonies. The very Eminent Provincial Grand Commander, after being received under the arch of steel, took his place on the throne.

The Provincial Grand Conclave was opened in due form and with solemn prayer at half-past one o'clock.

The muster rolls of the Prov. Grand Officers, and of the Encampments in the Province were called by the Prov. Grand Registrar. Several Prov. Grand Officers being absent, and having neglected to write to the Chancellor to state the cause of their absence, were fined one guinea each.

Present: Sir Knights A. H. Royds, Very Eminent Prov. Commander; W. H, Wright, Eminent Deputy Prov. Commander; R. F. Ainsworth, *M.D.*, Prior; John Bolderson, Sub-Prior; Thomas Berry, Second Captain; John Duffield, Chancellor; Robert Mc D. Smith, Vice-Chancellor; William Birch, Registrar; John M. Wike, Treasurer; Lever R. Rowbottom, Hospitaller; Thomas Croxton, Director of Ceremonies; J. F. Tweedale, Assistant Director of Ceremonies; John Chedwick, Almoner; John Copley, First Expert; R. H. Hutchinson, Second Expert; John S. Veeners, Second Standard Bearer; H. T. Warren, Warden of Regalia; R. F. Sparke, Second Aid-de-Camp; Thomas Law, Organist; John Roberts, Banner Bearer; William Dawson, Equerry.

The Prov. Grand Treasurers account having been audited were presented, showing a balance of £52, being £10 more than last year; it was moved, seconded and resolved unanimously, that the best thanks of this Provincial Conclave are due and are hereby tendered to Sir Knight Wike for his past services, and that he be re-elected for the ensuing year. Frater William Dawson was re-elected Equerry for the ensuing year.

The very Eminent Prov. Grand Commander then appointed the Officers of the Provincial Grand Conclave for the ensuing year, and invested them with the Treasurer and Equerry, appointed by the Provincial Grand Conclave, with the Collars and Jewels of their respective offices.

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|---|---|---|
| Samuel White | .. .. | Prior. |
| Edward Pierpoint | .. .. | Sub-Prior. |
| Rev. Thomas Radley | .. | Prelate. |
| Rev. J. L. Figgins | .. .. | Assistant-Prelate. |
| Thomas Berry | .. .. | First Captain. |
| Benjamin Davies | .. .. | Second Captain. |
| John Duffield | .. .. | Chancellor. |
| R. Mc D. Smith | .. .. | Vice Chancellor. |
| William Birch | .. .. | Registrar. |
| John M. Wike | .. .. | Treasurer. |
| R. H. Hutchinson | .. .. | Chamberlain. |
| John Copley | .. .. | Hospitaller. |
| Thomas Croxton | .. .. | Director of Ceremonies. |
| James F. Tweedale | .. .. | Assistant ditto |
| John S. Veeners | .. .. | Sup. of Works. |
| A. B. Creeke | .. .. | Almoner. |
| W. H. Pratt | .. .. .. | Warden of Regalia. |
| The Hon. J. L. Lindsey | .. | First Expert. |
| James Gaskell | .. .. | Second ditto. |
| Thomas Birtwistle | .. .. | First Standard Bearer. |
| John Roberts | .. .. | Second ditto. |
| J. T. Hall | .. .. | First Aide-de-Camp. |
| W. H. Prince | .. .. | Second ditto. |
| James Worsley | .. .. | First Captain of Lines. |
| Henry Bulley | .. .. | Second ditto. |
| J. W. Fowler | .. .. | First Herald. |
| J. H. Hopkinson | .. .. | Second ditto. |
| Thomas Law | .. .. | Organist. |
| F. H. Winder | .. | Sword Bearer. |
| J. H. Sutcliff | .. .. | Banner Bearer. |
| W. Dawson | .. .. .. | Equerry. |

The V.E.P.G. Commander then presented his Deputy with a very splendid Deputy Provincial Commanders Jewel bearing the following Inscription, presented by A. H. Royds, Grand Commander of Lancashire, to his worthy Deputy, W. H. Wright, 1869, which was suitably acknowledged.

It was resolved unanimously that a thousand copies of the minutes of the transactions of this Prov. Grand Conclave be printed together with the History of the Jerusalem Encampment, Manchester, compiled by Sir Knight John Yarker, at a cost not exceeding £25, and that a copy be sent to the subscribing members of every Encampment in the Province.

The Almoner collected the Alms from the Knights present, and the Prov. Grand Conclave was closed according to ancient custom with solemn prayer.

The Knights then adjourned to the Banquet.

## CONSECRATION OF THE NEPTUNE LODGE, No. 1264, LIVERPOOL.

Before giving an account of the consecration of the Neptune Lodge, which ceremony was most successfully performed on Friday, 11th inst., it may be advisable to state that a large number of the officers and brethren of the Mariners' Lodge, No. 249, having the welfare of the Craft at heart, and the diffusion of the true principles of Ancient Freemasonry, agreed to form a new lodge, to be called the "Neptune" Lodge. Accordingly a meeting took place, and a petition to the Most Worshipful Grand Master of England for a warrant was numerously signed. A recommendation signed by the W.M. and Wardens, Officers, and brethren of the Mariners' Lodge, praying that the prayer of the petitioners be granted, was forwarded with the petition.

The M.W.G.M. acceded to the request, and granted a warrant for the formation and existence of the "Neptune Lodge," No. 1264, and empowering them to meet at the Masonic Temple, on the first Friday in every month.

Bro. H. S. Alpass being unavoidably absent, the P.G. Secretary's place was occupied by Bro. Robt. Wylie, P.G.A.D.C. West Lancashire.

After the ceremony of consecration, and the ancient charge having been given to the W.M. elect, Bro. Joseph Healing, P.M. 249, and that Bro. having signified his assent thereto, was regularly installed first W.M. of the said lodge. He was instructed in the duties of his office by Bro. Jas. Hamer, P.G.T. and Master of the Ceremony.

The W.M. then invested Bros. John Pemberton, (249) as the first S.W. and Jas. Richardson, J.W.; E. T. Jones (249), having been unanimously elected Treasurer, was invested, and Bro. Jas. Taylor (249) as Secretary; Bros. P. B. Ger (249) as S.D.; A. Davies (249) as J.D.; J. S. Dixon (249) as I.G.; A. Gray (240,) as S. Steward; J. Nixon (249,) as J. Steward; P. Ball (249) Tyler.

The instructions to the respective officers having been given, by Bro. Hamer, Master of Ceremonies, the brethren were called off to refreshment, and a splendid banquet was provided, and enjoyed by the brethren present. Grace having been said and the cloth cleared, the W.M. presided, supported by a goodly array of P.G. Officers, P.M.'s, and W.M.'s of various lodges in the province.

The W.M. Bro. HEALING, gave as the first toast of the evening, "The Queen," and expatiated on the many virtues of our most deservingly beloved Queen, and hoped she may be spared long to her family and her people.

The W.M. next gave, "The Prince and Princess of Wales, and the rest of the Royal Family." Having referred to the fact of our most excellent Prince having joined the Craft, and about to become a prominent brother among us, hoped that the many Masonic virtues inculcated in the Craft may expand in his generous mind, and by God's help prepare him for the exalted position in store for him in this world, and happiness in the world to come.

Several other toasts having been given and suitably responded to, Bro. WILLIAMS (P.M. 249), gave the toast of "The W.M., Bro. Joseph Healing," and spoke of the many good qualities that he had shown in the interest of the Craft, congratulating the brethren of 1264 in having made so good a choice. He hoped and believed, that ere long they would stand as prominent amongst the lodges of the province, as their mother lodge so proudly occupied.

W.M. Bro. HEALING, in responding, thanked Bro Williams for the kind expressions, both as to himself and for the welfare of the lodge that had that day taken a position among the many Masonic lodges in the world, and would endeavour, with the assistance of his officers and brethren, to bring forth the good fruits of Masonic principles and virtue, and he hoped that soon they would work the business of the lodge as if it had been established for many years; and, on behalf of himself, officers, and brethren of the Neptune Lodge, he sincerely thanked the P.G. Officers, P.M.'s, W.M.'s and brethren all, for their kind attendance there that day, but especially the Officiating Officers, for the successful manner in which they had performed the ceremony of consecration. He was sure that all present felt deeply grateful and highly gratified.

The W.M. then gave the toast, "Our Past Grand Chaplain, the Rev. H. G. Vernon," who had given such an eloquent, impressive, and instructive oration and invocation, coupling with the toast the brethren of the Choir and the Past Grand Organist, Bro. Skeaf, who had added so much to the solemnity of the occasion.

Bro. the Rev. H. G. VERNON, replied that it gave him very great pleasure to be with them on so important an occasion as the consecration of a new Lodge, and hoped it would progress in power and peace, in the diffusion of moral principles and piety and virtue, and shine with brilliancy in relief, truth, and brotherly love, which brings men closer together in the bond of unity, and which enables them the better to contemplate the mighty works of the Great Architect of the Universe.

Bro. SKEAF, on behalf of himself and his brethren of the choir, said that they felt proud in having been present on the occasion of this auspicious event, and if they had succeeded in conveying to the mind the sublime and majestic power of sacred music in the important proceedings of this day's consecration, he and his brethren were fully gratified. He hoped that the brethren of the new Lodge would now go on their way rejoicing.

The W.M. now gave the toast of the consecrating and installing Master, Bro. Hamer, P.G.T.

Bro. HAMER, in responding, said it gave him great pleasure in seeing such a large and influential gathering of P.G. Officers, P.M.'s, W.M.'s, and brethren of this province, and he believed their good wishes were now concentrated in the prosperity and welfare of the lodge they had this day consecrated, and he was sure by the persevering character of the W.M., Bro. Healing and his officers, all of whom he knew personally, its welfare and prosperity would speedily become an accomplished fact, as its existence had become in so short a time from when it was thought desirable to form a new lodge. It reflects great credit on the brethren of the new lodge for the manner they have come forward with a helping hand to bring it into such a working condition as we see this day, and now, go on and prosper, ever bearing mind the great and good principles on which Freemasonry is founded—brotherly love, belief, and truth; and God be with you.

The W.M. next gave the toast of "The Officers of this Lodge," which was duly responded to by the S.W., J.W., Treas., and Sec.

The toast of the "Visiting Brethren," was duly given and responded to; and after the Tyler's toast had been honoured, the brethren were called to labour, when the lodge was closed in due and solemn form, the brethren separating in peace and harmony.

## THE GRAND LODGE OF NEW YORK AND THE GRAND ORIENT OF FRANCE.

At the annual communication of the Grand Lodge of New York recently held in that city, a proposition was brought up by the Committee on Correspondence, declaring all fraternal and Masonic relations suspended between the Grand Lodge of the State of New York and the Grand Orient of France, for the reason that the Grand Orient had recognised a spurious Grand Body which sat at New Orleans, and granted charters to subordinate lodges to confer the three symbolic degrees, in violation of the territorial jurisdiction of the G. L. of Louisiana.

A Brother asked for information on the subject.

The M.W. John Simons made a lengthened explanation, in which he remarked that since our flag had waved over Louisiana she ceased to be under French jurisdiction, and neither civilly nor Masonically would America submit to any divided authority. (Attempts at applause.) He also said that in 1854 a Supreme Council had been established in Louisiana, which began its work at the fourth degree. This body was declared spurious. Now, this has been renewed; but had the so-called jurisdiction confined itself to these degrees, all would be well—but they claimed to confer the first three degrees of Masonry in Louisiana. It was wrong there; and if so it was wrong here, and concerning all Masons. Now, we were in the same position with regard to Hamburg. She claimed to establish lodges all over the world, and had now two lodges in New York which were not recognised by any Masonic body in the United States.

The W. John C. Crouch, of Joppa Lodge, moved that the subject be recommitted, with instructions to report at the June communication of 1870.

M.W. Robert D. Holmes spoke in favor of the resolution, and R. W. Brother Prince moved an amendment to the effect that our Grand Master be requested to communicate to the Grand Master of France the regret felt at his action with regard to Louisiana, and requesting him to rescind the same by withdrawing the recognition of the so-called Grand Council of Louisiana; and unless he would do so in six months then all fraternal and Masonic communication should cease between this Grand Lodge and the Grand Orient of France.

M. W. John L. Lewis delivered a powerful speech, urging the passage of the resolution and saying to France "unless you withdraw this invasion of our soil, we will not hold Masonic intercourse with you." The Grand Master of New York had been treated contemptuously by the Grand Master of France, and that contempt extended to him and to the whole body in this State, and he would resent it. The question was, "shall we protect our rights?" When Hamburg invaded our soil none stood up for us with more manliness than Louisiana, and now let us stand up for her and protest against the invasion of her soil.

After an earnest debate both amendments were lost, and the original resolution was adopted, and France and the State of New York are no longer in Masonic intercourse. By this course New York has preserved her dignity and consistency and has shown her sympathy with a sister Grand Lodge about equally afflicted with herself.—*New York Dispatch*

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## Births, Marriages, and Deaths.

DEATHS.

BAXTER.—At 38 Pollock-street, Glasgow, on the 20th inst., Bro. Alexander Watt Baxter, first R.W.M. of the Lodge Neptune, No. 418, and Past Master of Lodge Argyll, Dunoon, No. 335, deeply regretted, by a large circle of brethren and friends.

LANE.—On the 20th inst., at the Nurseries, Great Berkhampstead, after a long and painful illness, aged 35 years, Bro. Henry George Lane, P.M., Hon. Sec., 504, P P.J.G.W., Herts, eldest son of Bro. John Edward Lane, P.M. and Treasurer.

MORLEY.—On June 11th, whilst on a visit at the residence of her father, Henry Storr, Esq., Thorn Cottage, near Castle Howard, Yorkshire, in her 40th year, Mary, the much beloved wife of Bro. Richard Morley, (Temple Lodge, 1094, Liverpool,) Fruit and Spice Merchant.


## NOTICE.

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P.O.O.'s on Chief Office, in favour of GEORGE KENNING.



# The Freemason,

SATURDAY, JUNE 26, 1869.

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The Editor will pay careful attention to all MSS. entrusted to him, but cannot undertake to return them unless accompanied by postage stamps.


As our next number will commence the Second Volume, and as very many of our subscribers have expressed a desire to bind THE FREEMASON, in future this Journal will be paged consecutively for convenience of reference. We take this opportunity of thanking all our friends and contributors, and if their kind support be continued, we hope, before the close of the second volume, to enjoy a weekly circulation of

TWENTY THOUSAND COPIES.

## MUTUAL CONGRATULATIONS.

HALF the year has passed away, with all its troubles, its joys, its blessings, and its woes. Over the grave of buried hopes some mourn in silence, while others bask in the rays of fortune, and triumph in the glory of success. This has been, and ever will be, the sum of our human life—the sun shines upon half the world, while the nether hemisphere slumbers in darkness.

Our labour in connection with THE FREEMASON during the period of its existence has been, indeed, a labour of love; a work lightened and brightened by the fraternal co-operation of many kind and generous friends, without whose active aid its triumphant success could not have been attained. We are, therefore, but discharging a bounden duty when we thank, most cordially, all our supporters for contributing to this great result; and, in commencing the second volume of our Journal, let us assure them, and the Craft at large, that increased efforts shall be made to maintain the *prestige* of THE FREEMASON in its high and honourable position as the chosen organ of the Masonic fraternity. It is for us a matter of pride and satisfaction to know that our services have been appreciated by the brethren; to know that, in so short a period, this Journal has found its way, not only to every part of the United Kingdom, but wherever the English language is spoken or understood.

We congratulate ourselves upon having originated a Masonic paper which has met with such general approval; and we congratulate our readers, and more especially English Masons, upon the possession of an organ which may be regarded as a faithful reflex of the opinions of the Craft, and an expositor of the great truths of Freemasonry. And we are prouder still in the reflection that this success has been achieved without the sacrifice of one iota of principle to expediency. Our voice has been heard in defence of the weak, and has not been silent when imposition and injustice upreared their heads and threatened to profane the sanctity of the Order. Our utterances have been neither timid nor uncertain when giant Wrong threatened Right. We have endeavoured to smite down the prejudices of colour and caste, and to identify Freemasonry with the cause of true reason and progress. But while we have stedfastly refused to bow the knee before the Dagon of priestly rule, we have protested almost in the same breath against the adoption of those pernicious and soul-destroying doctrines—Materialism and Atheism—with which certain misguided brethren on the Continent would fain inoculate Freemasonry.

*Facilis descensus Averni*,—let us beware of this insidious danger, and firmly close the gates of the temple against those who would make it a den of thieves, who would rob us of our immortal hopes. and Freemasonry itself of its greatest and holiest charms.

Happily, the spoiler's hand has not yet dared to touch the fabric of the English Craft. Founded in truth, it has endured in strength; and though empires fall around, and systems decay—impregnable to all the assaults of hate and wrath, unshaken by the advancing waves of time—it stands before all the world an object of reverence, an ark of refuge for humanity, an imperishable structure of might, majesty, and beauty.

Actuated by these exalted ideas of the dignity and importance of the Order, we entered upon our duties as a Masonic journalist, and if we have been successful, the merit is due to the response which those sentiments have elicited in the hearts of all true Masons. Having no paltry interests to subserve, no petty personal feelings to gratify, in what we have done we have striven for the "greater good of the greater number."

Our columns have been opened freely and impartially to the admirers of every degree, and our denunciations have fallen only upon those pseudo-Masonic bodies which are by all admitted to be spurious and irregular. In other respects our conceptions of duty are based upon a conscientious observance of Masonic law, and a strict adherence to the dictates of Masonic honour. It is part of our mission to record the sayings and doings of the fraternity, the lights and shades of Masonic life, but our post is also akin to that of the sentinel on the watch tower, who sees from afar the approach of the foe; it is for us to sound a warning note against innovations which are not reforms, to repress the inroads of mistaken zeal, as well as to do battle with the undisguised assailants of the Order. In this spirit we wield the pen, and from the past we gather confidence for the future.

Having regard to the number of active Freemasons in Great Britain, we may calculate upon a still greater measure of support being extended to our exertions; we may reasonably reckon upon obtaining a still larger circulation. And as Freemasonry itself spreads throughout the length and breadth of the land, so may THE FREEMASON, its chosen and accepted organ, "grow with its growth, and strengthen with its strength."

## THE EARL OF DERBY ON FREEMASONRY.

WE have the pleasure to refer our readers to the following extract from Lord Derby's speech on the Irish Church Bill, in which reference is made to the Masonic body. Praise from such lips as his is praise indeed; for, setting politics aside, all Englishmen are proud of their ancient chivalry, and delight in the historic achievements of a stalwart Stanley, or a dauntless Dundas. Although the noble Earl himself is not a Freemason, we are glad to say his lordship's younger son, Captain the Hon. Frederick Stanley, *M.P.*, is a valued member, the gallant Captain being a P.M. of the St. George's Lodge, No. 32, Liverpool, and a Past Provincial Senior Grand Warden for West Lancashire. In the course of his speech Lord Derby said:—

"To give an instance to your lordships of the subservience alike of laymen and clergymen I will refer you to what occurred the other day, when Cardinal Cullen threatened all the Catholics with excommunication *ipso facto*—for what? Why, if they should be guilty of attending a ball that was given in honour of the son of the Sovereign, in the presence of her Majesty's representatives in Ireland. For this they were to be *ipso facto* excommunicated. It was to apply to all the young ladies who might think it a good opportunity of enjoying themselves, and the excommunication was threatened on this ground—that the ball was to be given by the Society of Freemasons. Well, I can only say that if Cardinal Cullen imagines the Freemasons of England stand on the same footing as the *Carbonari* or other secret societies—if he supposes that they are leagued against the throne, it is a signal proof of the ignorance of infallibility. (A laugh.) I have not the honour myself of belonging to that society, but from all I have ever heard, I believe that a more loyal, a more peaceable, a more charitable, a more universally benevolent class of men does not exist on the face of the earth. (Hear, hear.) Yet, because it is a secret society, all those Roman Catholics who attend any of their meetings are liable to excommunication. (A noble lord on the opposite benches made an observation.) I am very much obliged to the noble lord for calling my attention to the presence here of the noble lord (Lord Zetland) who is the head of that dangerous society which is supposed to be hatching all manner of designs against the Church and State (a laugh), and every one of whose associates is liable to excommunication. (A laugh.) *Standard*, June 18.

A SAD occurrence took place last week. A respectable female was charged with loitering in the Haymarket, and on being brought before the magistrate at Marlborough-street, was immediately discharged. The young lady's uncle, Bro. Myers, was called up in the middle of the night, and he thought it was an alarm of fire. The shock was so great that he was taken ill, and never rallied. His funeral took place on Sunday, and was attended by numerous friends, there being in the funeral procession, besides mourning coaches, about 120 cabs.

ALL that relates to the regeneration and civilization of man by Christianity is to be found in the Bible. It is the book, the historical truths of which are evidenced by the existence of the Jews. The Jews, though not now professing Christianity, yet believe in the coming of a Messiah, as professing Christians believe in the second coming of Jesus Christ.—*Ellis.*

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## LODGE OF BENEVOLENCE.

The monthly meeting of the Lodge of Benevolence was held at Freemasons' Hall on Wednesday, 23rd inst. Bro. J. Udall, P.G.D., presided, supported by Brgs. J. Smith, P.G.P., as S.W.; J. Brett, A.G.P., as J.W.; the Earl Percy, S.G.W.; Dr. J. Hogg, P.G.D; J. Savage, P.G.D., J. Nunn, G.S.B.; C. C. Dumas, Asst. G.D.C.; and a large number of W.M.'s of London lodges.

Thirty petitions were received, of which three were deferred to the next meeting, and the remaining tweny-seven petitioners were voted sums amounting in the aggregate to no less than £420.

The wisdom of reserving the Fund of Benevolence for the relief of our poor brethren and the widows of poor brethren was never more forcibly demonstrated than upon this occasion. Every case was most carefully considered, and the relative claims of the petitioners were thoroughly sifted. We are glad to see that so large an attendance of brethren willing to assist in the work can be secured at the Lodge of Benevolence. It is a healthful sign, and an evidence of the reality of their Masonic professions.

## Obituary.

### THE RIGHT WORSHIPFUL BRO. RICHARD WILLIAM JENNINGS, PAST GRAND WARDEN OF ENGLAND.

A prince in Israel has fallen, a true-hearted, honourable, and most estimable chief of our ancient Order has passed away from the sphere of Masonic labour. In our review of the season in THE FREEMASON last week, we alluded with gratification to the fact that death had spared our prominent members during the period under notice, but, to our great regret, we have now to chronicle the decease, by a deplorable accident, of Bro. R. W. Jennings, who has been for so many years identified with the proceedings of the Craft. The subjoined account gives in detail the particulars of the catastrophe by which Bro. Jenning's valuable life was sacrificed, and it adds another to the many recent melancholy instances of the extreme peril attending a too hasty exit from a railway carriage:—

"Last evening, a gentleman named Jennings, residing at Bickley, a season-ticket holder on the London, Chatham, and Dover Railway, left Ludgate-hill Station by the 7.8 train. When the train reached Bickley he did not alight, and is supposed to have been asleep. At any rate just after it had began to leave the station he opened the carriage door and jumped out, missing his footing he fell between the step and the platform and was fearfully crushed. The station-master, and a gentleman who was standing on the platform at the time raised the unfortunate man, but he expired almost immediately. Mr. Jennings, who was at the head of an old established firm of proctors at Bennet's-hill, Doctors'-commons, was somewhat advanced in years, and well known on the line by his snow-white hair and great regularity. The name of the station was vociferated as usual by the porters, and no blame appears to attach to any one but the deceased."—*Standard*, 24th June.

Bro. Jennings was initiated in the Lodge of Antiquity, No. 2, on the 26th June, 1833, and in due time served the office of Master of that time-immemorial lodge whose records connect our present Speculative Freemasonry with the operative Masonic bodies of the remote past.

Bro. Jennings also joined the Old Union Lodge, No. 46, on the 11th November 1835, and the Royal Alpha Lodge (into which Grand Officers only are admitted), on 22nd May 1841, and as an evidence of his undiminished interest in the Craft, it may be mentioned that in 1866 he was one of the founders of University Lodge, 1118, which is composed of members or ex-members of the Universities, and numbers upon its roll some of the most distinguished names in Freemasonry.

The thorough business habits of Bro. Jennings soon commended him to the notice of His Royal Highness the late Duke of Sussex, who appointed him Assistant Grand Director of Ceremonies as early as the 27th April 1836, when he was not quite three years a Mason, and moreover, he was the first who held the appointment of Assistant. On the 28th of April 1841, Bro. Jennings was promoted to the office of Grand Director of Ceremonies, in succession to Bro. Sir William Woods, Clarenceux King of Arms, and he retained this important post for nineteen years, up to the 25th April 1860, when Bro. Albert W. Woods, Lancaster Herald (son of Sir William Woods, the former incumbent), was promoted to the position, which he still holds most worthily and with entire satisfaction to Grand Lodge. The office of G.D.C. is one which requires the exercise of much tact, and a happy admixture of the *suaviter in modo* with the *fortiter in re*, together with other specialities which are rarely combined in the same individual. Our deceased brother enjoyed the confidence both of the late and the present Grand Master, and materially assisted his royal and noble chiefs in the work of all the great ceremonials, such as laying foundation stones, &c., in which they took part for the five and twenty years ending in 1860.

When the foundations of the new buildings at Freemasons' Hall were laid on the 27th April, 1864, Bro. Jennings was also present, and on that occasion the Earl of Zetland in graceful recognition of our lamented brother's services, conferred upon him the rank of a P. G. Warden of England. As a matter of course G. Chapter honors followed those obtained by Bro. Jennings in the Craft. Having been exalted in the St. James' Chapter, No. 2, on the 7th May, 1835, we find that Comp. Jennings was appointed Director of Ceremonies on the 2nd May, 1838, Second Assist. Soj. 1st May, 1839, and, finally, Scribe N. on the 7th May, 1862. He also officiated for some years as President of the Grand Chapter Committee. Having thus imperfectly traced the Masonic career of the deceased, it only remains to say that in his professional and civic capacities Bro. Jennings was equally respected and equally useful. His sad and untimely end naturally increases the regret with which we pen these lines, nevertheless he goes down to the grave full of honors, and upon his memory rests not a stain.

With Bro. Jennings another link that bound the present generation of Masons to a period which is now historic has passed away, and may all like him when the dread summons comes leave behind them the imperishable memorial of a well-spent life.

## THE TEMPLE.

All Hail to the Building to Glory advancing!
The building that thousands are helping to rear;
Though years, too, in thousands have o'er it been glancing,
Yet still does the structure unfinished appear.
Our Fathers before us have at it been toiling,
And each his own stone for the edifice square'd;
Our children will, after us, also be helping,
And stones yet in numbers by them be prepar'd.
All Hail to the Building the Master is rearing!
Where th' stones are all Brethren, true-hearted and free;
Where Faith, the foundation, on God surely resting,
And Hope helps the work on through ev'ry degree.
Its walls, up, in beauty are steadily growing,
And so will continue until they're all raised;
The stones are all numbered, and God in his planning
Has mark'd out the setting where each will be placed.
Still Hail to the Building to glory advancing!
Though earth shall ne'er see it completed appear;
The Temple of love which the Lord is constructing,
And Heaven will see Him in triumph appear.
Yea, Hail to that building Jehovah will finish!
And join in the anthem, ye angels of light;
A song, all triumphant, to Him we must furnish
Who'll raise such as we to yon glorious light.

W.P.B.

PROGRESS SLOW, BUT SURE.—When I sit upon some lofty mountain brow and see the mighty train winding, like a huge fiery serpent, through the valley below, I love to look back in a reverie on the various modes of travelling that from time to time have prevailed in the land of my fathers. "In my mind's eye, Horatio," I can see the ancient Brigantes (many of whose grave-hills I have assisted toopen for antiquarian researches) not wholly without some rude roads, but learning much from their indomitable conquerors, the Romans. Between the making of the Roman roads in Britain and the laying down of the first passenger railway, how tardy was the progress of t..e means of transit! When I think on it, I take fresh hopes for the cause of progress, and feel certain that the amelioration of human suffering will gradually come.—*Bro. J. S. Tweddell.*

## The Editor's Portfolio.

We commend the following verses to the attention of our materialistic foreign brethren:—

### THE HOPE OF HEAVEN.

Oh! if the Atheist's words were true;
If those we seek to save
Sink—and, in sinking from our view,
Are lost beyond the grave!
If life thus closed, how dark and drear
Would this bewildered earth appear—
Scarce worth the dust it gave:
A tract of black sepulchral gloom,
One yawning, ever-opening tomb!
Blest be that strain of high belief—
More heaven-like, more sublime—
Which says that souls who part in grief
Part only for a time!
That far beyond this speck of pain,
Far o'er the gloomy grave's domain,
There spreads a brighter clime,
Where—care, and toil, and trouble o'er—
Friends meet, and meeting weep no more!

FURLONG.

## Multum in Parvo, or Masonic Notes and Queries.

*Bro. Jacob Norton and the "Masonic Monthly."*—The editor of THE FREEMASON has done a service to the Craft in England, by inserting Bro. Norton's letter to the *Masonic Monthly*. That distinguished Mason went the right way to discover the truth, viz., "To the fountain-head." There was a doubt relative to the name of one of our Grand Masters, and also some question as to a warrant having been granted to the "African Lodge." Bro. Norton, who is a most distinguished Mason in the United States, wisely consulted the Grand Secretary of the Grand Lodge of England relative to the subject, and the records have abundantly confirmed the truth of the views advocated by him previously in the "American Freemason," edited by an able Bro., J. F. Brennan. It is thus proven that the African Lodge and its members are as legally entitled to be received as visitors in our lodges, as any *white* members of other lodges. It seems extraordinary that Masons should be found belonging to the modern society who can uphold the practices of those who seek to exclude intelligent negroes from our assemblies, yet so it is. We heartily wish Bros. Norton, Brennan, Evans, and other Masonic worthies, the success they deserve, for thus endeavouring to secure equal rights for the Negro Brother with the more favoured *white* members of our Fraternity. Relative to the name *Montacute*, or Montagu, I find by the Constitution of A.D. 1738, that *Lord Montagu* (son of the Duke of Montagu, G.M., 1721,) was installed Grand Master, 19th April, A.D. 1732, (page 130.) Strange to say, however, that in Intick's Constitutions, A.D. 1756, (page 214), it is stated that "Deputy Grand Master Batson, proclaimed aloud our noble Brother "XI. Anthony Brown, Lord Viscount *Montacute*. Grand Master of Masons." The same designation occurs in the Constitutions for A.D. 1767, (page 214). I quite agree with Bro. Norton, that another time when Bro. C. W. Moore quotes letters from distinguished Brethren, it would be better for him to insert them *verbatim et literatim*. We look forward with interest to the next notice of the "Monthly" in THE FREEMASON.—W. J. HUGHAN.

*The Chevalier Ramsay and the Chapter of Arras.*—Our excellent Bro. John Yarker speaks of the three degrees invented by Chevalier Ramsay in 1728-9, being "*an innovation upon the Rite of the Chapter of Arras.*" (*Vide* FREEMASON, June 19, 1869, page 6.) Will Brother Yarker inform me of any French authority on Masonry that mentions the Chapter of Arras having been instituted before 1747? According to the "General History of Freemasonry," by Dr. E. Rebold (translation by Bro. J. F. Brennan A.D. 1869, page 84), the "Chapter at Arras was constituted on the 15th April, 1747, by the Prince Pretender, Charles Edward Stuart." Surely, then, all innovations upon the Rite of such Chapter must be subsequent to its institution, and not some twenty years preceding its formation! I know the history of the "Hautes Grades" is involved in much obscurity, but relative to the Arras Chapter there does not seem to be any doubt as to the period of its *institution*, and in common with others I am naturally jealous of any attempts being made to prove these degrees to be of greater antiquity than they really are. Bro. Yarker also says the degrees by Ramsay of 1728-9, seem to *follow* the traditions of the "Royal Arch-Templar Rite of York." No such Rite as the R.A. Templar of York can be proved to have had existence by documentary evidence, before the institution of the Chapter of Arras, and hence I cannot see how *its* traditions, can be said to *precede* the Ramsay degrees of 1728-9. I thank Bro. Yarker for so kindly acknowledging my accuracy respecting the Constitutions of 1722.—W. J. HUGHAN.

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## Original Correspondence.

[The Editor is not responsible for the opinions expressed by Correspondents.]

### ALLEGORICAL SCULPTURES IN MEDIÆVAL CHURCHES.

*(To the Editor of The Freemason.)*

DEAR SIR AND BROTHER,—In the difference of opinion between Bro. "Cryptonymus" and me anent the above subject, we must not forget the real point at issue, which is—whether these sculptures were wrought "in defiance," or "with consent."

Bro. "Cryptonymus" asserts the former, I hold by the latter. His remarks at page 3, June 19th, are, I consider, rather in my favour; and as to what he says anent "the continued hostility of the Romish Church, either in very remote times through the butchery of Molay, to the anathema of Pius IX.," I would ask—What had "the butchery of Molay," the Knight Templar, in 1314, to do with Freemasonry, or the Freemasons? Freemasonry was not in existence till centuries after. Molay was not a Freemason. Truly, the Romish Church has anathematized Freemasonry, after it was born, viz., in the 18th and 19th centuries; but not before, that *I* know of. And as to the operative mason, or old freemason (freemason—a mason free of his guild; or, as the 1628 Rosling Charter has it, "freemen of the saidis vocations," that is, "freemen of the maissones and hammermen), I have yet to learn that the Romish Church either was, or had any cause to be, afraid of them—especially in "the thirteenth and fourteenth" centuries, any more than of any other craft. No! the masons then were the children of the Church, and in many cases the priests themselves superintended and took an active interest in the work. Consequently, the old sculptures referred to can only be allegorical, and could only have been done "with consent," as I have said. And if any further proof were needed to show that they could *not* have been done "in defiance," Bro. "Cryptonymus" himself has given it, by referring to the Knights Templar; for if the Romish Church was so powerful about the beginning of the 14th century as to have been able to annihilate such a puissant body as the Templars, how, I would ask, can any one (without the most *substantial proof*) dare to assert that the masons—a mere body of workmen—either could, or would dare to ridicule their employers, the Romish Church? *Ergo*, Bro. "Cryptonymus and his authority, Bro. Findel, are both wrong upon this point; as Bro. Findel, I consider, is on several in connection with architecture.

I am, yours fraternally,
LEO.

### ROYAL ARCH MASONRY.

*(To the Editor of the Freemason.)*

DEAR SIR AND BROTHER,—In last weeks FREEMASON Bro. McAuley challenges the correctness of the tradition I related respecting Enoch's pillars. Allow me to say once for all that I do not vouch for the accuracy of the legend, and indeed, in the quotation from Savary, given in this week's issue, another version, which differs both from Bro. McAuleys and mine, is alluded to. Some weeks ago friend "Leo" who seems pleased to have a tilt at everybody and everything (I hope not *a l'outrance*) ridiculed my assertion that the temple of Soloman was the model for other ancient edifices.

Let him read Layard's "Discoveries in Nineveh and Babylon," in which that distinguished traveller draws a comparison between the temple and palace of Solomon, and the buildings at Nineveh, and in which he finds many points of resemblance in the plan and general design. The same fragrant wood—cedar—was used for the beams, roofs and ceilings, and even in reference to the period of construction, the temple was finished in seven years, and Sennacherib built his palace at Konyenjik in the same time. No person will dispute the fact, of which Bro. "Leo" advances certain proofs, that the ancient Egyptians were a most wonderful people; great in astronomy, great in architecture, and great in literature.

I shall have a word or two to say by-and-bye upon the last article by "Cryptonymus," whose ability I recognize and highly respect.

Yours truly,
THE SON OF SALATHIEL.

*(To the Editor of the Freemason.)*

SIR AND BROTHER,—I was pleased to see in your last number a letter from Bro. McAuley calling attention to a statement of the "Son of Salathiel" with regard to the pillars of Enoch, which statement I had previously noticed to be contrary to the tradition as given in Oliver's "Antiquities."

The "Son of Salathiel" states (in his paper in the number for June 5th) that the marble column was inscribed with certain hieroglyphics; that there was a curious treasure concealed in arches underground, and the brazen column, with the principles of the liberal arts and sciences; and that in accordance with the patriarch's design, the *brazen* column was the one which survived the destruction of the flood.

Oliver, on the other hand, states that Enoch erected two pillars; one of marble, the other of brass, the *former* of which he conceived would withstand fire, the *latter* water. On *these* (*i.e.*, *both* of them) he engraved the elements of the liberal sciences, including Masonry, &c. The deluge destroyed every work of man, and and even the *brazen* pillar of Enoch gave way before the torrent of destruction, but God preserved the pillar of *stone*, and by this means the state of Masonry before the flood was transmitted to posterity.

The "Son of Salathiel," therefore, differs from the legend as given by Oliver in two particulars, viz., as to the subjects engraved on the pillars, and as to which of the pillars was preserved. I join Bro. McAulay in desiring to know which is the correct statement, or, at all events, which is the more generally received tradition.

I am, yours fraternally,
F.I.W.

Winchester, 22 June, 1869.

### THE ROYAL MASONIC BENEVOLENT INSTITUTION.

At the Annual General Meeting of the Royal Masonic Benevolent Institution for Aged Freemasons and Widows of Freemasons, held at Freemason's Hall, London, on Friday, the 21st May, 1869, the Secretary reported that the Most Worshipful Grand Master, the Right Hon. the Earl of Zetland, *K.T.*, President of the Institution, had named Wednesday, the 26th January, 1870, for the next Annual Festival. And that Sir Daniel Gooch, Bart., *M.P.*, Right Worshipful Provincial Grand Master for Berks and Bucks, would preside on that occasion.

The following Report of the Committee of Management was read, approved, and ordered to be entered on the Minutes, viz.:—

"The Committee of Management, in presenting this their Annual Report, regret that they cannot congratulate the Governors and Subscribers so heartily as they have been enabled to do in past years, the great depression in trade having caused a decrease in the amount collected, both from Brethren and Lodges in the metropolis and country.

"The Anniversary Festival, holden by direction of the Most Worshipful Grand Master, on the 27th January last, was presided over by the Right Hon the Earl of Carnarvon, R.W. Provincial Grand Master for Somersetshire, when the Donations and Subscriptions contained in the list, of seventy Brethren who kindly acted as Stewards on that occasion, and supported his Lordship, amounted to £2,219 15s. 2d., being a decrease on the amount announced last year of £908 8s. 10d. Notwithstanding the falling off in the amount announced at the Festival, the Committee of Management have adhered strictly to Rule 42, requiring one-third of the Life Donations to be invested, and accordingly £500 Stock in the 3 per Cent. Reduced Annuities was purchased on account of the Male Fund, and a like sum of £500 Stock in the 3 per Cent. Reduced Annuities was purchased on account of the Female Fund.

"The Committee have to report that the Asylum Building is in perfect repair, and that out of 152 Annuitants now receiving the benefits of this Institution, 11 males and 20 females have accepted the offer of Apartments, and are now occupants of the Building, the remaining number, 121, residing in different parts of London and the Country, as they may deem fit.

"Your Committee cannot but urge, on the Brethren generally, the need of renewed exertions during the present year, for, although the Committee have recommended an increased number of Annuitants to be elected at the Annual General Meeting on the 21st instant, they were scarcely warranted in so doing, looking to the state of the funds; but as they infer that the Craft generally would wish as large a number as possible placed on the Institution, they rely on sufficient support being accorded to them to justify their having done so, and they would therefore again urge upon the Members of the Craft for renewed support, in consequence of this Institution differing, as it does from the other Masonic Institutions, in the fact that there is no limit to the number of Annuitants so long as the Committee are supplied with funds."

The receipts of the Male Fund, during the year, were £3,178 11s. 9d., and the disbursements, including purchase of £500 Stock, 3 per cent. Reduced Annuities, £3305 13s.; the receipts of the Female Fund, were £2,072 18s., and the disbursements, including purchase of £500 Stock, 3 per cent. Reduced Annuities, £2,401 11s. 2d.

Now that this Institution has an adequate amount of funded property it would be well to consider the advisability of rescinding Rule 42, which directs that one-third of the annual donations received shall be invested. It will be seen, from our synopsis of the Report that the whole of the yearly income is required for annuities actually in force.

We subjoin a list of unsuccessful Candidates, with numbers to be carried forward, and added to the Poll at the next Election.

MALE ANNUITANTS.

| | | | |
|---|---|---|---|
| Br. S. M. Lotinga .. | 226 | Br. Joseph Thornton. . | 2 |
| ,, John Clode .... | 79 | ,, Joseph Hodgon .. | 2 |
| ,, Henry Merritt .. | 11 | ,, Joseph Newsome.. | 0 |
| ,, William Highton | 10 | ,, Geo. W. Kerkin .. | 0 |
| ,, Joseph Vernon .. | 6 | ,, James P. Munro .. | dead |
| ,, James Pickup .. | 4 | ,, Samuel Shepheard | dead |

WIDOWS.

| | | | |
|---|---|---|---|
| Mrs. Jane Ward .... | 306 | Mrs. E. Young ..... | 31 |
| ,, Sarah A. Crome. | 257 | ,, M. A. Pendlebury | 19 |
| ,, E. Warrington.. | 132 | ,, Ann Carvell .... | 8 |
| ,, C. Jackson .... | 123 | ,, Mary Jenkins.... | 6 |
| ,, Maria Read .... | 108 | ,, Ann Schofield .. | 3 |

The following Resolutions were carried at the Meeting:—

"That the thanks of this Meeting be given to the Scrutineers.

"That the result of the Ballot, with the names of the successful candidates, be advertised in the *Times*, *Telegraph*, *Advertiser*, and *Standard*, morning papers—*Era*, Sunday paper—*Freemason's Magazine*, and THE FREEMASON.

"That the proceedings of this day be printed and circulated amongst Lodges under the Grand Lodge of England.

"That the thanks of this Meeting are due, and are hereby given to the W. Bro. John Udall (P.G.D.), a Vice President of the Institution, for the manner in which he has presided over the Meeting this day."

### METROPOLITAN MASONIC MEETINGS

*For the Week ending July*, 31869.

**Monday, June 28.**

Lodge No. 831, "British Oak," Bank of Friendship Tavern, Bancroft-place, Mile-end.
,, 902, "Burgoyne," Anderton's Hotel, Fleet-street.
,, 905, "De Grey and Ripon," Angel Hotel, Great Ilford.
R.A. Chap., 188, "Joppa," Albion Tavern, Aldersgate-street.

**Tuesday, June 29.**

Metropolitan Chapter of Instruction, George Hotel, Aldermanbury at 7; Comp. Brett, Preceptor.
Domatic Lodge of Instruction, Palmerston Tavern, Grosvenor-park, Camberwell, at 7.30.

**Wednesday, June 30.**

Lodge No. 898, "Temperance in the East," 6, Newby-place, Poplar.

**Thursday, July 1.**

Lodge No. 554, "Yarborough," Green Dragon, Stepney.
,, 822, "Victoria Rifles," Freemasons' Hall.
,, 1155, "Excelsior," Sydney Arms, Lewisham-road.
,, 1178, "Perfect Ashlar," Gregorian Arms, Bermondsey-road.
R.A. Chap 733, "Westbourne," New Inn, Edgware-road.
,, 742, "Crystal Palace," Crystal Palace, Sydenham.

**Friday, July 2.**

R.A. Chap. 745, "High Cross," White Hart Hotel, Tottenham.

**Saturday, July 3.**

Lodge No. 1194, "Villiers," Northumberland Arms Hotel, Isleworth.
General Committee, Boys' School, Freemasons' Hall, at 4.

MASONIC PIC-NIC.—On Saturday last, the brethren of St. John's Lodge, No. 216 held a "pic" in a beautiful haugh near the village of Stow. They were honoured by the presence of a numerous party of Grand Lodge officials from Edinburgh, including Bro. Henry Ingles Grand Substitute Master of Scotland, Bro. Mann, Grand Junior Warden, and Bros. Clark, Mackenzie, Bryce and McCowan, members of Grand Committee; also deputations from the Lodge Journeman, Edinburgh, St. Luke's, London, and St. John's Galashiels. Refreshments were provided by Bro. Dickson of the Railway Hotel. Music supplied by W. and G. Crosby, of Hawick. And what with dancing, athletic sports, &c., the afternoon and evening till about nine o'clock passed agreeably.

THE Royal Christy's Minstrels, at St. George's Hall, Langham-place (Bro. H. Montague lessee and manager), have, in addition to their already attractive programme, engaged the services of the "Only Leon," as he is justly denominated, and Bro. Edwin Kelly. They are great acquisitions to this powerful company. Leon's great talent displays itself in his wonderful delineations of female characters, which are perfect and artistic; he has a charming fresh voice. Bro. Kelly is also an excellent vocalist, and an exceedingly gentlemanly actor. Bro. Nimmo is the indefatigable acting manager.

Every act has its consequence. The consequence of good is reward; of evil, punishment. The spirit of God is in every soul, and only concealed by evil. The atheist may live the full period of life, boasting of his disbelief in Supreme Power, and that all is chance. Yet in moments of despair on the bed of death, thoughts come that never were before.—*Ellis*.

SHEERNESS PUBLIC COMPANY.—We have received the prospectus of this company, and will endeavour to place its merits more prominently before our readers in next week's issue.

[WE have been compelled to keep over a number of articles of more or less interest, but hope to find room for them next week.—ED.]

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## ANOTHER FENIAN OUTRAGE:

### A Tale of the times.

*(Reprinted from the South Durham & Cleveland Mercury.)*

BY BRO. EMRA HOLMES, 31°, ETC., ETC.,

*Author of "Mabel," "Ernest Blake," "Hopelessly," "The Path of Life: an Allegory," "Waiting for Her," &c.; and*

SUB-EDITOR "UNIVERSAL MASONIC CALENDAR."

### CHAPTER IV.—CONTINUED.

THE LOVERS.—"ANOTHER FENIAN OUTRAGE."

Poor fellow! he did not speak, perhaps, so well as your fine novelist would wish; but yet he touched fair Maggie's heart, and that was enough; and as there fell bright, happy tears from her kind eyes, he knew he was accepted.

They walked arm-in-arm to the station, and there waited for the up mail, which was to take him back to Staffordshire. The trains usually meet at Barton station, by some happy arrangement, all but the down express from London, which was due at half-past eight, and which had not come in when they found their way upon the platform. There is no bridge connecting the up and down platforms at this station, and passengers have to cross the line to get into the train on the up side.

"Make haste across, please," the station-master is heard to say sharply; "the up mail is coming."

Our hero and heroine hurry over, only just in time, as the train comes up.

A hurried adieu, and Mayduke just raises her hand to his lips as any old cavalier might have done; a ringing of bells, a shrill whistle, and the train moves slowly off.

Marmaduke leans out of the window for a moment, to have one more yearning gaze, and Maggie, seeing him, pauses on the line for one more look at her departing lover. A rush of wind, a shout, a blinding glare of lights, a thunder as of the trampling of a thousand steeds, a whirling by of a weird black form, a horrid shriek as from some lost soul, and the express goes by.

Mr. Forester got home in perfect safety. He was now quite happy in the assurance that he was loved by so noble and good a girl as Maggie Robertson. He knew she must be a noble girl, since she hesitated not a moment in accepting, when all men had forsaken him, and everything seemed going wrong; and he felt she must be a good girl from all he had seen and known of her for these three months past, and that was not a little. He did not justify himself for his wild, reckless life as others might have done. No one thought more evil of himself than did Marmaduke, and every one said he was his own worst enemy. I am sure that true love must be ennobling, for as he meditated upon all that had passed—as he thought of all Maggie's goodness to him, he resolved to turn over a new leaf, and to lead a new life; and when he retired that night he dropped upon his knees by his bedside, for the first time for a long long while, and prayed God to strengthen him in his good resolutions, and to protect him from all temptations, and from the commission of those sins to which he was most prone. And then he fell asleep and dreamed of long ago, when he was yet a child and murmured prayers at his mother's knee.

He was to go on the 7th of May to Dublin, there to transact some business for his uncle, which would delay him probably a day or two, and he was expected at Kilmallock not later than the 12th. his uncle's letter said, as they were going to have a little party on that day, and Frank Ashburn was with them. When Frank went to Killarney on the 20th of April, Marmaduke wrote to his uncle, speaking very warmly of his friend's kindness, and the consequence was that Mr. Merton wrote and asked Frank there.

Frank had gone over after having spent a week at Killarney attending to Sir Eustace de la Wray's affairs, and coming nominally for two or three days ended by spending a fortnight there, to his own and his host's satisfaction. Sweet Fanny Merton soon formed a *penchant* for our friend, which promised to ripen into a warm attachment, on one side at least.

Frank had written to Marmaduke in Mr. Merton's name, to urge his using no delay in coming over, as the business matters at Dublin required his presence. Not knowing where to address the letter, as he had heard young Forester had left the bank, he thought it better to enclose it to Madge Raymond, who he knew would take the trouble of delivering it.

Accordingly, Madge walked up to our hero's rooms, and asked if Mr. Forester were in.

"Yes, sir," was the reply, and the maid, formerly Madge's Marchioness, now grown into a buxom girl, admitted him.

"You needn't announce me, Mary," Madge said pleasantly, as he strode past her, and into his friend's rooms.

"Why, man, what's up?" he shouted as he hastily raised the apparently lifeless body of young Forester from the floor. "The fellow's fainted! Mary, get me some water, quick!" And whilst the servant with a look of horror hurried to obey him, he unloosed his necktie and vest, dragged him to the window, which he flung open, and let the cool evening air play upon the pallid brow of poor Marmaduke. In a few minutes he revived, and after taking a wine-glass full of brandy, which Madge had sent for, opened his eyes and looked languidly around.

"What is the matter, my boy?" said Madge kindly.

Marmaduke pointed to a newspaper, which was lying open upon the table, and attempted to speak, but utterly broke down, and finally burst into a flood of tears.

Thinking from his present excited state it were best to leave him alone for a few minutes to compose himself, and seeing how thoroughly hopeless it appeared to glean any information from him in his then condition, Madge turned to the newspaper, a copy of that day's *Daily Telegraph*, in hopes of gaining something there. He read the following:—

ANOTHER FENIAN OUTRAGE.—A shocking accident occurred at Barton-le-Bar, a watering place on the north-east coast, on the 4th inst. We have not full particulars, but it appears that a young lady of considerable personal attractions, who accidentally strayed across the line, was cut down by the express from London, which reaches Hartsea at 8.55 p m. The guard of the train felt an unusual jolting as the train passed the Barton station, and immediately stopped the train. The mangled remains were found in a state almost preventing identification, but a letter was found upon deceased signed "Marmaduke Forester," and in her pocket, which contained a green velvet rosette with the letters H.C.I.R embroidered on it, and the name "Asteroid" inside; a handkerchief was also found, with the name "M. Robertson" in one corner. It appears that a gentleman of American aspect, with a light brown moustache and imperial, was last seen with her: and, from certain circumstances which have come to our knowledge, there is too much reason to fear that the deceased was the victim of another Fenian outrage.

### CHAPTER V.

THE HEAD-CENTRE OF KERRY.

"All's well that ends well."

Two days afterwards, the *Daily Telegraph* gave the account of the coroner's inquest, from which, however, it appeared, as it was obliged to own, "There was no evidence to show that the Fenians had anything to do with the matter." The *Irish Times* copied the first paragraph, but not the second. Madge wrote to his friend Frank Ashburn, detailing the melancholy circumstances in which poor Forester was placed, and speaking very freely of the poignant grief from which he was evidently suffering. He said that, after walking listlessly about Marton for a day or two, he had gone to him, urged him to show more manliness and strength of mind, and begged of him to go off to Dublin without delay, as he knew Mr. Merton's business was pressing.

"'I know what you think,' the poor fellow said," wrote Madge. "'I know what you think—you think me foolish because I feel her death so much. You remember that she was only a barmaid, and you are surprised that I should make such a fool of myself for her. You think she wasn't a lady; but she was in heart, at all events, and you don't know how good and trustful she was to me. I loved her as much as anyone could love. She would have been a better wife to me than such a poor fellow as I deserve.' Here the poor fellow broke down again," Madge wrote, "and 'pon my word I was very nearly making a fool of myself too. However, I got him off on the morning of the 10th, and I suppose by this time he is with you."

Mr. Merton asked Frank if he had any news of Marmaduke?

"No, sir; I can't make it out," he said. "I don't wish you to alarm the ladies; but the fact is, Mr. Forester should have been here by the 13th, as he left Marton on the 10th, and it is now the 16th, and we have no tidings. By the way, I am afraid we going to have some trouble down here. I telegraphed a day or two since to Sir Eustace de la Wray to come over. He is very popular amongst the tenantry, and his presence may quell any attempt at an outbreak. I hear they have captured a fellow who they say is the Head Centre of Kerry, and they are bringing him down to Killarney to-morrow to have him identified by some of the people there. I expect Sir Eustace will be down to-night, and I must go and meet him."

"I should rather like to go with you," Mr. Merton remarked.

"Delighted with your company, I am sure, sir," replied Frank.

The Town Hall at Killarney is crowded to excess. All the magistrates of the district are there (including Lord Castle Rosse, Mr. Herbert and Sir Eustace de la Wray) and the rest of the landed proprietors. Some evidence is gone into. It appears the prisoner was seized at Dublin; he refused to give his name; his description answered that of a Colonel in the American Army, who was the Head Centre of Kerry, and as a sword was found with his luggage, a green sash in his portmanteau, and other suspicious articles in his possession, he was detained, and forwarded with a strong escort to Killarney, for the purpose of identification, as there were several people there who had seen Colonel Burke.

Great was the astonishment of the court when Frank Ashburn, who had rushed in frantically, asked to speak with Sir Eustace de la Wray, and informed him that the prisoner, whom he had just caught a glimpse of, was none other than Marmaduke Forester! A mutual explanation ensued; Forester gave his real name to the magistrates on oath; there was Mr. Marten present to identify him, together with Frank Ashburn and Sir Eustace, who was bad at remembering faces, but who at length recollected our friend. There was a very hearty shaking of hands all round, and the friends left the court followed by a crowd of people, who cheered them as lustily as if they really had been Fenians, and their best friends.

"How the deuce did you get into that scrape, Mayduke?" his friend asked, as they walked arm-in-arm to the Railway Hotel, where Frank was staying.

"Oh, I don't know; some fools got hold of me as I got out of the boat at Dublin, and insisted upon knowing my name and all about me. I wasn't going to satisfy their curiosity, and I knocked one of the fellows down, but they were too many for me. Well, they found my sword and my Freemason's sash upon me, and this made them suspect me. Then they found a letter on me, from—you know who (Mayduke said rather sadly)—and this made them more suspicious, so they put me in quod. However, it is all over now, and I'd rather not talk any more about it."

The party returned in the evening to Kilmallock, and, you may be sure, the Merton's welcomed their cousin very warmly. He was very sad and gloomy for a few weeks, but as the summer wore on poor Marmaduke came to the conclusion that life was worth living for still. His cousin Mary found out by cleverly devised questions, which never roused Marmaduke's suspicion the least, that his friend Frank was engaged to a Miss Birch, but he didn't know when they would be married. Last summer I heard a rumour, which proved to be correct, that Mayduke had become engaged to his charming cousin, who had discovered his hidden worth.

* * * * * *

"Mayduke, my boy." Frank Ashburn says to our hero one evening last autumn, "I've often puzzled over in my mind why you would not give up your name at Dublin when they took you for a Fenian?"

"Because I thought they had no right to extort it from me, in the first place; and, secondly, because I had sworn, when I was made a Freemason, that I would acknowledge no name to a stranger for two months but that of Asteroid," he added proudly.

Frank replied with a burst of laughter, in which he was joined by Madge. The three were smoking in Mayduke's rooms. Frank and Madge often dropped in now to cheer him up.

"I say, you won't be angry if I tell you something?" Frank adds presently.

"No; what is it?"

"Why, you are not a Freemason at all." And then Frank proceeded to let his friend into the elaborate joke which had been played upon him. Mayduke's countenance wore a very rueful aspect as Frank told the tale; but it brightened up considerably when its author added:

"Never mind, Mayduke, old fellow; our Lodge meets to-morrow, and I will propose you in truth."

It is only necessary to add that Marmaduke Forester has just come into a little property of £400 a year, and he is going to be married to his cousin next May. He took his Master Mason's degree last lodge night, at the Silent Temple Lodge, Burnley.

The Vicar of Marton died last month. The poor old gentleman had had an attack of paralysis, followed shortly by a second; and Minna felt her duty was by her father's side, and, knowing that the end could not be long, delayed to name the day; and Frank was far too honourable to press her. So by a tacit agreement they had waited till now.

On his death-bed, the venerable clergyman, as he had got to be called, desired that the wedding which had been put off so long should no longer be postponed; and it was at his express wish that it was determined they should be married early in the new year.

Mrs. Madge Raymond presented her husband with a fine boy on the 1st of this month. Both mother and child are doing well. Baby is to be christened on Christmas Eve, and Madge (whose opinion of Mayduke has altered very much of late) has asked that young gentleman to stand with Frank and Mrs. Wrayton, as the child's sponsors.

Marmaduke Forester has been an altered man since the death of poor Maggie. Mary Merton knows all about that sad story, but does not love him one whit the less because he wanted to marry a barmaid.

FINIS.

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# THE FREEMASON



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## ROYAL ARCH MASONRY.

BY THE SON OF SALATHIEL.

(*Continued.*)

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We have selected such portion of Savary's account as appeared most calculated to elucidate this mysterious hieroglyphic. The preceding extracts abound with interesting information, and display a considerable degree of learning and research, but the principal object for which they were quoted, was to endeavour, if possible, to ascertain its true origin. A learned commentator states his opinion upon this point. We submit it to the judgment of our readers, whether the term Triple Tau, may not be derived from Thoth Trismegistus, or Taut, three times great: and also, whether, in its primary signification, it does not more immediately refer to the infancy, progress, and perfection of human knowledge, to which subjects, the Egyptian symbol of the three Thoths or Tauts evidently allude. If assent be given to this theory, which (according to our judgment) appears plausible, then we arrive at the true derivation, which as we have before stated, originates from the Three Tauts or Mercuries, for as the Tau (as it is called), the Cross T or Crux Ansata, was among the Egyptians a symbol of Mercury, so the Triple Tau being a combination of three such crosses, evidently alludes to the Three Tauts, or to speak without the assistance of allegory, to the three periods of the infancy, progress, and perfection of human learning; we may suppose at least, that this was the meaning attached to it by the ancient Egyptians. This derivation does not alter its literal import as being the Symbol of Letters, nor does the circumstance of its being the symbol of the Three Tauts affect its name or sound as the Triple Tau which its form indicates, the letter Tau being of the same name and form in the Ethiopic, Coptic, and probably the Ancient Samaritan languages; so, that the propriety of calling it the Triple Tau, as being formed of three Tau's, or three T's, still cannot be questioned, especially as among the ancient Jews, the Tau was considered as a character peculiarly sacred, and which, as we shall presently see, was used by them upon several remarkable occasions.

It has been supposed, that this emblem alluded to the disgusting Phallic worship so prevalent in the heathen world, but as we find traces of its existence among the Jews, we cannot suppose that it bore such a signification with them; indeed, we have sufficent proofs of the contrary from various parts of their sacred writings. That its symbolic meaning, might have been degraded to such a purpose among the heathen nations, we do not deny, but we think sufficient evidence has been adduced to prove that in its original intention, it imported a far nobler meaning. We cannot for a moment suppose that the pure and Holy Being who is the only proper object of the worship of mankind, and who cannot look upon iniquity without abhorrence, would authorise such a mode of worship among his peculiar people. In order that our assertions may not remain unsupported by evidence we may quote a passage from the Scripture, with a comment from the pen of the learned Doctor Lowth, the father of Bishop Lowth, as further illustrative of this subject:—

"And the Lord said unto him, go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof." (Ezekiel, ix, 4.) "Set a mark on their foreheads"—(compare Revelations, vii.31.) The expression alludes to the custom of the eastern nations to mark their servants in the forehead. (See Grotius upon that place of the Revelation.) The vulgar Latin renders the words, "Mark with the letter *Thau* the foreheads," and it is very probable the ancient reading in the LXX. was ταῦ σημειον, though the present copies read τσ σημειον, (see Huetius, Demonst, Evang. prop. 9.) It was the general opinion of the fathers that the ancient Samaritan letter, Thau, was made in the form of a cross; and St. Jerome (a very competent judge in this matter) does attest the same in his commentary on this place.

This opinion Scaliger rejects in his notes upon Eusebius's Chroynicon, p. 109; but Bishop Walton defends it at large in his third Prologomenon, n. 36, and the dissertation upon the Ancient Hebrew Sicles, in his apparatus to the Polyglot Bible, p. 36. The Ethiopic letter *Tau i* or *Tau*, still retains the form of a cross; and the learned Ladolphus supposes that the Ethiopic letters were borrowed from the Samaritans. The Coptic letter of that sound is in the same form. The modern antiquaries do all agree, that the Samaritan Thau was in the form of a Greek X. But whether their authority be sufficient to outweigh that of St. Jerome, must be left to the learned to judge. It is observable that the High Priest was anointed upon the forehead in the form of an X, as Selden assures us, Lib. ii., de Success. in Pontif, cap. 9.

The words of the learned Montfaucon (Palæograph, Græc. Lib. ii., cap. 3) decide this controversy in favour of the Ancients. "In nummis Samaritanis, quæ in museis occurrunt, Thau forma crucis exaratum frequentissime visitur: in quos si incidisset Scaliger, Origenis et Hieronymi testimonio refragatus non esset." He tells us, "That in several Samaritan coins, to be found in the collections of medals, the letter Thau is engraven in the form of a cross, which, if Scaliger had seen he would not have contradicted the testimony of Origen and Jerome upon the subject."

He then proceeds to show that it was used by various other nations of the Ancient World, among some of whom, having lost its original import, it was regarded in the light of a magical sign, or as a mysterious and powerful amulet, possessed of virtues calculated to protect them against the influence of evil spirits; and this erroneous and superstitious idea pervaded the minds of many of the early christians, particularly those of the Roman Catholic Communion, which belief might have given rise to the superstitious reverence of this symbol, especially as connected with the event of our Saviour's

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crucifixion. Had not this notion of it prevailed before the establishment of Christianity, it is probable that the cross, so far from being venerated as a sacred symbol, would have been held in detestation as the instrument of a most cruel and sanguinary punishment, and more particularly as it was unjustly inflicted on the Saviour of the World.

Having already proved that this emblem was known to the Egyptians and the Ancient Jews, we shall further demonstrate that traces of it are discoverable among the Brahmins of India for there was a mark used by the Brahmins nearly resembling the *Tau*, called the *Tiluk*, which was impressed on the foreheads of the Hindoo devotees before they entered their pagodas, or temples of religious worship. In regard to the Tiluk, Maurice in his learned work on Indian antiquities observes that, "it was the custom of very ancient date in Asia to mark their servants in the forehead. It is alluded to in Ezekiel, chap. 9., ver. 4, where the Almighty commands his Angel to ago through the City, and set a mark on the foreheads of the men (his servants, the faithful), who sighed for the abominations committed in the midst thereof.' The same idea again occurs in the Revelations, chap. 7, ver. 31, 'hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God' in their foreheads. We have no doubt that originally this was the mark of the Hermetic Cross, that celebrated symbol in all the Gentile world. Bishop Lowth in his commentary on the passage before cited in Ezekiel, observes that it originally stood in the Septuagint version, not το σημειου, a mark, but ταυ σημειου, the mark Tau, or great T."

Now, from the similarity of the Tiluk (in form and use) to the Tau, may we not conclude that they originally bore the same signification, which if granted, sufficiently proves the existence of this celebrated symbol in India.

This subject may be further illustrated by a reference to a discovery of certain very ancient Cinerary vases, made by two gentlemen of Albana (near Rome), vis,, Signors Tomasetti, and Carnevali, on the 28th of January, 1817, which has brought to light a society possessed, apparently, of all the arts of ancient civilization, and existing before the arrival of Æneas in Italy; a society which was buried in the convulsion that changed the volcano of Albano into a lake.

By the discovery of these vases we are enabled to prove the existence of this hieroglyphic not only among the Aborigines of Italy, but from the similarity of the figures depicted on them to certain Runic characters, we are also able to trace its existence, even among the northern nations.

*To be continued.*

## ANNUAL PIC-NIC OF THE DUNEARN LODGE, No. 400, BURNTISLAND.

This happy gathering came off with great *eclat* on Wednesday, the 16th inst., when a large number of Masons, Masons' wives, and Masons' bairns proceeded to the beautiful grounds of Otterstone estate, the seat of Captain Mowbray, every one with the determination of enjoying themselves, and for the time being to throw off the cares and trammels of business.

On reaching the entrance to the grounds the brethren were arranged in order of procession, the ladies and children bringing up the rear, and, headed by the fine band of the 11th F. V. Artillery, were conducted through the gardens and grounds; after which they proceeded to the place pre-arranged for the pic-nic; a beautiful spot on the top of a hill, and through the trees with which it was surrounded could be seen glimpses of the swans, majestically skimming the smooth surface of the lake below, with Otterstone House in the back-ground.

After all had refreshed themselves to their hearts' content, dancing was commenced on the green, and was kept up with unabated vigour until the shades of evening warned the managing committee that it was time to give the word, "Home." Before leaving, the brethren marched to Otterstone House, when Bro. Hutchison, R.W.M., moved a cordial vote of thanks to Captain Mowbray for his kindness and liberality in allowing them the use of the grounds for the day. J. C. Mowbray, jun., Esq., of Otterstone, in reply, stated that in the absence of his father, nothing had given him more pleasure than receiving so happy a company, and he should be glad to see them back on a future occasion.

After three hearty cheers had been given for Mr. Mowbray and the Misses Mowbray, the *cortege* wended their way homewards, one and all delighted with their day's excursion. We would recommend all lodges to follow the example of the Lodge Dunearn, as such excursions not only tend to cement true friendship among the brethren, but it is some recompense to the ladies for the absence of their liege lords while engaged with the workings of the Craft.

## PAPERS ON MASONRY.

BY A LEWIS.

### XIII.—MASONRY AND THE SLAVE.

"And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, Cursed be Canaan; a slave of slaves shall he be unto his brethren.—*Genesis* ix. 24, 25.

"For perhaps he therefore departed for a season, that thou shouldst receive him for ever; not now as a slave, but above a slave, a brother beloved.—*Paul to Philemon* 15, 16.

In the sacred volume of the Law, the distinction of colour is nowhere stated as an argument for enforced slavery or servitude. It is a creation of later customs, and subject to modifications of many kinds. That a distinction of colour was early observed, as men pushed their geograpical researches further into the desert wastes of the globe, is evident from well-known texts, and it was found to be an invariable fact among men. The original effect of Noah's curse was designed, it is easy to be seen, to take effect on the children of Ham, in so far as that imperfect division of the human race can be at this distance of time understood. It was practically applied by early nations to all those having skins, capacities, and understandings more obscured than others.

No doubt the declaration that Canaan should be a slave was the *ex-post facto* construction placed by the conquering Beni-Israel upon their acts in Canaanitish countries. The negro, from his universally despised and naturally arrested capacity, was assigned in antiquity to the lowest and meanest of duties. He was not sought to be raised, as has been attempted, with doubtful success, in later times. It was reserved for the mistaken philanthropy of the benevolent Las Casas to entail upon humanity the bane of slavery as understood in modern times. The Ethiopian eunuch met by Philip was of great authority under his Queen, Candace, "having charge of all her treasures," and upon his baptism and admission into the young Christian faith all modern arguments for equality of race practically depend. We are not certain of the colour of the skin of Onesimus, but we are certain he was, emphatically, a slave.

The Greek language, so rich in expression and in the shades of meaning applied to words, makes a clear distinction between slaves obtained by conquest, and slaves slaveborn. It employs the very word for a born slave in the passage at the head of this paper, in contradistinction to the word used for conquered slaves. It is the word δοῦλος *(doulos)* a *born slave*, in opposition to 'ανδράποδον *(andrapodon) a slave made in war and sold.* A reference to the great standard lexicon of Leddell and Scott shows this at a glance. The word is universal in the New Testament (Colossians iv. 1, for instance), and although Paul calls himself the slave (*doulos*) of Christ Jesus, this is in a religious sense of self-abasement, common in that writer, to express his utter unworthiness. Hence, instead of adopting the version of the authorised translators, I have, to mark this fact, substituted the word "slave," for "servant" in my quotations.

The word "doulos," then, means a slave *not born free*, and hence, if in the important question which has recently forced itself into prominence in relation to the African Lodge, originally formed under Prince Hall, it becomes of paramount importance. I do not propose to consider the question in its political sense; in other Masonic respects it is of great moment to arrive at some decision as to whether the coloured Freemasons of the United States, Siberia, and elsewhere can claim rights other than those of clandestine Masons. Practically, the matter will settle itself by lapse of time. The children of negroes, mulattoes, creoles and others "free-born and of good report," and possessing the other qualifications required by the declaration, could by no absolute principle of justice be denied entrance into the Fraternity. In Masonry, the universal principle of brotherhood and relief, as it should do, knows nothing of colour. Were such a distinction known it would mar the beauty of the whole system, and to the free black Freemasonry cannot refuse to open its portals. The white possessing no education, is as much excluded as the slave, or the negro not absolutely free born.

It would be, however, as unwise to remove the necessary prohibition against the admission of slaveborn persons of any colour, as it would to do away with the qualification of education. Nor can it be said that there is any great hardship or injustice on the broadest scale in this.

A person seized as prisoner of war and sold into slavery, if free-born, would, on the recovery of his liberty, unquestionably have a right to participate in the privileges of Masonry, upon due ballot and initiation; but in the case of born slaves, the plea is invalid, both from the direct wording of the declaration, and from the fact that it is but a disqualification of an evanescent character as regards the slave in general. I wish it to be understood that I apply this universally, and not especially to the negro—what is sauce for the goose is sauce for the gander. Should, indeed, the almost incredible historical phenomenon ensue of the reduction of a white race to slavery—not an absolute impossibillity *per se*—then the argument would run that the enslaved individuals themselves, having been *born free*, might claim a right to be initiated, but not so their children born during their slave condition. The latter, even if they recovered their freedom, would not be eligible, although the right would revive in the immediate descendants of these last—or the grandchildren of the white population so enslaved.

In this I am not splitting hairs for the mere sake of drawing fine distinctions, but pointing out technicalities worthy of grave consideration.

Nor do I ground any of these remarks upon the arguments, felt by so many to be evidently true, that the negro is of a different race and descent, from the beginning of time, to the white and other varieties of man. Unless it be competent for the Masonic body to change the declaration—I am aware of the action of Grand Lodge in this, in 1847—I do not see how this can ever be obviated. I should hardly imagine that such a document, signed by a candidate before initiation, can be regarded as a landmark; however, that is a matter for Masonic jurists to decide. That the persons who have attained to the knowledge of Masonic secrets, by virtue of the warrants said to have been granted to Prince Hall and others, are practically Masons, no one can doubt, although they must technically be regarded as clandestine Masons. Whether the Emancipation Proclamation of President Lincoln, can, by any legal ingenuity, be so tortured as to admit of their being "healed," I know not, but, as in the case of the dying Scotch millionaire, who asked his spiritual adviser whether, if he left a thousand pounds to one kirk and a thousand pounds to another kirk it would aid him in his candidature for heaven, I should be tempted to reply, with the cautious Scottish minister, "I dinna ken; but its an experimen' *weel worth the tryin.*"

While speaking of President Lincoln I should wish, *en passant*, to record an anecdote concerning that distinguished man, for the truth of which I can vouch, it having been related to me by President (and I believe, if negro Masonry be right, Bro.) Roberts, of Liberia, himself. On the visit of the latter to Washington during the war, for the purpose of obtaining from the United States Government permission to receive on board ship, at the sole cost of the Republic of Liberia, such "contrabands," as the fugitive slaves were techically called, as might choose to return to Africa, he had several interviews with the American President on the subject. All his endeavours, his offers to provide lands for the African emigrants in Liberia, were met by a sort of Republican *non possumus*. The President's reply was, in so many words, "We can't part with a man of them—they are the property of the state." But whether the arguments of that courteous and noble-spirited gentleman, President Roberts, had any further effect, I cannot say, the Emancipation Proclamation, however, made its appearance almost before President Roberts had time to reach Liverpool on his return.

That this somewhat vexed question should be set at rest is highly desirable, for I am sure a controversy in which the negroes, in my opinion and that of many others, have abstract right and justice on their side, should be sought to be terminated in a decorous and dignified manner by the Masonic authorities, and no doubt this wish animates their bosoms.

It is melancholy to see a section of the human race excluded from the benefits of a participation in Masonry by an hereditary wrong, which, however mitigated in its effects by benevolent treatment in the generality of instances, was a blot upon humanity in general, and, unfortunately, in a semi-barbarous age, received the support of Churchmen from motives of mistaken and shortsighted benevolence. It is impossible to consider that the transference of a cruelty from one section of the human family to another can be otherwise than a crying injustice, now, happily, terminated.

Therefore, while I consider that the limits of Noah's curse may be defined as applying solely to the Canaanitish tribes, and were construed into a Divine sanction for the conquest of the land afterwards to become the Holy land (and so it is argued by the excellent Jewish translator of the Old Testament, M. P. Cahew), I trust that Freemasons will now take to themselves the words of Paul to Philemon, and everywhere receive the unjustly enslaved, "for ever; not now as a slave, but above a slave, a brother beloved."

CRYPTONYMUS.

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## INSTALLATION OF THE W. MASTER OF DE THURLAND LODGE, SHEERNESS.

On Thursday, 24th June last, (St. John's Day), the members of the De Thurland Lodge, 1089, assembled at the Wesley Chapel, Blue Town, Sheerness, under a dispensation from the Provincial Grand Master, Lord Holmesdale, *M.P.*, for the purpose of installing the W.M.-elect for the ensuing year. The lodge was opened in due and ancient form at 2.30 p.m., by Bro. Layland, W.M., who informed the brethren that in consequence of severe family affliction, the respected D.P.G. Master, Bro. Dobson, was unable to attend, which was deeply regretted by the brethren.

The retiring W.M., (Bro. Layland), in a very eloquent manner informed the brethren he had a most pleasing duty to perform before vacating the chair of K.S., and that was to present Bro. Pannell, P.P.G.S., Sec., with a handsome jewel and gold pencil case, on behalf of the brethren of the lodge, in token of their appreciation of the exertions he had displayed for the benefit of the lodge.

Bro. Pannell, in very suitable language, expressed his thanks to the brethren for the honour they had done him in recognising his efforts to do his duty as a Mason.

The W.M.-elect Bro. J. R. McDonald having, been duly presented, and having signified assent to strictly conform to the ancient landmarks, was duly installed by Bro. C. B. Shrubsole, in a very able and impressive manner. After the newly-installed Master had been duly greeted, he proceeded to appoint the following brethren as his officers:—Bros. West, S.W.; Hancock, J.W.; Shrubsole, P.M., Treas.; Pannell, Sec.; Smith, S.D.; Randall, J.D.; Rees, I.G.; Easto, Steward; Parsons, Tyler. The lodge was then closed in solemn form with prayer, when the brethren, to the number of 40, repaired to the lodge-room at the Fountain Hotel, to a sumptuous and elegantly laid-out banquet, provided with the usual tact of the worthy host, Bro. A. W. Howe.

Among the brethren were noticed several Provincial and W.M's., viz., Bros. J. S. Keddell, P.M. 158, P.P.G.S.W., P.Z.; I. Townsend, P.M. 158, P.P.G.R., P.Z.; J. G. Green, P.M. 158, P.P.G.J.D., P.Z.; C. B. Shrubsole, P.M. 158, 1089, P.P.G.S. of W.Z.; A. Hodge, P.M. 158, P.P.G.S.D., P.H.; W. J. Blakey, P.M. 1174, P.P.G.J.D.; Sharp, P.M., P.P.G.D.C.; N. Norman, P.M. 913; E. Wates, P.M. 91, P.G. Sec.; S. Hughes, P.M. 158, N.; Jones, P.M. Ara Lodge 348 Irish Const., and P.P.G.S.D., of province of New Zealand; Fleming, W.M. 158; W. Turtle, W.M. 184; E. Mackney, W.M. 299; A. Hall, J. Wootton, J. Nixon, and J. Finch, 158; J. Barnard and W. Bailey, 138; E. Lowman and R. Whitton, of Faucett Lodge, 661.

After ample justice had been done to the good things provided, and the cloth cleared, the P.G.S., Bro. Wates, in the absence of the D.P.G. Master, presided, and at once called upon the brethren to assist him in a toast which was never forgotten by Masons, viz., the Queen and the Craft, and informed the brethren, as His Royal Highness had intimated his intention of becoming an English Mason, he should include the name of His Royal Highness the Prince of Wales, which was enthusiastically responded to, as was also that of the Grand Master, the Earl of Zetland; the D.G.M., Earl de Grey and Ripon, and rest of Grand officers; the P.G.M., Lord Holmesdale, M.P.; the D.P.G.M., Bro. Dobson, and the rest of the D.P.G. Officers, past and present.

Bro. Keddell, P.P.G.S.W., replied in very affecting and appropriate words, deeply deploring the calamity that prevented their excellent D.P.G. Master being present, who, he assured the brethren was there in spirit if not in person. Bro. Keddell then proposed the health of the worthy Brother then presiding, Bro. Wates, P.G.S., which was received with all honours.

Bro. Wates replied in his usual eloquent style, giving the brethren good information on the prosperous and flourishing state of Masonry in the Province of Kent. Bro. Wates proposed the health of the Worshipful Master, and congratulated the brethren upon the selection they had made, as he felt assured from the very responsible Government appointment he held in the town, and his thorough business qualities and zeal for Masonry, he was satisfied he would fulfil the duties of the chair creditably to his lodge and to himself, and would hand down to his successor that which this day had been committed to his charge pure and unsullied.

The W.M., Bro. McDonald, thanked the P.G.S., Bro. Wates, for the kind manner he had proposed his health, and also the brethren for the hearty and cordial manner they responded to the same. He assured the brethren the kind words emanating from the P.G. Secretary he scarcely thought he deserved. He admitted he had very great zeal for Masonry, and studied it much, and had persevered to attain the proud position of Worshipful Master. He felt the position that the brethren of his lodge had conferred upon him a great honor, not from simple vanity, but from the unanimous manner they had elected him their master, and hoped while the G.A.O.T.U. preserved to him health, to be able to perform the duties of the office efficiently, and trusted that at the termination of his year of office they would bear the same good feeling towards him as they had just expressed. He assured them he would do his utmost to deserve the good opinion of those friends he had found in Masonry.

The health of the P.M. of the lodge was next proposed, which was well responded to by Bro. Layland, the I.P.M., as was also the healths of the Officers, by the S.W., Bro. West.

The meeting terminated at 9.30 p.m., and was expressed by numerous brethren to have been a truly happy Masonic gathering.

## VISIT OF GLASGOW ST. JOHN'S LODGE TO AYR AND KILWINNING.

On Thursday, last week, the brethren of Glasgow St. John's Lodge, No. 3-*bis* celebrated the summer festival of their patron Saint by an excursion to the nursery of masonry in Scotland — Kilwinning—and to the land of Burns. It has become the custom of the members of St. John's this to celebrate their Saint's day, and this year's trip was the seventh annual one.

By the first morning train for the West upwards of forty brethren left Glasgow. After breakfast the company broke up into small parties, some of whom visited the old Abbey and other objects of masonic and antiquartian interest; others went as far as the policies of Eglington Castle, where the annual games at bowls between the Eagleton Estate clubs was being played.

About noon they bade good-bye to the cell of St Winning, and, accompanied by Bro. Wyllie, Secretary of Mother Kilwinning, proceeded to Ayr, where they made the King's Arms their rendezvous. The R.W.M. of St. John's, Bro. John Baird, architect, West Regent-street, Glasgow, is himself one of the "Merry lads of Ayr," and, under his direction, the party was divided into sections for the purpose of visiting the chief objects of interest in the town and neighbourhood. Bro. Baird having prepared a plan of the Fort as it existed prior to its being fenced and built upon, a large company was formed to visit it. Accompanied by Bro. M'Ilwraith they proceeded to the Citadel Stores, where they were made welcome by Captain Fullarton, to examine the portion of the wall there remaining entire. Here Bro. Baird showed upon the plan the position occupied by the stores on what was formerly the fosse guarding the works, and pointed out the Masons' marks upon the hewn stones of the wall. Through the kindness of Capt. Fullarton, the party were permitted to examine the locality minutely, and proceeded through his garden to the present entrance to the Fort. They they then made a complete tour of it, noting the old entrance, the sally-port towards the sea, powder magazine, old well, and battions and curtains where these remain. About an hour was spent with interest and pleasure in the examination of Old Noll's Work. Afterwards several of the members, accompanied by Bro. D. M. Lyon, Ayr. proceeded to the Old Churchyard, where curious antique headstones and quaint carvings formed the subject of interesting conversation. Others proceeded to Burns' Cottage and the Banks of the Doon, and there spent a couple of hours very pleasantly, the day being one of the finest we have had this season.

At five o'clock the brethren re-assembled at the King's Arms Hotel, where a substantial dinner awaited them. R.W.M. Br. Baird presided, supported by Br. Wyllie, Secretary, Mother Kilwinning; Bros. D. M. Lyon, one of the Stewards of the Grand Lodge; Lieut. Hunter, St. John's; and Bro. M'Ilwraith, St. John's Thornhill. Bro. Jas. M'Millan, S.W., officiated as Croupier, supported by Bros. Park, P.M.; Granger, St. Mary's, Patrick; Wagget, S.M.; and Samuels, Treasurer.—*Ayrshire Express.*

## RAILWAY CARRIAGES.

The following letter appeared in the *Times* of Monday, June 28:—

(*To the Editor.*)

Sir,—Having acted as foreman of the jury empanelled to enquire into the lamentable accident that happened at Bickley to the late Mr. Jennings on Wednesday, I beg your permission, on public grounds, to state that the jury, at my suggestion, appended to their verdict the following observations:—

"1. The jury are of opinion that the construction of the carriage used on the London, Chatham, and Dover Railway, whereby an extra seat is gained in the width, is in the highest degree objectionable, as it involves a material reduction in the clear space of the upper step available for the foot of a passenger who is alighting.

"2. They suggest that the upper step should be a continuous one, running the whole length of the carriage, as the 'footboard' does, and that it should be of wood, not iron, as less slippery.

"3. That the coroner be requested to forward a copy of these observations to the manager of the London, Chatham, and Dover Railway, and to the Railway Department of the Board of Trade."

It was proved by the evidence that had there been a continuous upper step the body of our lamented friend could not have been jammed in between the wheel and the platform in the way it was, and he should probably have escaped without very serious injury.

As to the point raised in No. 1, we inspected informally a train of passenger carriages which happened to arrive, and we thoroughly satisfied ourselves that as the carriages are so unusually wide they overhang the step and reduce its available breadth to scarcely three inches. The inefficiency of this, and the consequent danger to alighting passengers, it needs not to point out.

The railway company were officially represented at the inquest, and their representative endeavoured to show that a continuous upper step would neither be practicable nor useful. The jury were, however, convinced of the very contrary.

Nothing that is calculated to conduce to the safety of railway travelling can be unworthy of notice in these travelling days, and I would strenuously urge railway managers to give more attention to this matter of access to carriages, and also to another matter, which, although it did not come directly before us to-day, pressingly needs attention—the general absence from our railway carriages of a continuous handrail between door and door, and of a well-devised handle to catch hold of.

I remain, Sir, your obedient servant,

George F. Chambers.

1, Cloisters, Temple, June 25.

# Masonic Miscellanea.

## THE BRETT TESTIMONIAL FUND.

### Second List of Subscriptions.

| | £ | s. | d. |
|---|---|---|---|
| Amount already subscribed .. .. | 75 | 10 | 6 |
| Bro. G. Powell (142) .. .. .. | 0 | 10 | 6 |
| " Merrick .. .. .. .. | 0 | 2 | 6 |
| " C. Wilcox (177) .. .. .. | 0 | 10 | 6 |
| " Grant .. .. .. .. | 0 | 2 | 6 |
| " Manton (177) .. .. .. | 0 | 10 | 6 |
| " Gilchrist .. .. .. .. | 0 | 2 | 6 |
| " Sprague .. .. .. .. | 0 | 5 | 0 |
| " Tattershall .. .. .. | 0 | 2 | 6 |
| " Anscombe (177) .. .. .. | 0 | 10 | 6 |
| " Tyler .. .. .. .. | 0 | 2 | 6 |
| " Coles .. .. .. .. | 0 | 5 | 0 |
| " McCullum .. .. .. | 0 | 2 | 6 |
| " Vinall .. .. .. .. | 0 | 5 | 0 |
| " Griffin .. .. .. .. | 0 | 10 | 6 |
| " Swainston .. .. .. | 0 | 10 | 6 |
| " Coram, P.M. (199, Dover) .. | 0 | 10 | 6 |
| " Philpott " .. | 0 | 10 | 6 |
| " Boyton, P.M. " .. | 0 | 2 | 6 |
| " Elms " .. | 0 | 2 | 6 |
| " Major Dickson, *M.P.* " .. | 0 | 10 | 6 |
| " T. Fox " .. | 0 | 10 | 6 |
| " W. J. Irons " .. | 0 | 5 | 0 |
| " J. Harvey, P.M. " .. | 0 | 5 | 0 |
| " A. Ayres, W.M. " .. | 0 | 5 | 0 |
| " Wilson, S.D. " .. | 0 | 2 | 6 |
| " Gardner, P.M. " .. | 0 | 2 | 6 |
| " Fuhr " .. | 0 | 2 | 6 |
| " T. Briggs " .. | 0 | 2 | 6 |
| " E. W. Fry " .. | 0 | 2 | 6 |
| " G. N. Chadwick " .. | 0 | 2 | 6 |
| " J. Owen, W.M.-elect " .. | 0 | 2 | 6 |
| " S. Usherwood " .. | 0 | 2 | 6 |
| " W. J. Adcock " .. | 0 | 2 | 6 |
| " Matthews " .. | 0 | 2 | 6 |
| " Forster " .. | 0 | 2 | 6 |
| " Marshall, J.W. " .. | 0 | 5 | 0 |
| " Atherton " .. | 0 | 2 | 6 |
| " Stilwell " .. | 0 | 2 | 6 |
| " Perry " .. | 0 | 2 | 6 |
| " Marley " .. | 0 | 2 | 6 |
| " Little " .. | 0 | 2 | 6 |
| " Cox, P.M. " .. | 0 | 2 | 6 |
| " Thurlow " .. | 0 | 2 | 6 |
| " Hall " .. | 0 | 2 | 6 |
| " Treadwell (177) .. .. .. | 0 | 5 | 0 |
| " J. McKiernan .. .. .. | 0 | 10 | 0 |
| " Morley .. .. .. .. | 0 | 2 | 6 |
| " G. A. Taylor .. .. .. | 0 | 10 | 6 |
| " R. Gurney .. .. .. | 0 | 5 | 0 |
| | £88 | 1 | 6 |

Brethren holding subscription cards for the above fund are requested to forward them either to Bro. H. G. Buss (Treasurer), 127, Offord-road, Islington, N., or to the Hon. Secretaries, Bros. R. W. Little, 7, Gilbert-road, Kennington, S.E., and R. Tanner, 18, North-street, Westminster, S.W.

The forthcoming work by Bro. Wm. J. Hughan will contain:—1. An article on Masonic MSS., by Bro. Hughan. 2. A reprint of the Constitution of the Freemasons by the Grand Lodge of England, 1723, being the *first edition* (slightly abridged.) 3. A fac-simile lithographic reprint of Coles' copper-plate edition of the Constitutions, 1728, from transfers from the original in Bro. Hughan's possession. Seventy copies only are to be printed for sale, at 10s. 6d. each, and 30 copies for presentation. The work will be dedicated, by permission, to the M.W.G.M., the Earl of Zetland. Subscriptions to be sent to the publisher, Bro. Wm. Lake, Truro, stating name in full and Masonic position.

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# Reports of Masonic Meetings.

## THE CRAFT.

### METROPOLITAN.

*Florence Nightingale Lodge, No.* 706.—The annual meeting of this Lodge was held on Friday, June 25th, at the Masonic Hall, William-street, Woolwich, to install Bro. Prescott, Senior Warden, who was unanimously elected at the last meeting to that distinguished office. Bro. M. P. Ward, Worshipful Master, opened the Lodge, assisted by P.M. Colonel Clerk, as I.P.M. The officers in attendance were Bro. Prescott, S.W., Bro. Toms, J.W., Bro. E. Denton, P.M. and Secretary, Bro. H. Fieling, S.D., Bro. Stanton, J.D., and Bro. L. Fieling as I.G. The minutes of the preceding Lodge were read and unanimously approved, The Lodge was opened in the 2nd degree, and Bro. Prescott, W.M.-elect, was presented to the Worshipful Master, to receive from him the benefit of installation. That part of the ceremony belonging to the second degree being ended, the Lodge was opened in the third degree, and, the M.M.'s having retired, the Board of I.M.'s was formed, and Bro. Prescott was installed in the chair of K.S., according to ancient custom, and saluted in the presence of a goodly number of Past Masters. The visitors were also in strong force, as the W.M.'s of the other Woolwich Lodges were honoured with invitations to attend, which proves the admirable, good fraternal feeling that exists amongst the Lodges in this town; and there also were some distinguished London and Provincial brethren present. He then invested his I.P.M., and the Board was duly closed. The M.M.'s were then admitted, and the W.M. was proclaimed and saluted. The working tools were also explained, and the Lodge was resumed. The Fellow Crafts were then admitted, and the W.M. was again proclaimed, saluted, &c. The Lodge was resumed in the first degree, and the E.A.'s were admitted, and the W.M. was, for the third time, proclaimed, saluted, &c. The W.M. then proceeded to appoint the following brethren officers for the ensuing year, viz., Bro. Toms, S.W., H. Fieling, J.W., P.M. Ward, Treasurer, P.M. Denton, Secretary, Bro. Farnfield, S.D., Bro. Stanford, J.D., and Bro. L. Fieling as I.G. The officers being invested, and having the duties of their respective offices explained to them by the installing Master, they were inducted in their proper positions. The usual addresses to the Worshipful Master, Wardens, and the Lodge was then delivered by Bro. P.M. Ward in a very able and impressive manner, which closed the ceremony of installation. Bro. P.M. Ward was then presented with a very handsome P.M. Jewel, in token of the respect and esteem evinced towards him by the brethren, for the correct manner in which he performed his duty for the past year, which was received and acknowledged in very suitable terms. All Masonic business being ended, the Lodge was closed in due form. The brethren then adjourned to the Freemasons' Hotel and partook of an excellent banquet, provided by Bro. De Grey in his usual liberal manner. Amongst the visitors we noticed the W.M. of the Pattison Lodge, Bro. W. J. Palmer, Bro. P. M. Bickerstaff, Bro. May, S.W., and Bro. W. Graham, J.W. of the Nelson Lodge, 700, and several other Brothers. The cloth having been withdrawn, the usual loyal and Masonic toasts were given, and the evening enlivened by some very excellent harmony from the brethren present.

*Lodge Temperance in the East, No.* 898.—The members of this lodge met at their elegant and convenient Masonic Hall, No. 6, Newby-place, Poplar, on Wednesday, when the W.M., Bro. James Cannon, well supported by Past Masters Finch and Devison, and his officers in a most able manner initiated Mr. B. Carter, and conferred the degree of F.C. on Bros. Newell and Waller. This very useful lodge, as usual, was attended by numerous visitors, amongst whom were Bros. Berkley (P.M. 641), Vesper (P.M. 95, 180, 181, 538 and 554), Fritchley (S.W. 245), Long (186), and Mert (831).

*Capper Lodge, No.* 1076.—This excellent working lodge held its usual summer banquet at the Royal Hotel, North Woolwich, on Thursday last, under the able direction of the W. Master Bro. S. Watkins, supported by Bro. Hossiter, S. Warden; and Bro. Sisley, J. Warden; and nearly 100 of the members. The banquet was provided by Bro. W. Holland in a very excellent and liberal manner, for which he received the thanks of the brethren. The W. Master was also congratulated for the admirable way in which he discharged the duties of the table, showing his proficiency in that department, as well as in wielding the gavel in open lodge. The banquet being ended, the usual loyal and Masonic toasts, viz., the Queen, the Prince of Wales and Royal Family, the Earl of Zetland, were done honor to. Success to the Army, Navy and Volunteers was then given, and very ably responded to by Bro. Creagh for the Army, and by Bro. P. M. West for the Volunteers. The health of the W.M. was given, and responded to, in a very neat and appropriate speech, and the evening was spent in a very agreeable manner, enlivened by a selection of songs, &c., by professionals, the whole under the excellent direction of Bro. W. Holland.

### PROVINCIAL.

ESSEX.—*Lodge of True Friendship, No.* 160.—The annual meeting of the Lodge of "True Friendship," No. 160, took place at the Lodge Room, Old Ship Hotel, Rochford, on the 24th June, when Bro. John Allen, jun., of Paglesham was duly installed as W.M. for the ensuing year, the ceremony being very ably and impressively performed by W. Bro. William Pissey, P.M. No. 160, Provincial J.G.W. of Essex. The W.M. appointed his officers as follows, Bro. D. B. Grout, S.W.; Bro. Robert Grout, J.W.; Bro. H. Wood, P.M. and P.P.G.O. re-elected Treasurer; Bro. George Burgess, P.M. and P.P.J.G.D. re-appointed Secretary; Bro. Edward Judd, S.D.; Bro. A. Lucking, J.D.; Bro. Thomas King, I.G. Amongst the visitors, in compliment to the W.M. and the good old Lodge, were several Past and Present Provincial Grand Officers and Past Masters. The Provincial Grand Officers present were the Right Worshipful D.P.G. Master, Bro. A. Meggy; W. Bro. William Pissey, P.M. No. 160, Prov. J.G.W.; W. Bro. J. Myers, P.M. No. 276, Provincial Grand Registrar; W. Bro. J. Burton, P.M. No. 276, Provincial Grand Treasurer; Bro. J. W. Carr, Provincial Grand Secretary; W. Bro. H. Rowley, P.M. No. 1000, Provincial S.G.D.; Bros. Dr. Nicholls and T. Smee, No. 276, Provincial Grand Stewards, and also the following Past Provincial Grand Officers, Past Masters, &c., were present:—W. Bro. Frederick Wood, P.M. No. 1000, P.P.S.G.W.; W. Bro. Frederick Green, P.M. Nos. 276 and 1024, P.P.S.G.W.; W. Bro. G. F. Browning, P.M. No. 160, P.P.J.G.W.; W. Bro. H. Wood, P.M. No. 160, P.P.G.O.; Bro. Rev. F. B. Shepherd, W.M. No. 276, P.P.G. Chaplain; W. Bro. George Burgess, P.M. 160, P.P.J.G.D.; W. Bro. William S. Pavitt, I.P.M. No. 160; W. Bro. Garrington, P.M.; W. Bro. Peter Richmond, P.M.; W. Bro. Jones, P.M.; Bro. English, S.D. No. 1000; Bro. Abbott, No. 1000; Bro. Andrews, of St. Peters, No. 1024. At the close of the business the brethren, thirty in number, sat down to an excellent dinner, provided by Bro. H. D. Brown, of the Old Ship, when the usual loyal and Masonic toasts were duly honoured, and after a few songs had been given the brethren separated, after enjoying a pleasant evening.

BEDFORDSHIRE.—*Lodge of St. John the Baptist, No.* 475.—This excellent working lodge met on Friday, the 25th June, at the Town Hall, Luton, Bro. E. O. Williams in the chair. The lodge being opened, and the minutes of the former meeting read and confirmed, a ballot was taken for the admission of Mr. H. Torrance, and on its being unanimous in his favour, he was duly initiated. Bro. the Rev. Henry Tite having answered the usual questions satisfactorily, was passed to the degree of a F.C., and Bro. R. Drew was raised to the sublime degree of a Master Mason, all the above ceremonies being excellently worked. Bro. John Cumberland was then presented to the lodge for the purpose of installation, and that ceremony was beautifully rendered in a solemn and imposing manner, by Bro. F. Gotto (P.P.S.W. for Berks and Bucks.) He then invested his officers as follows: Bros. Scargill, S.W.; Cawdell, J.W.; E. F. Green, S.D.; J. Cotchin, J.D.; I. W. Green, I.G.; F. B. Kelly, Sec.; E. O. Williams, Treas. It was then proposed, seconded, and carried unanimously, that a vote of thanks be given to Bro. F. Gotto, for the excellent manner he performed the ceremony of Installation, to the satisfaction of every Bro. and visitor present. The lodge was then closed in due form, and the brethren adjourned to the George Hotel, and there sat down to a very *recherche* banquet, the dinner and wines being of first-rate quality. After the usual loyal and Masonic toasts were given and responded to, the W.M., in proposing the various toasts, showed the excellent selection they had made of one so well calculated to fill that office. The visitors were Bros. F. Gotto (P.M. 591, 948, 1087 and P.P.S.W. Berks and Bucks), C. Mortimer (Organist 948), C. Marriott (357), McCubbin (S.W. 948), King (948), Hadley (S.D. 948), J. Merrifield (1087), Roberts (J.W. 192). Some very excellent singing emenated from several brethren, and after spending an agreeable evening, the brethren returned to town at an early hour.

LEICESTER.—*John of Gaunt Lodge, No.* 523.—The brethren of this lodge assembled to celebrate their annual festival on St. John's Day, at the Freemasons' Hall, when, from the great esteem in which the W.M., elect (Bro. George Toller, jun.,) is held by the members of both the local lodges, the attendance was very numerous. All the officers of the lodge, except the Chaplain (who is absent from the kingdom), and the Treasurer (who was absent from illness), were in their places, and the following P.M.'s were present, viz.: Bros. Kelly (D.P.G.M. and W.M. No. 279), Goodyer, (P.P.S.G.W.), Major Brewin, (P.P.S.G.W. and P.G. Treas.), Sheppard (P.P.G. Reg.), C. Johnson (P.M. 491 and P.P.S.G.W. Jersey), Org., and A.M.; Duff, W.M. and P.G.J.D., the Rev. N. Haycroft, *D.D.*, and many members. Among the visitors were Bros. Rev. Chas. J. E. Smith (S.W., No. 502, and Pro. G. Chap., Warwickshire), S. P. Ekin (No. 279 and P.G.D.C. of Northampton and Hants), H. Douglas (S.W. No. 1150 and P.G.D. of C.), and Weare (P.M. and P.P.G.D), Pettifor (P.M. and P.P.S.G.W.), S. A. Clarke (P.M. and P.G.S.D.), C. Stretton (J.W. and P.P.G. Reg.), Ride, McAllirter, Atwood, Palmer, J. W. Smith, and other members of No. 279. The lodge having been opened by the W.M., Bro Duff, and the minutes of the last meeting, including the unanimous election of Bro. Toller as W.M., read and confirmed, a ballot was taken for Bro. the Rev. Nathaniel Haycroft, *D.D.*, of the Universal Lodge, No. 181, as a joining member, and for the Rev. Heaton Edward Von Stürmer, and Mr. George Fletcher, as candidates for initiation, which was unanimous, in their favour. Bro. J.J. Millar, having passed a very satisfactory examination in the first degree retired, and the lodge having been opened in the second degree he was passed in Fellow Craft. The lodge was then resumed in the first degree, and the W.M., proceeded to initiate the Rev. H. E. Von Stürmer and Mr. M. Fletcher into our mysteries, after which the D.P.G.M., gave the lecture on the tracing board. The lodge was resumed in the second degree, and the W.M., commenced the ceremony of installing his successor in the chair of K.S., after which a lodge of M.M.'s and a Board of Installed Masters were successively opened, and Bro. Toller was duly installed in the presence of eight P.M's. On the return of the brethren the W.M. was duly proclaimed, and saluted in the several degrees. The ceremony being concluded, the newly-installed W.M., moved a vote of thanks to his predecessor, Bro. Duff, for his efficient services in the chair, which was seconded by the D.P.G.M., and carried unanimously. Thanks were also voted to Bro. W. B. Smith, P.P.J.G.W., for his services as Treasurer (to which office he was re-elected), and to Bro. G. B. Atkins, for the discharge of the onerous duties of Steward. The W.M. then appointed and invested the officers for the ensuing year, as follows:—Bros. A. M. Duff, P.M.; T. H. Buzzard, S.W.; W. Sculthorpe, J.W.; Rev. John Spittal, *M.A.*, Chap.; Rev. N. Haycroft, *D.D.*, S.D.; S. S. Partridge, J.D.; W. B. Smith, P.M., Treas.; F. J. Baines, Sec.; Chas. Johnson, P.M., Org.; G. B. Atkins, and A. Sargeant, Stewards; M. H. Lewin, I.G.; Chas. Bembridge, Tyler. A candidate having been proposed for admission at the next lodge, the brethren were called off for refreshment, and about 40 brethren sat down to the banquet. On the removal of the cloth, the usual loyal and Masonic toasts were duly honored, those of the Rt. W.P.G.M., the Earl Howe, of the D.P.G.M., Bro. Kelly, and of the newly-installed W.M., being most warmly received. The D.P.G.M., in proposing the toast of "The Bishop of the diocese, and the ministers of religion of all denominations in the Province," (and which was responded to by the Revs. C. J. E. Smith, *M.A.*, and N. Haycroft, *D.D.*,) took occasion to announce the gratifying fact, that the new Bishop, (Dr. Magee), is a member of the Craft. During the evening some excellent songs were sung by Bros. C. Johnson, Atwood, Palmer, and others. The lodge was finally closed, and the brethren separated after a very pleasant *reunion*.

ASHBY-DE LA-ZOUCH.—*Ferrers and Ivanhoe Lodge, No.* 779.—The annual festival of this lodge took place on Tuesday, the 29th ult., the lodge being opened at the Town Hall, at 3 o'clock, by the W.M., the Rev. S. Pyemont, *D.D.*, Prov. S.G.W., the following brethren also being present:—W. Kelly, D.P.G.M.; H. E. Smith, *J.P.*, P.M., and P.P.J.G.W.; G. F. Brown, P.M., and P.P.J.G.W.; S. Love, P.M., and P.P.G.S.D.; E. F. Mammatt, S.W., and P.G. Reg., W.M. elect; Garner, Faulkner, Blood, Johnson, Canner, and other members of the lodge. Among the visitors were, Bros. J. C. Bindley and F. A. Jackson. (Abbey Lodge, 624); R. Warner, P.M. (Repose Lodge, 802); and Major Brewin, P.P.S.G.W.; Pettifor, P.P.S.G.W.; Stretton, P.P.G. Reg.; Duff, P.G.J.D.; Buzzard, P.G. Steward, and Atwood, of the Leicester Lodges. The lodge having been opened and some preliminary business transacted, Bro. E. F. Mammatt was presented for the benefit of installation, and the W.M. proceeded to address him according to usage, after which assent was given to the ancient charges, and the O.B. as regards the government of the lodge. After the lodge had been opened in the third degree, the D.P.G.M. assumed the gavel, and having declared a board of installed Masters duly constituted, he proceeded regularly to install Bro. Mammatt in the chair of the lodge, after which he was duly saluted by the P.M.'s present. The brethren having been called in, they were informed that the W.M. had been duly installed, and they were called upon to salute him; the address to the W.M. was then delivered, and subsequently the ceremony was completed in the second and first degrees. The W.M. appointed the following as the officers, and invested them (with the exception of Bro. Earl Ferrers, who was prevented being present by illness):—Dr Pyemont, I.P.M.

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Earl Ferrers, S.W.; Garner, J.W.; Faulkner, S.D.; Blood, J.D.; Johnson, I.G., Canner, Tyler. In delivering the final charge at the conclusion of the proceedings, the D.P.G.M. expressed the great pleasure it afforded him, having ten years ago on the formation of the lodge, installed its first W.M. in the person of the late worthy and universally respected Bro. Mammatt, in attending on this occasion to assist in the installation of his (Bro. Mammatt's) son in the chair which his father had so ably filled, and of whom he felt no doubt the present W.M. would be a worthy successor. The lodge having been closed, the brethren adjourned to the banquet, at the Queen's Head Hotel, and which was served in Bro. Love's usual style of excellence.

KENT.—*Malling Abbey Lodge*, 1063.—Situated in one of the pleasantest parts of this delightful county, is Malling, a place of great historic interest, and rich in beautiful archæological ruins, the most beautiful being the fine Old Abbey, the name of which was given to this lodge when consecrated, some four or five years since. On the 16th ult. we had the pleasure of being at the installation of Bro. J. Timins, as W.M. for the year, a brother who, although young in the Craft, yet is already widely known for his deep thought and research into the profoundly beautiful mysteries of Masonry, evidenced by his published "Expatiations on Masonry," as originally given at this lodge. The installation was impressively performed by Bro. T. F. Nettingham, of Gravesend, P.G.S.W. At the banquet the Deputy Grand Master for Kent, Bro. W. F. Dobson, presided, supported by Rev. Bro. Hill, Provincial Grand Chaplain; W. Hodgson, Provincial Grand Chaplain for Oxfordshire; Bros. E. H. Hilder, P.G.S.W.; T. F. Nettingham, P.G.S.W.; Pottinger, P.M., Gravesend; White, P.G.S.W. for Hampshire; Mackney, W.M.; Harvey, P.M.; Moore, P.M. Dartford; Bros. Drs. Williams and White; Bros. Busbridge, P.G.A.S.; Page, P.G.J.D.; Tolput, P.G.S.D.; Newsome, of Westerham, and several other brethren. The usual loyal and Masonic toasts were given and responded to most warmly, and some excellent speeches were given, and the whole passed off in a manner that will always be pleasantly remembered.

## IRELAND.

### DEDICATION OF THE NEW MASONIC HALL IN LIMERICK.

LIMERICK.—*Eden Lodge, No.* 72.—St. John's Day was appropriately selected by the brethren of Eden Lodge, for the dedication of the splendid new Masonic Hall in Baker Place, near to the railway terminus, and immediately adjoining the Savings Bank. From the arrangements made by the local officers, versed in carrying out everything connected with the craft upon a scale of grandeur suited to the occasion in any emergency, and under all circumstances, the pageant of this day will stand as a record of their genius, and shed new laurels on their Order. From an early hour the ladies of the city commenced to congregate, and at eleven o'clock the body of the lower hall and upper gallery were conveniently filled, without overcrowding, by the *elite* of the city and county. The spacious hall was magnificently decorated for the occasion, the walls having been hung with flags of all nations, interspersed with Masonic emblems and appropriate inscriptions. The fine band of the 72nd Highlanders, by their musical performance, enhanced the general attractiveness of the scene. At noon the grand procession issued from the lodge-room, all the leading officers carrying the distinctive articles of their position, while the members generally were dressed in full Masonic costume. James Spaight, Esq., *J.P.*, Deputy Provincial Grand Master, in the unavoidable absence of Lord Dunboyne, Provincial Grand Master of North Munster, was selected to carry out the dedication. Representatives from lodges 13, 201 and 333 were present; Cork, Ennis, Nenagh, Kilrush, Mallow, and Newcastle West contributed their quota; and the officers of the garrison united in the *fete*. The Tyler, with drawn sword, led the procession, followed by the Deacons, behind whom marched the members of the lodges two-and-two; next came the Wardens and Masters of all the lodges present, the Provincial Grand Deacons, Past Masters (with cornucopia), Past Masters (with cups and vases), Past Provincial Grand Officers, the Provincial Grand Secretary (with book of Constitution), the Master (carrying the Bible, accompanied by Stewards at each side), the Provincial Grand Chaplain (Rev. Mr. Fry, 201, Nenagh), District Chaplain (Rev. Mr. Massy, 13), Provincial Grand Treasurer, Provincial Grand Inner Guard, First Great Light, Junior Provincial Grand Warden and Column, Second Great Light, Deputy Provincial Grand Master, with Stewards on right and left; Second Tyler, with sword. When the procession, which had an imposing effect, reached the Provincial Grand Master's chair, in the East wing, the brethren opened to right and left, re-formed, and proceeded three times round the building, and returned again to the upper lodge-room, which is magnificently laid out. Here the three great lights were placed, and the Deputy Provincial Grand Master took the chair. The brethren took their places; corn, wine, and oil were placed on the altar; the Bible was opened with square and compass, and laid on a pedestal; and upon another pedestal was laid the book of constitution. A suitable anthem was then sung, after which the lodge was tyled and opened in ample form, and, upon the application of the Worshipful Master of Lodge 73, the hall was dedicated with befitting ceremony to "Freemasonry," "Religion, virtue, and science;" also to "Universal Benevolence." The invocation by the Chaplain followed, and when the lodge broke up, the brethren numbering over two hundred, proceeded to partake of a sumptuous *dejeuner*, at which "The Health of the Queen," and other loyal toasts were drunk. To-night, the whole Masonic fraternity dine together in the new hall.—*Belfast News Letter*, June 25.

BELFAST.—*Hiram's Lodge, No.* 97.—The brethren of this Masonic Lodge met on Thursday evening, in the Lodge Rooms, Donegall Place Buildings, in order to celebrate the Festival of St. John. There was a good attendance of the brethren, and also a number of visitors present. The banquet, which was worthy the establishment of Bro. Fisher, who supplied it, having been partaken of, the usual after toasts were proposed and responded to with a felicity of expression rarely to be equalled. Bro. T. O Simpson, W.M., occupied the chair, supported by Bros. Wm. Harper, P.M.; Wm. White, J.W., and H. Shaw; Bro. Kerr, the vice-chair, supported by Bros. J. M'Kenna, P.M., and H. M'Cartney. Although this was the first time of the W.M.'s presiding since installation, the several duties devolving on him were performed in a manner which elicited the encomiums of all the brethren present, and it convinced them that Bro. Simpson must have spared no pains to so thoroughly qualify himself for the distinguished position he had attained to. The list of toasts was given and responded to as follows:—"The Queen and the Craft," "The Three Grand Masters;" "The Health of our Royal Bro. the Prince of Wales," responded to by Bro. Nesbitt; "The Lord Lieutenant, and Prosperity to Ireland," responded to by Bro. William Harper; "Success to Masonry all over the World," responded to by Bro. Thomas Smyth (Waterford); "Prosperity to Lodge 97," proposed by Bro. Hunter Shaw, responded to by Bro. Freeman, P.M.; "The Press," responded to by Bro. Rainey; "The Health of the Worshipful Master, Bro. Simpson," was given in complimentary terms by the S.W., and received by the brethren with every manifestation of enthusiasm. Bro. Simpson, in responding, said he could not sufficiently thank them for the many marks of kindness received from the Lodge with which he was so long connected, and of which he now occupied the proud position of Worshipful Master. He had now been a Mason for upwards of twenty years, and he had never been able to look upon Masonry in the light of a mere frivolous or convivial institution. Besides being a benefit society of the highest order, it was an institution inculcating precepts the practice of which would make good citizens and good men. For himself, although he could not presume to be a good Mason, for that was equivalent to saying a good man, he would at least promise to endeavour to perform the duties of the office with which they had honored him, to the best of his humble abilities, and to emulate the brilliant examples he had set before him by those who preceded him in the honourable position of Worshipful Master of Lodge 97. "The health of the Senior P.M. present" was proposed by Bro. M'Kenna, and responded to by Bro. Freeman; "The Dinner Committee, Messrs. Nesbitt, Shaw, Ferguson, and Murphy," was acknowledged by Bro. Nesbitt. "All the poor and distressed Masons" was liberally responded to, and the Tyler's toast, given shortly after twelve o'clock, brought a most agreeable evening's enjoyment to a close. During the evening several of the brethren enlivened the proceedings with songs, readings, and recitations, Bro. Graham's recital of "Lord Ullin's Daughter" being highly appreciated.—*Belfast Northern Whig*, June 25.

BELFAST.—*Union Lodge*, 106.—The brethren of this lodge assembled on Thursday evening, June 24, in the Dining-rooms, Ulster Hall, to celebrate St. John's Day. There was a full attendance of the members, and several visiting brethren were present. The chair was occupied by Bro. Jas. Armstrong, W.M., and the vice-chair by Bro. Thos. Simpson, S.W. The usual loyal and Masonic toasts were ably proposed and responded to, and the proceedings were enlivened at intervals by several songs and recitations, rendered in first-rate style, by Bros. W. M'Larnon, P.M.; S. Williams, J.W.; J. B. Porter, J.D.; J. Lyons, and J. Sloane. The health of the W.M., having been proposed by Bro. Murphy, and enthusiastically received, Bro. Armstrong responded in a neat speech, in which he referred to the past career and future prospects of the lodge, and thanked the brethren for their kindness in exalting him to the position he then occupied. The dinner, which was supplied by Bros. Fry and Aiery, of York-street, reflected great credit on their skill and enterprise. After spending a pleasant evening the brethren separated at an early hour.—*Belfast News Letter*, June 26.

LISBURN.—*Lodge* 178.—The anniversary of St. John was celebrated with more than usual *eclat* on Thursday evening by the brethren of Lodge 178. The Craft, which is gaining ground everywhere, is at present represented much better in Lisburn than it has been for many years. The lodge having been opened and closed in due form, the brethren retired from labour to refreshment. The dinner was supplied by Mrs. Lennon, of the Hertford Arms Hotel, in a most creditable manner. The guests comprised nearly all the brethren of No. 66, Hillsborough, together with Bros. J. D. Barbour, Esq., J.P., the Fort; Thomas Wayte, Esq., Sprucefield; J. Milling, Esq., S.I., Lisburn, &c. The toasts of "The Queen and the Craft," "The Three Grand Masters of England, Ireland, and Scotland," "The Provincial Grand Master of North Down," "Freemasonry all over the Globe," &c., having been given by Bro. J. M'Bride, Worshipful Master, next came the toast of the evening, "The health and prosperity of the members of Lodge 66," coupled with their Worshipful Master, Bro. William Sands, who after thanking the brethren for their kind wishes and sumptuous entertainment, assured the brotherhood that nothing could be more conducive to the advancement of Freemasonry than such such happy reunions as he had witnessed that evening. Next followed the health of the other visiting brethren, whose several responses signified their individual respect and esteem for the ancient and honourable order of Freemasonry. The anniversary was altogether a happy and joyous one.—*Ibid*, June 28.

*Lodge* 609.—The members of this Lodge met together yesterday evening, at four o'clock, at Mr. Samuel Weir's, Divis Street, were they partook of a sumptuous dinner, provided by Mrs. Weir. When the dinner was concluded, the usual toasts were given and responded to—P.M. Brother James M'Cracken in the chair. After enjoying themselves very pleasantly, they separated at an early hour.—*Ibid*, June 25th.

WEXFORD.—*Lodge No.* 935.—On Thursday week the brethren of this lodge assembled at their lodge-rooms, Anne-street, Wexford, according to ancient custom, at high noon, to celebrate the festival of St. John, and to instal their officers. The usual formula having been gone through, the meeting adjourned till six in the evening, when about forty of the members dined together. The suite of rooms which have been recently fitted up for the brethren, presented a most beautiful appearance. The dinner, which was supplied by Mr. David Robinson, caterer to the lodge, was of excellent quality, and was served up in a manner which gave general satisfaction. The usual loyal and Masonic toasts having been proposed and responded to, a beautiful tea and coffee service was presented to Bro. Carroll in recognition of the zeal and efficiency with which for many years he has discharged the duties of the office. The brethren separated at an early hour, having passed a most agreeable evening—one characterised by that harmony and kindly feeling which usually prevail at the *reunions* of the brotherhood.

CASTLEBLAYNEY.—*The Harmony Lodge.*—Thursday being the festival of St. John, the members of the Harmony Lodge celebrated it in the customary manner. The brethren assembled in their lodge-room, in Bro. Byrne's Hotel, at an early hour in the evening, the chair being taken by the outgoing Worshipful Master, Bro. Jackson, the other officers present being Dr. Morton, S.W.; M. Edwards, J.W.; Whitbey, Secretary. The newly-elected officers were:—Dr. Morton, W.M.; Harry Brooke, S.W.; Lloyde, J.W.; John Hall, S.D.; Thomas Harrison, J.D.; S. Jackson, P.M.; J. Cooney, Secretary. The Master elect having been installed in due and ancient form, the customary honours were given, after which the brethren sat down to an excellent dinner. After the usual loyal and Masonic toasts, the Worshipful Master proposed "The health of Bro. Jackson,' with all the honours. The toast was very warmly received, and acknowledged by Bro. Jackson. "The present Officers" was then given and replied to, and various toasts followed. [The members of the Newbliss, Monaghan, and Clones Lodges also appropriately celebrated this leading Masonic festival.] *Belfast Northern Whig*, 28th June.

## *ORDERS OF CHIVALRY.*

### RED CROSS OF ROME AND CONSTANTINE.

*Roman Eagle Conclave, No.* 6.—An assembly of this conclave was held at Anderton's Hotel, Fleet-street, on Saturday, the 26th of June. Sir Knt. H. C. Levander, *M.A.*, M.P.S., presided, and was supported by Sir Knts. C. H. Rogers Harrison, *M.D.*, S.G.; Rev. W. B. Church, *M.A.*, J.G.; J. Read, H.P.; W. F. N. Quilty, P. Sov. and Treas.; A. A. Pendlebury, Recorder; W. H. Hubbard, R. W. Little, A. Perrot, W. Hurlstone, Haigh, Tyler, Weaver, and Adams. Bro. Charles J. Morgan, of the City of London Lodge, No. 901, was duly installed a Knight of the Order. The Auditor's report was read, and showed a balance in the Treasurer's hands of £13. The conclave was then closed, and the Sir Knights separated, there being no banquet upon this occasion.

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## Births, Marriages, and Deaths.

BIRTH.

WILSON.—On the 23rd ult., at Great Berkhempstead, the wife of Bro. W. Wilson (S.W. 504), of a son.

MARRIAGE.

TAVERNER—LEE.—On the 19th ultimo, at West Hackney Church, by the Rev. Thos. Holly, Captain T. G. Gardiner, son of the late W. F. Taverner, Esq., of Limerick, to Mary Rosina, daughter of Bro. Nelson Lee, of Shrubland-road, Dalston.

DEATH.

SLAUGHTER.—On the 19th ult., at Rochdale, Brother John Slaughter, P.M. Lodge of Harmony, No. 298, Companion of Unity, and K.T. Albert Encampment, aged 55 years.


## NOTICE.

*Owing to the rapidly-increasing circulation of*

**The Freemason,**

*its columns have now become valuable channels to all who Advertise.*

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# The Freemason,

SATURDAY, JULY 3, 1869.

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## LIGHT.

WHEN the foes of Freemasonry desire to aim what they conceive to be a deadly blow at the institution, they aver that it is based upon the sidereal worship of the ancients. The materialism which this charge implies is, however, of so refined, so æsthetic a nature, that, while we are tempted to smile at such an inane accusation being made in the nineteenth century, we are unwilling to demolish the theory in its entirety. For, has not God Himself, the Eternal Architect of the Creation, evolved from the wondrous elements of nature the celestial and all pervading essence known as Light? Are not the stars the ministers of His heavenly will, and the sun a symbol of His supreme glory? The picture of man, untutored man, kneeling before what he considered the mirror of the Divine Presence, is not so humiliating to an enlightened mind as the spectacle of our modern idolaters, who sacrifice freedom, principle, ay, even thought itself, at the shrine of a mortal man like themselves. The fetters which bound the sun-worshipper of old were impalpable compared to the weight of superstition's chains. The pilgrim from afar can catch a glimpse of the grandeur of the temple which is denied to the blind man who grovels at its porch. But materialism is no part of the creed, or, we should say, the philosophy, of Freemasonry. The symbols of the Order are figurative of moral truths, and the light to which we aspire is the radiance of Him who is the Light of the Universe.

The morning star—to which we look for guidance and peace—is the hope of the whole human race; and the illumination with which we seek to encompass the earth is derived from wisdom, sanctified by religion, and sustained by truth.

Light, therefore, as an essential attribute of Divinity, is viewed with reverence and veneration by every thoughtful Mason.

But, it is urged by our opponents, this devotion of the brethren to light, or knowledge, is an abstraction—it has no real influence over their lives and actions—it is but a parody of the ancient Oriental watching the rising of the sun and rejoicing in his faintest rays. Verily, the tree shall be judged by its fruits, and, although our worthy ultramontane and sacerdotal friends ignore all virtues but their own, the world at large—the *vox populi*—can bear witness that the deeds of Freemasonry are consonant with its high designs, and coincident with its exalted principles.

In the path of the weary, the forlorn, the forsaken, Freemasonry scatters more than grains of corn; her hand is not merely the hand of decent charity—it holds on high the lamp of hope, and sheds upon all the radiance of fraternal love. Like the Indian tree, its branches, perpetually seeking mother earth, create a shade and a rest for the way-worn pilgrims of life. Knowledge is the light of the mind, and, therefore, Freemasons are the friends of every movement which has for its object the extension of education or the advancement of learning. The sciences are paths leading to the hill of intellectual power, where truth and wisdom sit enthroned, and man is the traveller who climbs, by slow degrees, the difficult though not inaccessible steep.

To aid his progress is the mission of Freemasonry, and so we find that the instruction of youth is not forgotten by the Craft. The existence of two noble institutions for children of both sexes is a proof that the importance of education is appreciated by the Freemasons of England, and it is also well known that Ireland is not far behind when her resources are considered.

Our brethren in France have, for several years, devoted themselves to the same sublime duty; and we may say that in many other parts of the world similar efforts are being made to introduce light and knowledge where darkness and ignorance prevail.

In this sense, then, we acknowledge that Freemasons are lovers of light, and rejoice in the splendour of doing good to their fellow-creatures.

## FUNERAL OF THE RIGHT WORSHIPFUL BRO. JENNINGS, P.G.W.

On Wednesday the remains of the much respected and lamented R.W. Bro. R. W. Jennings, P.G.W. and P.G.D.C., were conveyed to the ir last resting place in Norwood Cemetery.

The *cortege* consisting of a hearse and four, with three mourning coaches—conveying the eldest son and a grandson of the deceased, and other of his relatives and most intimate friends, including the V.W. Bro. Albert Woods, G.D.C.—left the family residence, at Bickley, at Twelve o'clock, and on arriving at the Cemetery the Vicar of Bickley, in an impressive manner performed the funeral service. At the grave we observed many friends who attended to mark their high esteem for departed worth.

## Original Correspondence.

[The Editor is not responsible for the opinions expressed by Correspondents.]

### ROYAL MASONIC INSTITUTION FOR GIRLS.

(*To the Editor of the Freemason.*)

DEAR SIR AND BROTHER.—Referring to a letter addressed by me to you, and inserted in your number of the 29th of May, and having received a complaint from Mr. Gosden that he felt himself injured by such letter, I beg to say that I never had any ill-feeling against Mr. Gosden, and had no intention of doing him any injury whatever; indeed, I only considered him as manager of the Freemasons' Tavern Company Limited, and simply doing his best to make money for his employers. I however beg to say, that other tavern keepers and managers of companies, have had similar strictures made on their conduct, and have answered such charges in the most practical manner, either by a denial of the truth, or explanation; the Freemasons' Tavern Company might have adopted this course, if they thought proper. I have no doubt your paper will be open to any explanation, on their part.

I am, dear Sir and Brother, yours fraternally,
H. W. HEMSWORTH,
W.M. and Steward, Oak Lodge, No. 190.

June 29, 1869.

## Multum in Parvo, or Masonic Notes and Queries.

*Bro. Yarker's History of the Jerusalem Encampment, Manchester.*—In common with many Masonic students, I am delighted to hear that the Province of Lancashire (K.T.), has decided to print their transactions, together with the valuable history of the above Encampment, by Sir Kt. John Yarker. For a little extra expense, a copy of the work might be sent to every Encampment in England, and thus its merits would become generally known, and its information made of service for Knights Templar throughout the country. Sir Kt. R. Woof's excellent work on the Knights Templar, was I believe, issued thus, and the boon was duly and thankfully received by the members.—W. J. HUGHAN.

*Bro. the Chevalier Ramsay, and the Chapter of Arras.*—Is Bro E. Rebold's authority respecting the Constitution of the Arras Chapter, April 15th 1767, M. Michael? I ask the question because a non-Masonic correspondent, some years ago, saw the Chevalier, whilst in London, personally, respecting this Charter, and I understood then that it was given to *confirm* their privileges as a *Metropolitan* Chapter. As Prince Charles was only constituted Chief of the High Grades in Britain in 1765, he could not have confirmed their privileges earlier, and the Chapter was possibly constituted at a time prior to the custom of granting charters. The Rose Croix jewel is identical with the standard used by James III., in 1716, when his General, Lord Mar, was G.M. of the Templars, as successor to Viscount Dundee, who wore the Grand Cross when he fell at Killiecrankie, in 1689. I should be glad to accept Bro. Hughan's views, did I not feel certain there are documents in existence (to which I have personally no access), to disprove them. I agree with Bro. Hughan so far as to think that the whole tale about Ramsay may be a fiction of the Moderns.—JOHN YARKER, Manchester.

There are few writers more qualified to speak authoritatively respecting the "high grades" than Bro. Yarker, yet I am constrained to believe that he is petting his favourite theory of the origin of the A. and A. rite, when he ignores the superior claims of the Templar and Red Cross degrees to the veneration of English Masons. There is something genuine, I readily admit, in the Rose Croix and Kadosh degrees, as illustrations of the York rite, but the system of 33 grades (!) is intolerable, obsolete, and absurd.—K. T.

ERRATA.—At page 7, of our last week's issue, in the third verse of "The Temple," for "trinmph appear" read *triumph uprear*, and for "glorious light" read *glorious height*; also, in second verse, for "on God surely" read *on God's surely*.

THE CHAIR DEGREE, ETC.—In THE FREEMASON of June 19th, third column of page 8, in reference to extant minutes of Aberdeen Lodge, for "from 1677" read "from 1670." This is important, as it alone proves the existence of the Aberdeen Lodge, No. 34, seven years before the Canongate Kilwinning No. 2 originated.—LEO.

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## PRESENTATION TO THE W. BRO. W. FARNFIELD, PAST ASSISTANT GRAND SECRETARY, BY THE CONSTITUTIONAL LODGE, No. 55.

The members of this lodge had their annual summer excursion on board the Maria Wood, the City Barge, on Wednesday last; the weather was everything that could be desired, and thereby the beauty of the scenery of the Thames between Kew and Twickenham, where the barge was anchored, was considerably enhanced, and under the auspices of the W.M., Bro. S. C. Hadley, a most enjoyable day was spent. There were present, Bros. R. P. Atkins, S.W.; G. Snow, J.W.; J. W. M. Dosell, Thos. Barford, J. Compton, J. Atherton, and W. Farnfield, P.M.'s; with Bros. Neville, Thompson, Stiles, and other brethren of the lodge, and the following visitors; E. H. Patten, P.G., and B.; F. Binckes, J. G. Chancellor, J. A. Farnfield, Roebuck, G. Painter, and others.

At the banquet, which was served in the saloon (under the direction of Mr. C. Ritter, of Hammersmith), after the usual loyal toasts, the W.M., in the name of the brethren, presented to Bro. W. Farnfield, P.M., the respected Hon. Sec., a silver salver (weighing nearly 100 ounces), in testimony of their appreciation of his long services. The salver bore the following inscription:—

"Presented to Bro. W. FARNFIELD, P.M., by the members of the Constitutional Lodge, 55, to mark their great regard and esteem for him, and for his unceasing attention to its interests as its Secretary for nearly forty years, June 23rd, 1869, S. C. HADLEY, W.M."

Bro. Farnfield's health was very enthusiastically received, and in responding he stated, that it was at the summer banquet of that lodge in the year 1830, that he first met Miss Moss, the daughter of the Master of the lodge, and in due time he married her, and now had a family of ten children, and he trusted that this banquet might have an equal blessing in store for their bachelor W.M. He concluded by thanking the brethren.

Other toasts followed ("The Visitors," responded to by Bro. E. H. Patten,) concluding with "The Ladies," to which Bro. J. A. Farnfield replied, and stated that had the brethren churlishly come to Twickenham to enjoy their summer banquet without the ladies' society, they doubtless would have had dull weather; as it was, even the sun had shown its bright face in response to the bright eyes and smiles of the ladies. He would not say more, but begged them at once to ascend to the deck in order to fully appreciate the ladies' society in the merry dance.

This proposition appearing to meet the favour of the brethren, an immediate adjournment was made, and dancing was carried on with unflagging vigour, to the delightful strains of the band of the Honourable Artillery Company, until the barge had returned, to Kew, where the party separated after three hearty cheers for the W.M., who by his energy and courtesy had so materially contributed to the day's enjoyment.

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THE annual meeting of the Grand Provincial Lodge of Kent will be held on Wednesday, July 14, at Brompton, Lord Holmesdale, Provincial Grand Master presiding. Lodge to open at half-past 12, procession to church at half-past 1, and banquet at 3.

PHILADELPHIA, on the 15th of June was given up to the Order of Masonic Knights Templar, who celebrated the 50th anniversary of the foundation of St. John's Commandery in that city. There was a procession of about 2,500 in regalia, there being commanderies present from all parts of the country, and there were appropriate addresses and other ceremonies at several of the large halls. The streets generally wore a holyday aspect, little business being done.

## THE SOVEREIGN, MILITARY AND RELIGIOUS ORDER OF ST. JOHN OF JERUSALEM, IN ANGLIA.

The Annual Chapter General of this venerable Order was held at the Chancery, 8, St. Martin's-place, Trafalgar-square, on Thursday, the 24th June. The Knights assembled previously in the Savoy Chapel, kindly lent for the occasion by the Chancellor of the Duchy of Lancaster, and a solemn service was performed.

On referring to the annual report of the Secretary-General, the Chevalier Edmund A. H. Lechmere, Bart., *M.P.*, we find that the ancient practice of commencing the proceedings on St. John's Day by a religious service, was happily revived in 1867, when the Rev. Chaplain, Thomas Hugo, preached in St. Martin's church. This year, as above-stated, the religious ceremonial took place in the Chapel Royal, Savoy, and a large number of Knights attended the service.

The preacher was the Rev. Chevalier J. Bell Cox, Chaplain to the Provincial Commandery of Worcestershire and Hereford, which is held at Rhydd Court, the seat of Sir E. A. H. Lechmere, Bart. The order of service was as follows:—

HYMN.

The great forerunner of the morn,
The herald of the *Word* is born;
And faithful hearts shall never fail,
With thanks and praise his light to hail. &c.

LITANY.

HYMN.

We praise our God to-day,
His constant mercy bless;
Whose love has helped us on our way,
And granted us success. &c.

SERMON.

The Rev. Chaplain selected as his text the 58th chapter of Isaiah, 10th and 12th verses, and preached extemporaneously a most eloquent sermon upon practical charity, illustrating his subject by learned references to the foundation of the Sovereign order of St. John upon a pious and charitable basis in days of old.

THE OFFERTORY.

Alms were then collected by the Almoners, and we are happy to say the sum received was large in amount, and afforded ample evidence of the charitable sentiments of the donors.

HYMN.

Holy offerings rich and rare,
Offerings of praise and prayer;
Purer life and purpose high,
Clasped hands and lifted eye,
Lowly acts of adoration,
To the God of our Salvation. &c.

THE BENEDICTION.

A devoutly-invoked blessing closed the religious ceremonial, and the Knights then proceeded to the Chancery of the Order, where the Chapter General was opened in solemn form, and the members afterwards, with the "Dames Chevaliéres," sat down to the Annual Festival of St. John the Baptist.

Believing that many of our readers would be interested in a detailed account of this distinguished Order, we directed our representative (who is a P.E. Commander K.T., and a Knight of the Red Cross of Constantine) to attend the service, and we are bound to acknowledge the great courtesy which he received from the Rev. Chaplain, the Chevalier Bell Cox, who afforded him every facility in his power. We regret being unable to do justice to the Chaplain's sermon, as it was delivered *extempore*, and our representative who attended is not a short-hand reporter.

The following are the Principal Officers of the Sixth or English Langue:—

THE CAPITULAR BAILIFFS.

Grand Prior of England: His Grace the Duke of Manchester, G.C.J.J.

Grand Prior of Ireland: The Count de Salis, G.C.J.J., K.C.H., K.R.E., &c.

Bailiff of Egle: The Right Honourable the Lord Leigh, G.C.J.J.

OFFICERS.

Preceptor of Torphichen in Scotland: The Right Honourable the Lord Torphichen, G.C.J.J.

President of the Chapter: Col. Burlton, G.C.J.J., C.B.

Chaplain-General: The Rev. W. Bentinck L. Hawkins, K.C.J.J., M.A., F.R.S.

Chancellor and Archivist: Major-General St. George, Roy. Art., K.C.J.J., C.B.

Secretary-General: Sir Edmund A. H. Lechmere, Bart., K.J.J., M.P.

Receiver-General: Lieutenant-Colonel Whitworth Porter, Roy. Eng., K.C.J.J.

Registrar, Secretary, and Judge-of-Arms: Julius A. Pearson, K.J.J., F.S.A.

Genealogist and Librarian: The Rev. Thomas Hugo, M.A., F.S.A., Chaplain.

Almoner: Charles J. Burgess, K. of Grace.

THE CHAPTER.

The Grand-Prior, with the Bailiffs holding Office, the Officers of the Langue, and the following elected Members:—Colonel William Burlton, C.B. (President), Sir Edward Hoare, Bart., C. Pemberton Carter, John Furley, the Rev. W. Bentinck L. Hawkins, M.A., F.R.S., and H. B. Sheridan, W.P.

It will be seen that many of the above Eminent Knights are also members of the Masonic Order, and among others on the roll of Chevaliers we may mention General Sir J. C. Pennefather Major-General Ramsay, Lord Torphichen, Sir E. Hoare, Bart., Col. Sir J. E. Alexander, Sirs E. G. L. Perrott, Bart., Gen. C. R. O'Donnell, H. M. Vavasour, Bart., J. B. W. Mansel, Bart., and F. Shuckburgh, Bart.; Col. Le Couteur, Viscount of Jersey, H. Pownall, Chairman of Middlesex Sessions; Admiral Ramsay, H. B. Loch, *C.B.* The Rev. W. B. L. Hawkins is the Senior Chaplain (1865), R. L. De Pearsall, Senior Knight of Justice (1840), and Col. C. A. McAlester, *K.H.*, (1848), the Senior Knight of Grace. Mrs. Ramsay, the wife of Major-General Ramsay, is the Senior "Dame Chevaliére" (1862), Lady Leigh, being the President of the Ladies' Chapter. There are also several honorary members (chiefly foreigners of high social position) in the various Grades.

The deceased members are also commemorated in the report. On this necological roll are to be found the names of men never to be forgotten in story. Sir Home Popham, Sir Sidney Smith, of Acre, the Rev. Sir Robert Peat, by whose exertions the Order may be said to have been resuscitated in England; General Sir John M. Doyle, Dr. Maginn, Sir Lancelot Shadwell, Vice-Chancellor; Sir Jas. Burnes, *F.R.S.*, Sir Alan MacNab, Sir Jas. Outram, Dr. Turnbull, of the State Paper Office, and many others scarcely less known to readers of history.

In our next week's issue we shall give extracts from the report, and also from an interesting work entitled, "Hospitallaria" written, we believe, by the late Sir R. Brown, Bart., (R.B.), then Secretary-General of the Order, in which the objects of this Ancient Chivalric Order are set forth at length.

## FUNERAL OF THE LATE BRO. JOHN SLAUGHTER, P.M., 298.

On Friday the 25th of June, at the Heywood Cemetery, near Rochdale, a very interesting but solemn ceremony was performed by Bro. the Rev. John Leighton Figgins, P.P.G.C. of E. Lancashire, the occasion being the interment of the late Bro. Slaughter, a very worthy and highly-esteemed Past Master of the Lodge of Harmony, No. 298. He was also E. of the Unity Chapter, and 1st Expert of the Albert Encampment. The brethren met at the Masonic Rooms, Ann-street, Rochdale, and the arrangements for the interment were under the direction of two esteemed friends of the deceased, viz., Bros. W. H. Prince, P.M., and P.G.S.D. of E.L., and Wm. Ashworth, P.M. and Hon. Sec. of the said lodge.

The brethren having assembled at the lodge-room in obedience to the call of the W.M., Bro. James Holroyd, proceeded to the residence of the deceased brother's widow, where they were received by about 80 of deceased's work-people and a large circle of friends, who had assembled to do honour to the departed, and pay the last tribute of respect to one who had at all times been kind and generous towards those with whom he had to do.

The deceased Brother Slaughter, who had only been confined to his house three or four days, was a very honest and upright man, a good husband, a kind and indulgent father, and one much beloved. His loss is deeply lamented by all who knew him. He was 58 years of age.

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## *THE ROYAL ARCH.*

### THE LILY CHAPTER OF RICHMOND, No. 820.

A convocation of this excellent Chapter was held at the New Masonic Hall, recently built in connection with the Greyhound Hotel, Richmond, on Wednesday the 30th ult., E. Comp. Joshua Nunn, Grand Director of Ceremonies and P.Z., presided as M.E.Z., and was supported by Comps. I. Cockburn, P.Z. as H.; W. V. Cooper, J.; T. Carless, S.E.; H. G. Lake, P.Z.; T. Giles, Treas.; W. Mann, (Z. 186) P.S.; H. Johnson, G. T. Noyce, Porter, Fenner, Finch, Koch, Miller, Collett, Kennedy, &c., and by the following visitors, Comps. Wm. Ough, (G. Purst. of G. Lodge), P.Z. 749; Henry Potter, P.Z., 19; R. Wentworth Little, M.E.Z., 177, and P.Z., 975; H. Collings, 507; W. Johnson, 749; T. Potter, 749; W. J. Crossfield, 715. The Chapter having been duly opened and the Companions admitted, the minutes were read, and the elections of the various officers for the ensuing year were then proceeded with, and resulted unanimously as follows: Comps. I. Nunn, P.Z. as M.E.Z.; W. V. Cooper, H.; T. Carless, J.; T. Giles, Treasurer; W. Mann, S.E.; W. Collett, S.N.; H. Johnson, P.S.; J. Gilbert, Janitor. Comps. H. Johnson, Finch, and Porter, were chosen as Auditors, and a P.Z.'s jewel was unanimously voted to Comp. T. Mason the retiring Z.

The chapter was then closed with the usual formalities and the companions adjourned to the new and spacious Dining Hall, which adjoins the Masonic Hall, where a banquet, garnished with all the delicacies of the season, and served in the truly regal style which distinguishes Comp. Noyce's hotel arrangements, awaited the members of the chapter and their visitors.

The cloth having been removed, Comp. Nunn, who presided, gave "The Queen and R.A. Masonry," and "The Grand Z., the Earl of Zetland," toasts which were received with all the honors.

Comp. COCKBURN, P.Z., then proposed the Earl de Grey and Ripon, Grand H., the Rev John Huyshe, Grand J., and the rest of the Grand Officers, observing that the duty had devolved upon him inasmuch as the presiding Z., Comp. Nunn, had recently been created a Grand Officer, and as this was his first appearance in the chapter since that event, he (Comp. Cockburn) was sure the Companions desired to render honor where honor was strictly due. He congratulated the Lily Chapter upon owning such a member as Comp. Nunn, who he trusted would live long to enjoy the high position to which he had attained.

The toast was drunk with great applause.

The Acting M.E.Z., in responding, acknowledged the assistance he had received throughout his Masonic career from the members of the various Lodges and Chapters with which he was connected, without which he should not have obtained the high positions to which the Earl of Zetland had been pleased to appoint him, and in conclusion Comp. Nunn expressed his readiness at all times to assist his brother Masons in any and every capacity in which he might be placed.

The "Health of the Visitors," was then given from the chair in felicitous language, and the toast was coupled with the name of Comp. R. Wentworth Little. The toast was exceedingly well received, and Comp. Little, in returning thanks, observed that, although the only actual First Principal present, he could not arrogate to himself the privilege of acknowledging, on the part of the visitors, the kind reception of the toast, but he was sure he might speak for all in testifying to the unbounded hospitality they had experienced. For himself he was never better pleased than to be amongst the "Companions of the Lily;" the name itself was one of good omen, and as the lily was the acknowledged symbol of purity, so might its spotless hue be illustrated in the moral truth and purity of our lives and actions. Comp. Little concluded by offering his congratulations to the presiding M.E.Z. on his attainment of Grand Chapter honours, which were a fitting complement to those which Comp. Nunn had achieved in the Craft.

Comp. OUGH (Grand Pursuivant) said, after Comp. Little's remarks, he had little to say, but he must express his great gratification at the progress of the Lily Chapter, and he felt convinced that under such a M.E.Z. as Comp. Nunn, assisted by such efficient officers Comps. Cooper, Carless, and Mann, the Chapter would during the ensuing year even exceed its usual prosperity.

Comp. H. Potter, P.Z., followed in a humorous speech premising by pathetically lamenting that the wind had been taken out of his sails by the previous speakers, but evincing his determination to say a word or two of acknowledgement as a token of gratitude for the magnificent reception extended to the visitors.

The health of the M.E.Z. Comp. Mason, who was unavoidably absent, was then heartily given by the presiding officer, and most cordially received.

Comp. COCKBURN, P.Z. responded for the P.Z.'s, and observed that all the principals were most anxious to promote the welfare of the Chapter.

The health of the popular Treasurer, Comp. Giles, was the next toast, and was drunk with manifestations of approval, eliciting a handsome response from the worthy Companion.

Comps. COOPER and CARLESS, H. and J. elect returned thanks for the principal officers, and

Comp. MANN, P.S., in reply to the eulogistic mention of his qualities, expressed his acknowledgments and promised his best endeavours for the future. The Janitor's toast concluded the most enjoyable meeting, which was agreeably diversified with songs by several Companions. All who wish a pleasant day's outing with the best of good cheer are reminded that the "Strawberry season" has set in with its usual severity, at Comp. Noyce's famous hostelry, the Greyhound, Richmond.

## MARK MASONRY.

WINCHESTER.—*Mark Masters' Lodge of Economy, No. 52.*—A regular meeting of this lodge took place on Friday evening, June 24, when the following brethren were present:—Bros. Sheppard, W.M.; Warner, D.C., as S.W.; Oakstat, J.W.; Penton, as M.O.; Whale, S.O.; Wooldridge, as J.O.; Sherry, Sec., as S.D.; Lumsden, J.D.; Priddis, I.G.; Bishop, Doswell, and Pottle, Tyler; Bros. J. R. Stebbing, W.M. 63, Grand Treasurer, and Alfred Rolls, Sec., 63. The minutes of the last lodge were read and confirmed. None of the candidates for advancement being present, the brethren worked the ceremony, with the exception of the lecture, for the purpose of instruction, Bro. Bishop acting as candidate. The brethren then discussed the bye-laws, which were adopted, after one or two alterations were made, and ordered to be printed. The W.M., read an application he had received from the Grand Secretary, Bro. Binckes, asking for a Steward from this lodge as a representative at the first Charity Festival to be held in July in support of the Benevolent Fund appertaining to the Grand Lodge of Mark Masters. It was proposed by Bro. Sherry, and seconded by Bro. Whale, "That the W.M. Bro. Sheppard, be requested to act as Steward from this lodge at the said Festival, moderate expenses necessary to be borne by the lodge.' This proposition was put to the brethren and carried unanimously. Bro. Sheppard having kindly assented thereto, solicited the brethren to support him individually on the occasion. The lodge was then closed in form with solemn prayer at 10 o'clock.

## PROVINCIAL GRAND LODGE OF FREEMASONS OF WORCESTERSHIRE.

The annual meeting of the Providcial Grand Lodge of Freemasons of Worcestershire was held in the Town-hall, Stourport, on Tuesday, the Right Worshipful Provincial Grand Master, Albert Hudson Royds, Esq., and supported by a number of Provincial Grand Officers and Brethren.

The Provincial Grand Lodge having been opened at high noon in due form, and the usual ordinary preliminary business disposed of, the Provincial Grand Secretary, Bro. W. Bristow, P.P.S.G.W., read the report of the "Masonic Window Committee," which was to the effect that the Dean and Chapter of Worcester Cathedral had, since the last meeting of the Provincial Grand Lodge, approved of the design submitted to them for the large window at the north end of the transept in Worcester Cathedral, proposed to be filled with stained glass at a cose of £550, by the Provincial Grand Lodge, which window would be ready to be fixed by the end of the present month, and if the Dean and Chapter approved, would be in its place in time for the approaching Musical Festival.

The Lodge expressed a strong desire that the window should be fixed before the ensuing Festival.

The R. W. Prov. G.M. appointed the following brethren provincial grand officers for the ensuing year, viz.:—Dep. Prov. G.M., Bro. J. Barber; Prov. S.G.W., Bro. W. Holland; Prov. J.G.W., Bro. B. Brooks; Prov. Grand Treasurer, Bro. W. Masefield; Prov. Grand Registrar, Bro. S. Baldwin; Prov. Grand Secretary, Bro. W. Bristow; Pro. Senior G. Deacon, Bro. A. T. Hancocks; Prov. Junior G. Deacon, Bro. G. Baldwin; Prov. G. Supt. of Works, Bro. W. H. Westwood; Prov. G. Dir. of Ceremonies, Bro. F. Godson; Prov. Assistant ditto, Bro. L. H. Kendrick; Prov. G. Sword Bearer, Bro. A. J. Hancocks; Prov. Grand Organist, Bro. T. Troman; Prov. Grand Pursuivant, Bro. F. Turner.

The P.G.M. then closed his Provincial Grand Lodge, and the brethren, to the number of about 100, walked in procession to the parish church of St. Michael, where an eloquent sermon was preached by Bro. the Rev. W. S. Newton, A.P.G.C.

After the service a collection was made for charitable purposes. The brethren re-formed in procession and walked to the Swan Hotel, where they partook of a banquet under the presidency of the R.W. Prov. Grand Master.

## THE ANNUAL COMMUNICATION OF THE GRAND LODGE OF NEW YORK.

The most Worshipful Grand Lodge of Free and Accepted Masons of the State of New York commenced its annual communication on Tuesday, the 1st June, at Apollo Hall, Broadway. Present M.W. James Gibson, of Salem, Grand Master; R.W. John H. Anthon, Deputy Grand Master, and all the Grand officers, and District Deputy Grand Masters.

After the Grand Lodge had been opened in due form the Grand Master's address was next in order. It is very lengthy, able, and full of interesting matter; a business document of great interest to the Craft at large, as the following brief summary of it will show:—

*Brethren of the M.W. Grand Lodge of the State of New York,*—In conformity with an ancient custom in our Israel, and ordained as a requirement by our Constitution, we have assembled in the eighty-sixth Annual Communication of this Grand Lodge, to consider of the past and provide for the future. Let us be reverently thankful to the Giver of all good, that we are enabled to assemble in peace, love, and unity, with none to molest us or make us afraid, and thus to open and hold our convocation, with public notice, in open day, without the previous consent, and without the fear of any power, potentate, or sovereignty whatever, foreign or domestic, temporal or spiritual. That though a Pope and a Cardinal, a Synod and a Presbytery, have alike cursed and anathematized us, "we still live," and that by our fruits shall we be finally judged; and not by these tribunals of the earth, earthy, but by the high and holy One that inhabiteth eternity, whose justice, though we may and ought to fear, is yet tempered with mercy, which is everlasting, and by his love, which never faileth. . . . First in importance, and among the first in time, of difficult questions presented to me for examination and decision, after the closing of the annual communication of the Grand Lodge, was that as to the policy to be pursued in granting dispensations for opening new lodges. No one who has carefully observed the signs of the present, indicating difficulties and dangers to the fraternity in the future, can have failed to be satisfied that the rapid multiplication of lodges is one of the greatest perils that Masonry, from its almost certain consequences, has to fear. It necessarily invites a great rush at the threshold, which the new lodge has neither the experience nor the nerve to resist. The knowledge they have not, for that is only obtained by age and observation; the *nerve* they rarely or never exercise, as they are compelled to meet large expenses necessarily arising from the opening of a new lodge, the construction or fitting up a hall, the procuring the insignia and the jewels, the payment of the Grand Lodge fee, and the thousand other items, often grossly extravagant, but thought to be necessary, to enable them to compete successfully with the established lodges in their vicinity. The new lodge is desirous of a large roll, of an elegant hall, of a full treasury, and is too forgetful that these good things, in themselves, may be obtained at the loss of the permanent welfare and prosperity of the craft. By the gratification of these desires they are prevented from exercising that just discrimination and careful scrutiny as to petitioners for the degrees, absolutely essential to the securing of suitable material for the Masonic temple, proposed to be constructed by the new lodge. The certain result is sure to follow, and the temple under construction is erected with rough stones, and put together with untempered mortar, the true work of Masonry lost sight of or neglected, and that temple which, had it been erected of good materials and in a proper manner, would have stood as an enduring monument of the faithful labors of its founders, is soon levelled with the dust of the earth, and the "place which once knew it shall know it no more for ever." There have already many such lodges been organized, worked in this manner, and they are struggling for life, or have died; enough to show plainly how dangerous is the path we have trodden; enough standing as gravestones of Masonry—monuments marking the sloughs into which the craft have fallen from the errors of the past. In addition to these considerations, there is no necessity for so many new lodges. One of the chief arguments urged to me, in many cases, for dispensation was, that those who applied had now to go over five or ten miles to reach their lodge. If new lodges are instituted in the rest of this jurisdiction, as thickly as proposed by many of the petitions I have received, we should have in the State over two thousand lodges. No such number, nor anything like it, can, with the slightest regard to the true interests of the institution, be established. "In the days of prosperity let us consider." It is the day of danger, for it is not in numbers that our true strength lies, but in the principles of the fraternity, thoroughly learned, and faithfully practised by the brethren. Masonry cannot be brought to every man's door, for with lavishness follows satiety; and that which is obtained with ease, and got without cost or labor, is soon deemed of little value. Its cheapness makes it to be despised. . . . The invasions by lodges, in this State, of the territorial and material jurisdictions of

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each other, have been numerous. There is no subject on which the Grand Master has had more painful difficulty than that arising from the unlawful and, sometimes, shameful conduct of lodges in seizing any material within their reach, and making Masons, or called such after their hasty and ill-considered work is over, regardless alike of the material they are getting into their own temple, and that they are foistering on to other and sister jurisdictions, or on to the fraternity at large. The repression of this evil, and the necessary executive acts, in consequence of the commission of the offence, have required much time and labor, and, it is hoped, will prevent its frequency for the future. The landmark touching the physical qualifications required of a candidate in order to become a Mason, is so brief and explicit, and without either exception or circumlocution, that it would seem as though it could be readily understood and obeyed. By the Constitution it is required, "that men, to be made Masons, must be at least twenty-one years of age, free born, of good report, hale and sound; not deformed or dismembered, and no woman—no eunuch." The ancient Gothic Constitution was equally plain, and required him "to be without blemish, and to have the full and proper use of his limbs." The strict rule of the Holy Law is not only a landmark, but in this jurisdiction has the additional sanction, as we have seen, of a constitutional enactment. It seems to be supposed, however, that it can be evaded by collusion, fraud, or judicial blindness, or disregarded with impunity, or dispensed with *by vote* of a lodge, or by the edict of the Grand Master. Holding the principles I have stated as the rule and guide to my official action on the question of the external physical qualifications of one seeking to be a Mason, and knowing nothing but the line of duty, and trying to do it myself, and holding all others in authority to the same strict rule, I have excluded or stopped the candidates, as soon as reported officially, being disqualified within the rule. . . . The question has been distinctly presented, whether a lodge could be compelled to contribute to the relief of a distressed brother. The duty imposed on a lodge is one of charity and love, and it would seem to be one that no superior authority could compel its performance, or prescribe the extent of the relief to be granted. There is a great error prevailing quite generally, that odges of Free and Accepted Masons are in some respects beneficial societies, and partake of their duties. Now this is totally erroneous. Our lodges are not founded for life, or health, or accident insurance purposes, nor for giving relief or funeral benefits. If any one wishes to secure these objects, there are many excellent organizations to which he can resort and accomplish his object, and be certain of a fixed and determinate sum, without any regard to the will, or the pleasure, or the feeling of the society which he has joined. But lodges of Free and Accepted Masons are not of that kind, and do not give, or profess to give, any such privileges or benefits. Their fees for initiation, and their charges for dues, are not based on any calculation of the duration of health, or the liability to disease of the petitioner. These are wholly foreign to the objects of our Fraternity. If a lodge should, however, arbitralily refuse to grant, or should in a miserly way dole or stint, relief to a worthy and distressed brother in good standing, it having abundant means to give relief without injury to itself, and without materially impairing its ability to comply with other calls on its resources, on complaint being made to the Grand Master or Grand Lodge, and such facts appearing, no doubt such a total refusal to use the talent intrusted to their keeping would be remedied; for if none other existed, there might be a repetition in fact of the ancient parable of the unfaithful steward to whom one talent was given, and who, instead of using it to spread light and relief on the earth by the increase thereof, went and digged in the earth and hid his lord's money. And when his lord came to reckon with him for the use he had made thereof, finding him unfaithful, he took the talent which he had, and entrusted it to others who had done faithfully. In determining, as I have, that the Grand Master cannot, except in the exercise of extreme power over a wholly recusant or miserly lodge, compel the granting of relief to a distressed brother, I have no fear that our lodges will thereby feel themselves relieved from their full Masonic obligation towards brethren so situated. When we look over the record of their charitable work in Masonry, about which or of which they have never made proclamation or sounded any trumpet, and which, though noiseless has been efficient, we are reminded of what an ancient dramatist wrote of the good work of one in his own day, of whom he said—

> "He showered his bounties on me like the Hours,
> That, open-handed, sit upon the clouds
> And press the liberality of Heaven
> Down to the laps of thankless men."

The powers, duties and prerogatives of the W. Master of a lodge have been the subject of many appeals to the Grand Master for direction and control. In general, these officers have been cautioned that, by their high positions they ought to be above envy of any one, and to decide all questions with strict impartiality. To be, of all things, patient with the brethren, remembering that there are many things that try the temper and qualifications of the W. Master, but he must be ever mindful to be master of himself, or he can never govern others fairly and faithfully; that strife and contention must never be permitted in the lodge, and that, if attempted, it must be cut off, and he must rule absolute and inflexible Master of his lodge, so far as should be necessary to work the lodge without confusion, and to enforce a due observance of the general rules and regulations of Grand Lodge. It is one of the plainest duties of the W.M. not only to preach peace, but to ensure or compel it. If confusion arise, he may lawfully repress it, and must do so, using his entire Masonic power; ordering any brother to his seat, terminating debate, and, if necessary and order cannot otherwise be restored, peremptorily closing his lodge The W.M. has great power in a lodge; and when wisely, temperately, and *firmly* exercised, it is productive of great good. I have seen it still a tempest; and I am sorry to say, when improperly exercised, I have known it to increase and intensify the storm. . . . In July last I received an official communication from the M.W. Grand Master of Free and Accepted Masons of Cuba, requesting my fraternal assistance to aid and relieve him in certain difficulties recited by him. On examining into the facts, as near as I could ascertain them, it appeared that in 1853 Cuba had two existing and legally constituted symbolic lodges, whose warrants were granted by the Grand Lodge of Spain.* In May, 1859, the Grand Lodge of South of Carolina granted a dispensation for a third symbolic lodge, located at Santiago, and called San Andrews, and in November 1859 this lodge was duly warranted by the Grand Lodge of South Carolina, and on the fifth December, 1859, representatives from these three lodges assembled and organized the Grand Lodge of Cuba. This Grand Lodge subsequently united with the Grand Lodge of Perfection, Ancient and Accepted Rite, of that island, and formed the Grand Orient of Colon, or Cuba. That body was recognized as a regularly organized and legitimate Grand Body in 1860, by this Grand Lodge, by the reception of Bro. Andreas Cassard, as its representative near this Grand East, and at various times since has received a like recognition, and so remains now. Before making any change of the existing state of affairs, I required further light in the matter, and so informed the G.M., and received his letter in return, stating that renewed efforts were making to continue the Grand Orient. Hearing nothing further from him, I presume the Grand Orient has been revived or still continues as before. On this subject I have received very great and valuable information, at much loss of time and trouble to him, from Bro. A. G. Goodall, of the city of New York, who has spared no pains to give me all the information in his power, as well on this subject as on all connected with the several Grand Bodies in South America, the islands adjacent to and in the Gulf of Mexico, and in England, in all of which countries he has been an extensive visitor. It being his intention to visit the continent of Europe soon, I expressed to him my desire to accredit him as special representative of this Grand East, near the Grand East of such Grand Bodies of the Fraternity with which we are in correspondence, as he should be able to visit during the ensuing year. He accepted the appointment, and letters of credence have been issued accordingly. . . . The relations of this Grand Body with our sister Grand Bodies in the United States and in foreign countries, are peaceful and harmonious, except with the Grand Orient of France and with Hamburg. The difficulty with the former will be presented hereafter, while that with the latter has been of so long standing as to have become chronic. It it is only necessary to state that no change has taken place in the apparent views of those controlling that Grand Body, and there will be no change in the attitude taken by this Grand Lodge on the subject, as it was the result of a firm determination on the part of all the Grand Lodges in the United States, that no interference would be allowed with symbolic lodges here by Grand Bodies located in Europe. In February last I received official notice from the M. W. Grand Master of Masons in the State of Louisiana, of the unlawful and clandestine establishment within that jurisdiction, of lodges professing to act under the authority of a so-called Grand Council of the Ancient and Accepted Rite, claiming the authority to and actually making Masons, and conferring the three first degrees of Masonry; and further stating that said pretended Grand Council and the lodges thus established, had been recognized as lawfully established by the Grand Orient of France, and furnishing a copy of the decree of that Grand body to that effect. On examining the case in the most searching manner, and ascertaining the facts to be as alleged, on the 27th of February, 1869, I addressed an official communication to Marshal Mellinet, Grand Master of that Grand Orient, couched in kind and fraternal, but firm and decisive language, protesting against the establishment of these bodies as unlawful and for purposes foreign to Masonry, and their recognition by the Grand Orient as unfraternal, and certain to lead to the disruption of all friendly relations between that Grand Body and this, and also all the other Grand Lodges in the United States. That our Grand Lodges would never consent that any organization whatever, whether lodge, council, or otherwise, shall be organized within the jurisdiction of an existing Grand Lodge, except by its authority, for the purpose of conferring those degrees, or any of them; and that on this question there was perfect and absolute unity in opinion, sentiment, and action. The Grand Master was for this and other reasons, requested to withdraw the decree of recognition and inform me of his decision prior to the opening of this annual communication. As ample time as elapsed for the Grand Orient of France to have, at least, courteously acknowledged the communication, and informed me of the decision thereon, or requested delay, we must assume that it is not intended to notice it, or comply with the request. I would therefore recommend that this Grand Body take such action in the matter as shall demonstrate to that Grand Orient, that, though we love peace, and would preserve harmony with them, if we could, yet, that harmony, valuable as it is in itself, costs too much when it can only be secured or preserved by sacrificing the priceless honor and self-respect of this Grand Body, or the permanence and stability of the Craft, or a fundamental principle of the Fraternity. As all these must be sacrificed by a submission to this act of recognition, I council this Grand Body to take such an attitude of dignified and determined resistance, as will cause the withdrawal of the recognition. [The subsequent debate on this subject, with its result—the suspension of all intercourse between the Grand Lodge of New York and the Grand Orient of France—appeared in THE FREEMASON of last week.] . . . In closing this address, if any apology is necessary for its great length, it will be found in the magnitude of this jurisdiction, the great number of lodges and members within it, the multifarious and important nature of the questions presented for discussion and decision, and the necessity of submitting them, and in some cases the reasons on which the determination was made, to this Grand Body, in order, if found correct, they might be established as safe precedents for future action. . . . Brethren, on entering on the performance of the duties of this distinguished position, I selected for my official seal the motto: *Firm, Cautious, and Faithful*, not only as a general guide to official action, but as assurance to the Craft of my intentions. If my brethren shall think that I have thus held the gavel and executed my duties, my labours will not have been in vain.

* What Grand Lodge of Spain?—ED. FREEMASON.

The Grand Secretary reported that he had received during the year from the various sources 67,947,64dolls., which he had paid into the hands of Grand Treasurer. Twenty-seven new lodges had received warrants, and eight dispensations, since last communication. The number of lodges which paid dues last year was 618; the number now on the roll is 635.

One hundred and ten lodges have incorporated their trustees, and five have special charters by the Legislature.

The report of the Hall and Asylum fund showed the receipts to have been 267,517dols. 44c. which was expended in purchases of property, etc., and there is a balance due the Grand Secretary of 68dols. 25c. Among the purchases made was the piece of land opposite Booth's Theatre for 340,000dols., and 4,000dols. for the lease.

The Grand Treasurer reported that his receipts were 72,388dols. 83c.; expenses, 67,469dols. 99c.; balance, 4,868dols. 84c.

On Wednesday, the Grand Lodge was called to labour at 10 a.m. by the Grand Master, who has, we are pleased to say, generally held his own gavel during the session; a very significant fact in view of the past.

R.W. Bro. Frederick W. Herring, Secretary of the New York Board of Relief then submitted his annual report, showing that the receipts of that body were 6,584dols. 68c.; expenditure, 6,106dols. 53c.; balance on hand, 478dols. 15c. Foreigners and Masons from other States had been relieved, the following receiving the most; New York receiving 1,170dols.; England, 394dols. 13c.; Ireland, 235dols. 50c.; Scotland, 378dols.; Germany, 208dols.; France, 120dols.; Holland, 136dols.

A beautiful and appropriate address was delivered by R. W. Bro. the Rev. Fred. C. Ewer, Grand Chaplain.

On Thursday morning, the order of the day being the election of Grand Officers, the M.W. John L. Lewis assumed the gavel in the Grand East.

The M.W. Isaac Phillips recommended the re-election of the M.W. Grand Master James Gibson, and that most worshipful brother was unanimously re-elected.

The R.W. John H. Anthon was re-elected Deputy Grand Master; and the following Grand Officers received the unanimous vote of the Grand Lodge for re-election, viz., Senior Grand Warden, R.W. Christopher G. Fox, of Buffalo; Junior Grand Warden, R.W. Edmund L. Judson, of Albany; Grand Treasurer, M.W. John W. Simons, of New York; Grand Secretary, R.W. James M. Austin, M. D.; Grand Chaplains, R.W. Rev. R. L. Schoonmaker, and R.W. Rev. Fred. C. Ewer; R.W. Rev. John B. Webster, of Palmyra (elected to fill vacancy occasioned by the

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death of the R.W. and Rev. Charles L. Platt, of Binghampton); Grand Pursuivant, W. Johnson Fountain, of New York; Grand Tyler, W. John Hoole (in place of the late Sewall Fisk).

For Grand Lecturer, four brethren were nominated, one of whom withdrew his name, and the election resulted in favour of the R.W. Brother George H. Raymond.

After several reports had been discussed and adopted, the installation of officers took place, the installing master being M.W. John L. Lewis. Previous to this, however, the Grand Master announced the following appointments, all of whom filled the offices last year:

Charles B. Foster, Grand Marshal; Cornelius Esselstyn, Grand Standard Bearer; R. H. Huntington, Grand Sword Bearer; John Boyd, Philip Merkie, Wm. Sinclair, and James M. Fuller, Grand Stewards; Cornelius A. Marvin, Senior Grand Deacon; Charles E. Young, Junior Grand Deacon.

Thus the staff remains as it stood during the past year, and we think the Grand Master has acted wisely in not making any change.

The Grand Officers were then installed in ample form, the Rev. and W. William Long, acting Grand Chaplain offering prayer before proceeding with the ceremonies.—Abridged from the *New York Dispatch* of June 6.

## THE SHEERNESS PUBLIC ROOMS COMPANY.

We have received the Prospectus of The Sheerness Public Rooms Company, Limited, in which the Directors invite subscriptions for a capital of £5,000 in 1,000 shares of £5 each, deposit 5s., allotment 15s. No call to exceed £1, and an interval of two months between calls. The Board is of a respectable local character. The chief features of the plan are:—A Restaurant, with every convenience for providing, on liberal terms, for the entertainment of large or small parties of visitors; a Billiard Room; Refreshment, Reading, Smoking, Conversation, Library, Retiring, and Waiting Rooms; fitted up with special regard to the comfort, freedom and convenience of the frequenters. Adjoining these will be a large Concert Hall, 100 feet by 50 feet, 35 feet in height, with gallery, stage, lobby, corridors, waiting, and cloak rooms, all on the most approved principles of construction, warming, and ventilating arrangements. The Victoria Hall will be, undoubtedly, the finest room in the County of Kent for Bazaars, Concerts, Balls, Promenades, Entertainments, and Assemblies of all kinds. The Building also includes a smaller Hall, to be used as a Masonic Lodge Room, to which Preparation and Ante-Rooms are attached.

## METROPOLITAN MASONIC MEETINGS

*For the Week ending July* 10, 1869.

### Monday, July 5.

Lodge No. 16, "Royal Alpha," St. James' Htl., Piccadilly.
" 25, "Robert Burns," Freemasons' Hall.
" 188, "Joppa," Albion Tavern, Aldersgate-street.
R.A. Chap. 26, "Old King's Arms," Freemasons' Tavern.

### Tuesday, July 6.

Colonial Board, at Freemasons' Hall, at 3.
Audit Committee, Girls' School, at 2.30.
Lodge No. 167, "St. John's," Holly Bush Tav., Hampstead.
R.A. Chap., 169, "Temperance," White Swan Tav., Deptford.
Metropolitan Chapter of Instruction, George Hotel, Aldermanbury at 8; Comp. Brett, Preceptor.
Domatic Lodge of Instruction, Palmerston Tavern, Grosvenor-park, Camberwell, at 7.30.
Joppa Lodge of Instruction, Rose and Crown, Bishopsgate-street.

### Wednesday, July 7.

Lodge No. 10, "Westminster and Keystone," Freemasons' Hall.
" 217, "Stability," George Hotel, Aldermanbury.
" 1044, "New Wandsworth," New Wandsworth.
" 1216, "Macdonald," Head Quarters 1st S.R.V., Brunswick road, Camberwell.
R.A. Chap. 753, "Prince Frederick William," Knights of St. John Hotel, Queen's-terrace, St. John's Wood.
Mark Lodge, "Samson and Lion," No. 86, Freemasons' Tavern.

### Thursday, July 8.

Quarterly Genl. Court Girl's School, Freemasons' Hall, at 12.
Lodge No. 1076, "Capper," Marine Hotel, Victoria Dock, West Ham.
" 1227, "Upton," Spotted Dog Tav., Upton, Essex.
R.A. Chap. 73, "Mount Lebanon," Bridge House Hotel, Southwark.
" 554, "Yarborough," Green Dragon, Stepney.

### Friday, July 9.

[Nil.]

### Saturday, July 10.

Lodge No. 176, "Caveac," Radley's Hotel, Blackfriars.
Domatic Chapter of Instruction, Horns Tavern, Kennington, at 8; Comp. Little, P.Z., Preceptor.

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## ROYAL ARCH MASONRY.

BY THE SON OF SALATHIEL.

(*Continued.*)


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From Howell's Mythological Dictionary we learn that the figure of the Tau was used by the ancient Egyptians for other purposes than those already indicated, as the following quotation will demonstrate :—

"We have seen how the cross, as well entire as abridged, was the mark of the increase of the Nile, because it was the measure of it. When confined in the hand of Osiris, in the claws of the hawk, or the hand of Horus, it very plainly signified the overflowing of the Nile regulated by the sun, strengthened by the wind, and subject to fixed rules. This cross, in their vulgar writing, as likewise in the ancient Hebraic characters, in the Greek, and the Latin alphabet, was the letter Tau.

"That the cross or the T, suspended by a ring, was taken by the Egyptians for the deliverance from evil, we may assure ourselves by consulting their practices, which are the surest interpretation of the opinion that governed them.

"They hung it round the neck of their children, and of their sick people; they applied it to the string or fillets with which they wrapped up their mummies, where we still find it. What can in their ideas signify a T placed near those to whom they wished health and life, if not the deliverance from the disease and death, which they hoped to obtain by these superstitious practices?

"Hence, we see how strangely they misapplied those figures, which in their first institution related to the Nile, to husbandry, and to things totally foreign to the applications of succeeding times. This very probably is an introductive key wherewith one might strive to explain part of the meaning which the Egyptians of the later times have given to their sacred writing.

"This custom of the Egyptians appeared so beneficial and so important, that it was adopted by other nations. The children and the sick most commonly wore a ticket wherein was a T, which they looked upon as a powerful preservative. In process of time other characters were substituted in the room of the letter T, which was at first engraved on this ticket, but of which the other nations understood neither the meaning nor the intention. They often put a serpent in it, an Harpocrates, or the object of the devotions in vogue; nay, sometimes ridiculous figures, or even some that were of the utmost indecency. But the name of Amulet (*Amolimentum malorum*) that was given to this ticket, which signifies the removal of the evil, most naturally represents the intentions of the Egyptians, from whom this practice came.

"The above-mentioned practice, we have seen, arose from the instrument used for measuring the height of the inundation of the Nile, being an abridgement of it, and which was considered the salvation of Egypt. A like veneration is bestowed upon this figure, that is the cross, by Roman Catholics; which, like other customs of the ancients, has probably been adopted by them without understanding its origin, and which they attribute to a different source. A spell, which they no doubt consider more potent, however, is now generally used instead of the cross. This is called gospels, and consists of short passages extracted from the gospels by a priest, which is enclosed in a piece of silk, and tied round the necks of children going to bed.

"The same superstition prevails among the Mahometans.

"Dr. Hume, in Walpole's Memoirs, speaking of modern Egypt, says, 'The general remedy in cases of fever and other kinds of illness, is a saphie from a priest, which consists of some sentence from the Koran, written on a small piece of paper, and tied round the patient's neck. This, if the sick man recovers, he carefully preserves by keeping it constantly between his scull-caps, of which he generally wears two or three. Saphies are very commonly used by the Mohammedans, being considered to possess much efficacy for the body as well as the soul, and occupy the same place in the estimation of the superstitious as did the frontlets of the Jews, and the phylacteries of the early Christians.' Quoted in Russell's View of Egypt, p. 324, New York edition.

"In regard to the sacred writing of the Egyptians, it is not improbable that its characters were originally formed from the figure of the Nilometer, consisting of right angles, and thence considered sacred."

As the Nilometer was used to ascertain the height of the inundation of the river Nile, on which the subsistence of the inhabitants of Egypt depended, the Tau, which represented it, was considered a symbol of life, health, and prosperity, and was supposed to possess the power of averting evil, hence its use as an amulet or charm. Bailey states that the letter T (Tau) was used by captains and heralds, and signed after the names of those who remained alive after a battle; as the letter Theta (Θ) was used as a mark of death, so was T reverenced as a sign of life.

The veneration which is felt by English Royal Arch Masons for this celebrated hieroglyphic is, therefore, justified by its history and importance.

*(To be continued.)*


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## Obituary.

### BRO. ALEXANDER WATT BAXTER, M.M. 333, AND P.M. 419,

"What mantle there that liveth and shall not see death?"

It has pleased God to remove from this world and from all the present scene of things one whom we have long regarded with much esteem and honour—Bro. Alexander Watt Baxter, M.M. of Lodge St. George, 333, and a Past-Master of Dunoon Argyll and of Lodge Neptune, 419. He died at Glasgow on the 20th of June last.

From the time of his joining the Craft he took a warm interest in its affairs. In the year 1862 he came prominently before the Scottish Craft, having been instrumental in the formation of the Lodge Neptune, No. 419 (perhaps the most successful lodge of the present time in Scotland), and was installed as the first Right Worshipful Master, to which high office he was elected thrice, and held it for three and a half years. He did not take the office only in name, but entered into it with heart and spirit, being fervently imbued with the principles of Freemasonry, and his heart devoted to adoration of God, the supreme Architect, and good-will towards all mankind. He was never absent from the regular meetings of the lodge, nor on any occasion where his services were called for.

The remains of our lamented brother were interred at Southern Necropolis, Glasgow, on the 23rd of June, and the funeral was attended by about 300 people, including nearly 200 members of the Neptune Lodge, all in Masonic mourning costume. The large attendance of other friends was a manifestation of public respect.

Bro. Baxter was, indeed, esteemed by all who knew him, and day by day he gained on every one's affection. Seldom has Glasgow given to the grave a more worthy citizen, nor the Fraternity a more estimable brother. We mourn over the loss we have sustained, but it would be well also if we could follow the example set before us, with the same earnestness, the same diligence in everything good, the same amiability of character, and the same evident desire for the promotion of every worthy object. May we all take the lesson of his life and death to heart, and may his weeping friends be comforted when they think of the worth of the departed, and of the glorious hopes which surround his place of rest. Let us not forget our motto: "*In God is all our trust,*" and let us rejoice in thinking of our brother as one who has gone to dwell in the glorious mansions which have been framed by the hand of the Great Architect of the Universe Himself.

## AMERICAN ANECDOTE.

A Baptist minister, named Elijah Dodson, in the state of Illinois, has been excommunicated by his congregation because he belonged to a lodge of Freemasons. When called before the church to answer this imaginary crime, he proposed the following questions:—

1. Is a moral good a spiritual evil?
2. Is Masonry a sin?
3. If Masonry is a sin, wherein does it consist?
4. Why may I not pursue what course I please if it is lawful and an advantage to me, provided I do not sin?
5. When I have neither done nor intended harm, why should I be excluded?
6. How can you judge of that of which you know nothing?

His accusers could not extricate themselves from the difficulties involved in these questions; nevertheless the sentence of exclusion was pronounced. On this extraordinary proceeding the *Delaware* (Wilmington) *Gazette*, has the following pertinent remark:—"We will venture to say, that no man who is acquainted with the principles of Masonry will ever aver that they are inconsistent with the precepts of the gospel; and for men to undertake to condemn that of which they know nothing, and censure others for holding principles of which they are totally ignorant, argues the existence of feelings in their own minds which no one can envy or admire."

[The circumstance which gave rise to the above anecdote occurred in the autumn of 1825, and was published in the *New York Evening Post.*]

## PAPERS ON MASONRY.

By a Lewis.

### XIV.—MASONRY AND DISPLAY.

"Thus saith the Lord, against all mine evil neighbours that touch the inheritance which I have caused my people Israel to inherit: Behold I will pluck them out of their land, and pluck out the house of Judah from among them."—*Jeremiah*, xii. 14.

These words are being accomplished. Truth is truth, in whatever sense you may veil it. The house of Judah is plucked out with a vengeance. There is too much display in Masonry, and to pure-simple styles of architecture have succeeded abominations shocking the sight and offending the heart. Is the cause of the just to be demolished by those who have upheld it?

Do men need outward trappings of state to show what the inward emotions should convey? Are we, to speak without a parable, to have constantly paraded almost every symbol of the Royal Art upon breast ornaments and fingers? That the regalia of lodges should be sumptuous and in conformity with the dignity of the Fraternity is beyond dispute; but it is truly terrible to see it painted on doorposts, emblazoned on cards, and worn upon ordinary costume. Plethora of ornament does not prove the faithful labourer, and working clothes are far more practical in working times. The kid glove era has passed away, and by endeavouring to substitute, in public, a more uniform system of Masonic conduct it is surely true that we cannot be far wrong.

It is well known to the writer that many persons who are covered with shame on interrogation, openly wear emblems on their persons to which in absolute truth they have no other right than that of mere property possession. To what innumerable abuses this practice must lead, it is almost incalculable to say. In themselves, if not misinterpreted, they are not only harmless, but laudable, when in hands entitled to their use and familiar with the responsibilities they imply. But the old adage is ever true, that it is dangerous to play with edged tools. I do not object to jewelry as an ornament in general, but when I see symbols of a significant kind made the common property of unthinking and ignorant minds, I cannot but shudder at what may ensue. I do not apply this to Masonry only; other orders, with which I am more intimately affiliated, admit with sad carelessness similar abuses. I have, in my own experience, compelled by a proper challenge the offenders to denude themselves of their falsely-worn adornments, and I consider it to be the duty of all persons having a regard for their own good repute as citizens, only to sail under colours they may legitimately hoist. Is life, then, mere absolute war, in which it is legitimate to employ every stratagem to forward the mere ends of personal subsistence and advancement? Perish the thought and the practice, as being unmasonic and unhumanitarian! Is it possible to pass through the streets of our great world-town without seeing everywhere the heraldry of Masonry and other similar associations conspicuously staring every one in the face? What is the tendency of this? Does it not lead to clandestine Masonry of the griping and grasping kind?

A very distinguished and intimate friend of mine—not in reference to Masonry, but to another powerful and benevolent order—told me that it had been necessary, in consequence of certain abuses, to remodel or suppress all that could be remodeled or suppressed, in consequence of the rapacity of the unprincipled. It was done: the effect, my friend told me, was duplex. While it saved the integrity of the order and preserved its funds and dignity, it for a long time paralyzed its energy and suspended its healthy action, but the rogues who won their way into it were effectually excluded and their designs frustrated. I do not expressly say that the society of Masons can apprehend this to the same alarming extent, but is not a prudence necessary on this point?

I will not say what I could say, but surely it is but a little thing I am advocating—a small concession to caution? Why not divest walls and dress of signs, laughable to those unacquainted with their use; erase them from tradesmen's cards, and edict them from every place where they may in real truth exercise a pernicious influence?

Does the drunkard look at the signs on the public-house? Does the smoker find a better flavour from his cigar or pipe because squares and compasses are printed on the wrapping-paper? To compare small things with great—is there any real advantage in a stale conundrum on a tobacco-paper? I question it; and really, with sincerity, advise the use and not the abuse of Masonic and other symbols. It is only where they are engraven on the heart — as they are of millions—that symbols can be even more than the unmeaning scrawl of the wandering idler on the blank wall.

Is not the inheritance too sacred—bequeathed, as it is, by the noblest of beings—to be made a *trade mark* of? The Beni-Israel have inherited it, but did not the Lord pluck out the house of Judah from among them?

There exists another difficulty in the matter: that temporary absence, or surrender of certain houses of business, do not obliterate these marks. A person may enter, with perfect good faith, and be trading on false pretences. Another designing individual may commit a crying injustice, and yet there only exists the one mode of punishment, which the outside public can mark with no stigma. In some places, the real chief or brother may be absent or otherwise incapacitated, and some pert individual may attempt mystification—a power easily acquired under the circumstances by which we are environed.

How much easier, therefore, to avoid the weak conduct of the latter part of the reign of King Solomon, and not allow the precious heritage to lapse, from the ignoble feeling of outward vanity.

The Preacher, in his sarcastic, cynical, but not unkindly way, said that most, nay, all things, were vanity. Was there not some profound meaning in this? Did it not, in effect, enjoin abstinence from those unrighteous snares and lures which stained the character of the wayfarer who met the strange woman by the wayside?

I feel it to be unjust to make any further use of "the little crooked thing that asks a question." The reply must be certain. It will be this:—Good can never be wrought otherwise than by steadfast direction.

CRYPTONYMUS.

## IS KILWINNING THE BIRTHPLACE OF SCOTTISH MASONRY?

We last week gave an account of the visit of Glasgow St. John's Lodge to Kilwinning and Ayr, extracted from the *Ayrshire Express*, this also appeared in the Glasgow papers, and elicited the following retort regarding the claim set up by the Kilwinning Lodge to be the nursery, mother, or birthplace of Scottish Masonry:—

(TO THE EDITOR OF THE NORTH BRITISH DAILY MAIL.)

Sir,—In your issue of yesterday I read an interesting description of the summer trip of the Glasgow Saint John's Lodge this year to Kilwinning and Ayr. In it, as usual, the remark is stated by the Ayr papers that Kilwinning is "The Nursery of Masonry in Scotland," or as it is otherwise given, "The Birthplace of Scottish Masonry." Now I should like some substantial proof before I accept this statement, because I consider it to be a mistake; further, I consider that in place of Kilwinning being the "Mother" of Scottish Masonry, the Kilwinning fraternity was simply a branch from the 1190 Glasgow fraternity, consequently, however many children the "Mother" may have they had better do themselves the honour of acknowledging Glasgow St. John as the Father or Grandfather. Since the birth of its first child, about the end of the seventeenth century, the "Mother" has been pretty prolific, and has been nowise backward, either, in telling it; her busiest time, however, would seem to have been after she had broken troth with the Grand Lodge in 1743. The "Mother's" extant records go back to 1642, but they assert the great loss of an old book of about half a century earlier, which went back to about A.D. 1600. However, it is perhaps as well it is lost, as it might have given data for the real age of the lodge, which would not have coincided very well with the celebrated legend; had the ruins of the old Abbey also been lost, or destroyed, before an exact description of them had been taken, it would have been a good thing for the life of the said legend, but as it is, the Kilwinning ruins distinctly say—the Kilwinning story is but a mere tradition and a mistake. There is also another Mother in Edinburgh whose extant records go back to 1598, but she has the unusual name of St. Mary. "St. John," however, seems to have been the favourite name of those old lodges which existed in and before the 17th century, several of which still exist, as besides the venerable Glasgow St. John's, we have, *e. g.*, the old Melrose and Aberdeen St. John's, both of whom have very old records still extant, the latter having regular minutes from 1670, and even long before that, as testified by the Burg Records of Aberdeen Spalding Club, we find "the masonings of the ludge" of Aberdeen mentioned, viz., on 27th of June, 1483! when "Sanct Nicholace wark" was going on. A circumstance worthy of observation is, that when the Aberdeen masons first went there they were known as "The St. John's fraternity." Besides its branch to Kilwinning, the Glasgow St. John's would seem to have sent another to Melrose, from whence the Aberdeen Masons suppose they originally came, while, again, the Aberdeen brethren claim to have sent "the light" to Stirling and Perth—that is to say, that it was a member of the Aberdeen lodge going south to these places who was the means of erecting the Stirling and Perth lodges. In reference to Kilwinning and Melrose hailing from Glasgow, it must be remembered that Glasgow, in the 12th and following centuries, was the head of the diocese in which these were situated, and Glasgow was the place to which the 1190 Building Fraternity were brought, for which Bishop Jocelyn had to get the consent of the "abbots, priors, and other clergy of his diocese."—I am, &c., W.P.B.

Glasgow, June 30, 1869.

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## NEW MASONIC HALL AT SUNDERLAND.

### FOUNDATION STONE PROCEEDINGS.

The following account of these interesting proceedings is taken from the *Sunderland Times* of July 6:

This afternoon the foundation stone of a new Masonic Hall was laid in Sunderland with all the imposing attendant ceremony when the Masonic Craft participate in those proceedings. Freemasonry, as most of our readers are aware, has taken strong root in Sunderland, where there are four lodges in existence. The oldest of these, according to what is believed to be reliable data, is the St. John's, the time of its origin being doubtful. This was followed by the Phœnix, established in 1755, the Sea Captains (now the Palatine), established in 1757, and the Williamson, established in 1863. Other Lodges appear to have been called into existence, but have since died out, and the masonic records point to a lodge in Monkwearmouth in 1774, called "The Lodge of Harmony." The St. John's Lodge, however, claims to be the senior lodge in Sunderland, and to have existed one hundred and fifteen years.

The members of St. John's Lodge have long desired a hall of their own in which to hold their craft and other meetings. For the last seven or eight years, the lodge was held at the Queen's Hotel, and previous to that in the Phœnix Hall, Queen-street, belonging to the Phœnix lodge. Endeavours were made in various directions to obtain sites, one of these was on the west side of John-street, near the Park, another in the upper part of Villiers-street; sketch plans were prepared, but for unforeseen reasons all these fell through. Ultimately, the present site in Park-terrace, facing the new Park, on the east, was procured, and a more suitable one could not have been had. This terrace promises to be one of the best street lines we will have in Sunderland, and has the great advantage of fronting the new Park, into which it will have an uninterrupted view. Park-terrace will contain several public buildings. At the north end will be the large Victoria Hall, at the south end the Trinity Presbyterian Church, now in progress, with the Masonic Hall a little to the north of the chapel. The hall will be erected by a number of members of the craft, who have formed themselves into the "Sunderland Masonic Hall Company, Limited," with shares of £1 each, upwards of one thousand of which are already taken. The proceeds of a ball and other entertainments are invested in shares for the lodge, and held in the name of the Worshipful Master and his officers for the time being. The total estimated cost of the building is little over £1,500. The plans of the front elevation show a white brick building, with stone dressings, stone strings and cornices, in harmony with the remainder of the buildings in the row. It projects beyond the line of adjoining houses some three or four feet, though not in a manner to detract from the appearance of the other properties, and will not project so far as the chapel at the south end. The front will be pedimented with three tiers of three light windows. Above the second, or ground floor window, is a projecting balcony opening out from the club room on the upper storey. The principal entrance is at the side, recessed about two feet back from the front. Ascending by a flight of seven steps, there is an Ionic portico, with columns on each side, and from the portico three steps lead to the entrance hall. Above the portico is a staircase window, and above that a small dormer window, not of any utility at present, but without which it appears no Masonic lodge is complete. From the entrance hall is a descent by a flight of steps to the basement floor, in which is situate a kitchen 24¾ft. by 13¾ft., and 13ft. in height, in which will be a large cooking apparatus, capable of providing for 150 people. Immediately behind the kitchen is the refreshment room for the use of the brethren, 25ft. by 42ft., and 17ft. in height. Here the Masonic dinners, for which the Craft is famed, will be held, and this room can be let for the purpose of the meetings of Free Gardeners, Foresters, Oddfellows, and other kindred societies. It will hold, comfortably, 150 people. The east-end is semi-circular in shape, the eastern wall of the building being carried up in that form throughout. On the basement floor will be the wine cellars, &c. On the ground floor, in the front of the building, is a waiting-room of the same size as, and immediately above, the kitchen, and 12ft. in height; this will be sub-divided on lodge nights for Masonic purposes. Two double doors one on each side of the fire-place, open from this waiting-room to the lodge-room immediately behind. The dimensions of this room are 25ft. by 42ft., with a height of 21 feet. It will be ornamented with Corinthian pilasters and full Corinthian columns. At the east end will be a raised semicircular dais, ascended by three steps, and ranged round the semicircle will be placed seven chairs in the form of stalls, for the W.M., P.M.'s, &c. These chairs will be handsomely executed in oak in the Doric style, and above the Master's Chair will be the proper Masonic emblems. Round the sides of the room will be stuffed seats, and the remainder of the seats will be chairs. The room will be lighted with gas, and ventilated by the patent ventilating sun lights, and it will not be used for any other than Masonic purposes. Above the waiting-room is the club-room, of the same dimensions as the one beneath, and this will be the only apartment on the storey of the Hall. The whole building will be extremely neat and attractive. It has been designed by Mr. John Tillman, architect, and will be carried out by Messrs. T. and A. Copke, contractors for masonry; Mr. Thomas Armstrong, for joiners' and carpenters' work; Mr. Thos. Atkinson, for plumbers' and smiths' work; Mr. Dauber, for slating; and Mr. Thos. Godfordson, for painting.

The proceedings in connection with the foundation ceremony commenced at two o'clock, when the brethren connected with the four lodges in the town—The St. John's, Phœnix, Palatine, and Williamson—assembled at the new rooms at the Palatine Hotel, attired in full Masonic Craft Costume, where a lodge was opened in the E.A. degree, the necessary instructions and directions were given, and the lodge adjourned. A procession was then formed as follows:—

Police,
Union Jack borne by an Operative Mason.
Two Operative Masons.
Tyler with Sword.
Brethren not Members of the Province, two and two.
Brethren of Lodges in the Province according to seniority or numbers, juniors walking first.

Steward. { Lodge Banner borne by the Junior E.A. } Steward.

Brethren of the St. John's Lodge, two and two.
Builder and Architect with Plans.

Steward. { Cornucopia with Corn borne by P.M. / Ewer with Wine borne by P.M. / Ewer with Oil borne by P.M. } Steward.

Director of Ceremonies.
Secretary with Constitutions.
Secretary with Plate with Inscription, and Treasurer with Phial and Coins.
The Corinthian Light, borne by P.M.
Junior Warden with the Plumb Line.
The Doric Light borne by P.M.
Senior Warden with the Level.
The Perfect Ashlar by a Master Mason.

Steward. { The Chaplain bearing the Sacred Law on a Cushion. } Steward.

The Ionic Light borne by P.M.

Deacon. { The Worshipful Master, Bro. S. J. Wade. } Deacon.

Sword Bearer, I.G.
Officers of Provincial Grand Lodge past and present, in Provincial Clothing, according to rank.

Leaving the Palatine Hotel, it proceeded up Toward-road to the site, when an avenue was formed through which passed the officers and brethren. The ceremony of laying the stone was performed by the W.M. of St. John's (Bro. S. J. Wade), and this official having taken his position, the vessels of corn, wine, and oil, were deposited in a pedestal placed for their reception, and an anthem was sung by a choir, containing Messrs. Ferry, Winham, Giesecke, and others, accompanied by a harmonium, during which the upper stone was raised and the lower one adjusted. Prayer was afterwards offered up by the P.G. Chaplain (Rev. Mr. Bulman, of Durham). A bottle containing the *Sunderland Times* and one or two other local papers, an official programme of the day, a scroll inscribed with a list of the directors, and information about the building, current coins of the realm, and a "Masonic Report," was placed in the cavity of the lower stone by the Treasurer, and over this the Secretary placed a plate, on which was the engraved inscription:—"Foundation stone laid by S. J. Wade, W.M., St. John's Lodge, (No. 80), 6th January, 1869. J. Tillman, architect." The cement having been spread on the upper face of the lower stone, the W.M. adjusted the same with a trowel handed him by Mr. M. Douglass, the senior P.M. of the lodge, and the lower stone was slowly lowered, with three distinct stops, while the choir sang the anthem, "Come let us prepare." The true position of the stone having been ascertained by the W.M., and proved satisfactory, he strewed it with the corn, and poured over it the oil and wine from the vessels which were handed to him, with the accustomed ceremonies. Prayer having been offered up, the W.M. inspected the plans of the building, and handed them back to the architect together with the tools used in proving the position of the stone, and desired him to proceed with the completion of the work without loss of time. He then addressed the assembly as follows:—

Ladies and Gentlemen,—You are gathered here today to witness the laying of the corner-stone of this our Masonic Hall, and this is a fitting opportunity for me to say that we, as Masons, are true to the laws of our country, and profess to fear God, who is the great Architect of all things. It is ours to practice universal benevolence to all mankind. It is true that we have amongst us secrets which may not be revealed, yet these secrets are lawful and right. We have now existed for many centuries, and in every age, in this and other countries, the most illustrious names are to be found amongst us. Our Order is founded in truth, it has been the theme of good men of all ages, of all countries — heathen, Jew, and Christian; and whilst thrones and empires have fallen, we have endured in strength, in wisdom, and in beauty, unshaken by time or the assaults of hate and wrath. Ours is a principle which has no object but the happiness of mankind, and no limit but the extreme of creation. And now, to-day, we have assembled here to build an house for Masonry, or in other words, for God and His truth, and may here in after days be found the cheerful assembly chequering like spots bright and green the desert of lifetime, and in the words of one of our old worthies I would say, "May it become a house for great and worthy men to practise beneficient actions in, and to promote harmony and brotherly love till time shall be no more."

An oration was afterwards delivered by the Chaplain. A collection was made for the workmen, and the National Anthem, brought the ceremonial to an end. The procession reformed and returned to the Palatine Hotel, where the lodge was closed in the usual form.

A banquet was afterwards held at the Queen's Hotel.

## Reviews.

"*A Concise Account of St. John's Gate, Clerkenwell,*" with illustrations, by JOHN WILSON, London: Gee. Chalfert, Langham Chambers, Portland-place. Sixpence.

A most interesting (although much abbreviated) book to the antiquarian, the scholar, and members of the Knightly Orders of Masonry. The antiquity which belongs to this beautifully resuscitated relic of a bygone age, renders an authentic account of its interesting features extremely valuable. Mr. Wilson has, in his exceedingly neat and well got-up little book, gathered into a focus all that is positively known of St. John's Gate, past and present. The book will be read with much interest by those of an antiquarian turn of mind. In this railway age, the remnants of the past being swept ruthlessly away, the more reason exists for the preservation of such as by the mere accident of position at present remain untouched. The Priory of St. John of Jerusalem, around which so many memories gather, has long disappeared, but its gateway still remains, and the student of the past will, we think, be glad to have within a small compass, as here presented, all that is known in reference to it and the once magnificent buildings to which it was formerly the entrance. Several charters in connection with the Priory, with translations, are given, not the least important or interesting being extracts from one given by Philip and Mary, granting to the prior and brethren "the whole of our wood and woodland, called Grete St. John's-wood, lying and about the park of Maribone, in our County of Middlesex," upon a portion of which ancient appanage the St. Marylebone Almshouses now stand. Not merely is St. John's Gate remarkable for its connection with "the once powerful knights, the heroic defenders of Rhodes, and the bulwark of Christendom," but its literary associations with Dr. Johnson and the "Gentleman's Magazine," cannot fail to make it always interesting. The illustrations are also remarkably pleasing. For those who desire a more extended account, an enlarged edition, with a description of the Knights Hospitallers, will shortly be published, neatly bound, for 2s. 6d.

THE warrant of the Star Lodge, 1257, has been granted. It will next month be consecrated at the Marquis of Granby Tavern, New Cross-road, New Cross. Bros. J. Smith, P.G.P., W.M. designate; E. Palmer (33), S.W.; C. J. Hogg (W.M. 58), J.W.; F. Walters (W.M. 871), Sec. It is expected Bro. John Savage, P.G.D., will consecrate it.

BRO. SAMUEL GEORGE COOK (J.D. 871), died on Monday, June 28th, at his residence, 6, Old Woolwich-road, East Greenwich. He was initiated in the Royal Oak Lodge, January 31st, 1866, passed February 28th, 1866, and raised April 27th, 1866. He served the several offices of the lodge up to Junior Deacon, and he was a subscriber to the Male and Female Annuity Fund. He was generally beloved by all who knew him.

TEMPERANCE CHAPTER, 169.—The regular convocation of this Chapter, was held on Tuesday, July 6th, at the White Swan Tavern, 217, High Street, Deptford. Comps. G. Brown, P.Z., as M.E.Z.; F. Walters, P.Z. S.N. as H.; H. G. Buss, P.Z. as J., opened the Chapter. The minutes were read and confirmed. Apologies were received for non-attendance of principals and candidates. The Chapter was closed. Present besides those named, Comps. W. Simmons, P.Z.; J. T. Tibbals, P.Z., S.E.; J. Lightfoot, P.S.; J. Woodlands, 1st Asst.; J. Payne, 2nd Asst., Record, Pulley, Truslow, Bartlett, and others. Visitors, Comps. H. G. Buss (P.Z., 177), J. Griffin (206), R. Williams (P.S., 1031.

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# Reports of Masonic Meetings.

## THE CRAFT.

PROVINCIAL.

LANCASTER.—*St. John's Lodge, No.* 279.—A second emergency meeting of this flourishing lodge was held at the Freemasons' Hall, on Friday week, for the presidency of the W.M., Bro. Kelly, D.P.G.M., and which, like the former, was well attended, twenty-six brethren being present. The visitors were Bros. Capt. Laughton, No. 428, Gainsborough, and Geo. Toller (W.M.), Baines (Sec.), Cartridge (J.D.), Hack, and Moir, of the John of Gaunt Lodge, No. 523. The lodge having been opened in the first degree, a ballot was taken for Mr. Byron Levi Atwood, a Lewis, son of Bro. L. L. Atwood, of this lodge, who was unanimously elected as a candidate for initiation. The lodge was then opened in the second degree, and Bros. W. Taylor, Geo. Pearce, *M.D.*, Porter, and Stannard were called to the pedestal, and having passed a satisfactory examination retired, when the lodge was opened in the third degree, and they were in turn, raised to the sublime degree of M.M., Bro. Crow, Sec. and Org., presiding at the instrument during the ceremony. The lodge was then lowered to the first degree, when Mr. Byron Levi Atwood and Mr. Joseph Roper (the latter of whom was elected at the previous lodge) were severally introduced and regularly initiated into Freemasonry, the chants, as in the previous ceremony, being conducted by conducted by Bro. Crow, and added greatly to its effect. A matter of private business connected with the two local lodges was then discussed at some length, after which a nephew of one of the members was proposed as a candidate for the Order, and the lodge was closed, when the brethren adjourned to refreshment, and enjoyed an hour or two of social intercourse and harmony, Bro B. L. Atwood returning thanks for the entered Apprentices, and Br. Pearce for the newly-raised M.M.'s

MIDDLESEX.—*Villier's Lodge, No.* 1194.—A regular meeting of this lodge was held at the Northumberland Arms Hotel, Isleworth, on Saturday, the 3rd inst., and was very numerously attended. Bro. E. Clark, I.P.M. occupied the chair, and was supported by Bros. J. Trickett S.W.; R. Gurney, Treas.; R. W. Little, P.M., Sec.; A. A. Pendlebury P.M.; H. Allman, S.D. as J.W.; E. T. Osbaldeston J.D.; F. J. Lancaster, I.G.; T. Smale, D.C.; R. A. Steel, C.S.; W. Harvey, W.S.; F. Walters, P.M.; J. G. Marsh, P.M.; T. Cubitt, P.M.; A. Avery, P.M.; G. Cattel, P. Prov. G. D. Northampton and Hants; Major H. W. Palmer, G. Kenning, E. H. Dalby, E. J. Bailey, I. Jones, B. Glover, L. Ackworth, H. S. Jones, and C. Stephens. The visitors were Bros. H. G. Buss, P.M., 27; W. Mann, P.M., 186; F. Dedring, of 619; J. T. Trickett, of 954; and J. E. Hastie, of 1216. The business of the evening comprised the initiation of Messrs. Charles Stephens and Henry Sidney Jones, the passing of Bros. B. Glover, C.E., and L. Ackworth, and the election of officers which resulted as follows:—Bro. J. Tricket S.W., as W.M. for the ensuing year, unanimously, E. Clark, P.M., Treas., and J. Gilbert, Tyler. The auditors elected were Bros. Cattel, Major Palmer and Smale. After the closing of the lodge the brethren adjourned to a capital banquet, and spent a pleasant evening together. This lodge is now one of the first in the metropolitan county.

IRELAND.

*Tralee Lodge No.* 379.—The annual summer festival of St. John was celebrated by the brethen of this lodge, by dining at the "Railway Hotel," Killarney, on Thursday, 24th June. A portion of the lodge left Tralee in the morning by car, to visit the far famed "Gap of Dunloe" and the many interesting spots in the vicinity of the ever beautiful "lakes." Eschewing ponies (even one of which was guaranteed by its respective owner to have been the animal on which our Royal Brother the Prince of Wales traversed that wild pass,) they proceeded on foot through the magnificent defile, admiring the grandeur of nature, and not altogether neglectful of those little creature comforts which so help to make an Irishman's day enjoyable. On arriving at the foot of the Gap, boats were in readiness to convey them through the Lakes, Bro. Lambert, Ballyhar, having kindly looked after these important matters. After luncheon at Glena the lovely scenery of whose bay never appeared more exquisitely fresh or delightful, the boats were again put into requisition, and after a long sail amid the innumerable islands of the Lakes, landed the party at Ross Island where some other brethren (whose business had prevented their joining at an earlier period of the day) had assembled; proceeding to the Hotel the brethren sat down to a splendid repast, provided by the very efficient manager, Bro. Currie, 245, Dublin. The following were present, viz.:—Bros. R. H. Walpole, I.P.M. (in the unavoidable absence of Thos. Morris, W.M., elect.) in the chair; R. A. Benner, S.W.; F. McCarthy, J.W.; Wm. Benner, I.G.; D. De C. McGillyeuddy Jun., P.M., Treas.; Wm. Hill, P.M.; R. Collis, P.M.; R. Day, P.M.; H. M'Ian, P.M.; Ben. Piper, T. Collis John Gray, R. Jeffcott, Wm. Graham, C. Johnston, H. Hilder, De Courcy D. Denny, J. Newbold, R. Browne, Thos. R. Lambert, John Huggard, T. Scannell, Tyler, with visitors, Brothers Wallace Stephen Spillage (Her Majesty's Guide), late 373, Killarney. The usual loyal and Masonic toasts having been duly honoured the Brethren separated at an early hour, and departed for Tralee. Some Brothers whose inimatible drollery considerably lightened the long homeward drive, would occasionally dance a real Irish jig, or Highland fling, keeping the Brethren in continued roars of laughter. All expressed themselves highly pleased with the days amusements, and parted hoping for many other pleasant *re-unions*.

## THE ROYAL ARCH.

PROVINCIAL.

WEST LANCASHIRE.—*Rowley Chapter, No.* 1051.—An emergency meeting of this chapter was held on Wednesday evening, 30th June, at the Masonic Rooms, Athenæum, Lancaster. There were present E. Comps. Dr. Moore, M.E.Z.; W. H. Bagnall, H.; T. Mason, J.; Comps. Hall, Scribe E.; Heald, as Scribe N.; Barter, Treas.; Whimpray, J. Barrow, Taylor, and Watson. After the chapter had been opened and the companions assembled, the Scribe E. read the circular convening the meeting. The ballot was taken and passed unanimously in favour of Bro. Rev. T. B. Hinde, *M.A.*, as candidate for exaltation. Bro. Rev. C. S. Hope, *M.A.*, who had been previously elected, was exalted to degree of R.A by the M.E.Z., the duties of P.S. being performed by Comp. Hall, Scribe E., and the Historical, Symbolical, Mystical lectures given by the Principals. The M.E.Z. proposed Comp. J. Barrow, of Lancaster, as a joining member, and Bro. W. Prosser, F.G.S. of the Rowley Lodge, 1051, Lancaster, as a candidate for exaltation. The labours of the evening being ended the chapter was closed in due form.

## SUPREME COUNCIL, NEW YORK.

We have great pleasure in giving the following masterly report of the Illustrious Bro. Albert G. Goodall, 33°, *in extenso*, and we shall also have some remarks to make by-and-bye upon the condition of Freemasonry in Portugal, as Bro. Goodall has directed our particular attention to the fact that the "Grand Orient Lusitano," to articles upon which undue prominence have been given in one of our contemporaries, is a spurious and illegitimate body:—

REPORT OF ILL. BRO. ALBERT G. GOODALL, GRAND REPRESENTATIVE, ON FOREIGN RELATIONS.

*To the Supreme Council of Sov. Gr. Ins. Gen. of the 33rd and last degree Ancient Accepted Rite, for the Northern Masonic Jurisdiction, U.S.A.*

"Union, Toleration, Power."

MOST ILL. SOV. GR. COMMANDER,—The last official report I had the honor to submit to the Supreme Council relative to the condition of Masonry in the various Rites throughout South America, and parts of Europe, and the relations of amity established with several Grand Bodies, appears to have had a marked and beneficial influence in making known many important facts by which this and other Sup. Bodies have been able to regulate more understandingly their course of action, and discriminate between the spurious and legitimate working Bodies; and from the great interest exhibited by all those that I have again visited, I am induced to believe that the result of our labors has greatly tended to cement the ties of fraternity among our foreign brethren, and that they now realize the importance of cultivating more closely the bonds of union with this Jurisdiction, and thus be able to correct the many innovations and abuses that have, in some instances, stigmatised the principles and caused erroneous influence to be exerted through ignorance against the Order at large.

Leaving the City of New York on the 23rd day of October, 1867, V. E., with renewed plenary power for continuing and establishing with all regular foreign Supreme Masonic Bodies intimate relations, I arrived at Rio de Janeiro in the latter part of November following, after a variable voyage, *via* the West Indies and along the coast of South America.

### EMPIRE OF BRAZIL.

Full details of the history and condition of the Order in this Empire were given in my last report, and on my arrival at Rio de Janeiro I renewed my official relation with the Supreme Council, Grand Orient of Brazil, Valley of Lavradio, and communicated the changes and union of the two Councils in this Jurisdiction, and at a regular meeting of their Gr. Body, I had the pleasure of presenting the certificates of Honorary Membership from this Council to the Most Ill. Bro. Joaquim Marcellino de Breto, 33°, Grand Master, Gr. Commander, and Ruy Barmack Possollo, 33°, Gr. Sec. Adj.; also the certificate and jewel of Grand Representative of this Council to the Most Ill. Bro. Dr. Alexander José de Mello Moraes, 33°, Gr. Sec. H. E. Their official acknowledgment of same is herewith submitted. The very cordial and fraternal reception extended to me by members of the Sup. Con. and Subordinate Lodges, as an evidence of their appreciation of the relations of amity so pleasantly existing with this Grand Body, was, in every particular, highly gratifying to myself and complimentary to this Council.

During my stay at Rio, several new Lodges were organized in the A. A. Sco. Rite and the impressive ceremonies, large attendance, and eloquent orations, gave evidence that progressive and enlightened principles have been adopted by our Brazilian brethren, and Masonry with its unerring and fixed laws of equality, fraternity, and toleration is rapidly on the increase, and quietly doing its faithful mission of giving polish to, and elevating the mind of man to the more exalted scale of social virtue, combating ignorance and bigotry, and teaching peace on earth, good will to men.

The work and mode of conferring the degrees has much improved since my previous visit. The frequent habit of *communicating* the third degree had been prohibited by the Sup. Con., and the brethren are becoming better informed in regard to the history, principles and work of the Order, which they have learned is essentially necessary to be recognised and admitted in other rites and Jurisdictions.

"*Benedictinos.*"—This spurious assembly, that became somewhat conspicuous by separating from the regular Body, in 1861, and establishing what they termed a "new order of Masonry," are now gradually on the decline; their political motives, corrupt and irregular proceedings, violation and disregard of established Masonic law and usage, have become generally understood, and many who were induced to join under false representations have left them and been healed or admitted by the regular Body of Lavradio; the aspiring leaders having generally accomplished their private and political aims, have quietly withdrawn, and there is every indication that in a short time this Body will cease to exist, being the usual fate of all spurious assemblies that attempt by deception to practise and inculcate the pure principles of Masonry. It is further gratifying to state, that the Grand Bodies who, by mistake, entered into communication with the "Benedictinos," at once ceased to recognize them on being made acquainted with the facts of their spurious character, and by this prompt course on the part of all well governed Gr. Bodies, we hope ere long to form the united chain for the benefit of the legitimate brotherhood throughout the globe.

### BUENOS AYRES.

From Rio de Janeiro I visited the river Plate, arriving at Buenos Ayres in April last, when that city was recovering from the dreadful cholera epidemic which caused such fearful mortality in that city and surrounding country during the four months previous.

In my previous report I informed the Council of my operations with the Supreme Council and Grand Orient for the Argentine Republic, and the reason why fraternal relations were not then consummated. Immediately after my arrival I addressed an official communication to the Most Ill. Bro. Daniel Maria Cazon, Sov. Gr. Com., requesting to know if they were then ready to enter into relations of amity and exchange representatives with this Sup. Body. A prompt reply was received, stating their earnest desire to consummate the same. The 7th day of May, at 8 P.M., was designated for my official reception, and the fraternal relations and treaty of alliance were then solemnly ratified between the two Grand Bodies. The ceremonies were most interesting, impressive, and the highest honors given to your Representative by the Grand Assembly, which was assisted on that important occasion by the presence of the officers of the District Grand Lodge of England and many Illustrious visitors. The hall was filled to its utmost capacity by members of the Order, and the solemnity of the occasion will long be remembered as one of the brilliant Masonic incidents among our Brethren in that Jurisdiction, and appreciated by your Representative as a bright and favored incident in his Masonic career. The eloquent oration delivered by Ill. Bro. José Roque Perez, Past Sov. Gr. Com. and the Gr. Representative of this Sup. Com., near their Gr. Body, together with other official documents and proceedings, are forwarded herewith.

During the ravages of the fatal cholera epidemic, in the months of December, 1867, and January and February, 1868, when over four thousand persons became its victims, it can well be imagined that there were great distress and suffering in the community, when parents, children and friends were deserted to suffer the horrors of anguish and disease, and die for want of assistance. It was at this trying period that Masonry gave practical evidence of its principles; and on the 16th of December, 1867, there was a meeting of Representatives from the lodges in the city, including those under the District Gr. Lodge of England, who formed the "Sociedad Masonica de Socorros," Daniel Maria Cazon, the Sov. Gr. Com., being the President, and Charles Murray, W.M., Secretary.

*(To be continued.)*

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## ECHOES FROM PORTUGAL.

The following toast was proposed in the Lodge Cosmopolita, Orient at Lisbon, in honour of the M.W. Grand Master of the Grand Lodge of Portugal, Count de Paraty :—

BELOVED BRETHREN,

*What is Freemasonry?*

Freemasonry is a great association of men who have made it their task to live in perfect equality, intimately united by the bonds of mutual confidence, mutual esteem, and friendship, under the name of brothers—the sweetest and truest appellation they could attribute to themselves—and to stimulate each other to the practice of benevolence and morality.

Freemasonry is great in the eyes of the generous, good, and honest; it is nothing to the narrow-minded, the wicked, the faithless. It is sublime, it is everything to the wise and virtuous; it is nothing to the ambitious, the covetous, the false. It is great to the sensible man, the sincere, and the generous, who is conscious of the infirmities of man, and who feels the obligation of healing them.

Freemasonry is neither a conspiracy nor a party affair; it neither serves ambition nor deceit. It is order and truth in all things. It hates all vices, it loves every virtue, it is the Godly voice which calleth upon us to love and help each other. It is tranquillity in storms, a beacon in shipwreck, consolation in misfortune; it is, in a word, the true union of nations.

Freemasonry is august; it is everything to those who comprehend it, it is nothing to those whose heart and soul are dead.

Freemasonry is an institution which allows no doubt, no contest, as to its principles. It is the purest and simplest of all institutions. Its principles are such as to agree best with *that reason* so liberally bestowed on us by the G.A.O.T.U.

Freemasonry is neither a religious sect nor a political party; it embraces, however, all parties, all sects, in order to unite all its disciples in one common brotherhood.

Freemasonry is the touchstone for every truth. It is the torch of reason, serving to distinguish good from evil, truth from falsehood, courage from cowardice, and generosity from selfishness. It teaches to conquer the obstacles which ignorance, fanaticism, and prejudice oppose to it.

Freemasonry has no other support, except itself, and the G.A.O.T.U., who created light.

Freemasonry is an institution which entails no expense on any nation; it is a legion of devoted men who combat the enemies of progress and the union of mankind, and whose expenses appear nowhere in any State's budget. Such warriors look for recompense to no one—they find it in the conviction of having endeavoured to do good.

Freemasonry is the knowledge of the human heart, and the practice of all social virtues. Pure from its origin, though for a long time misunderstood, it now pursues its natural course towards the realisation of the principles of liberty, equality, and fraternity. It extends and unfolds itself more brilliantly every day. A little longer, and it will rule the world, become its instructor, and render it happy. Then will this august league have attained its object. Then may all true Masons rest, and look on their work with satisfaction. Until then, beloved brethren, let us not relax in our labours, and, in order to attain that object, let us fill our lodges with zealous, active, faithful, assiduous, fearless brethren; with good citizens and men of conviction and enthusiasm.

M.W. Grand Master Count de Paraty, on the columns of Lodge Cosmopolite are assembled brethren from Portugal, Spain, Belgium, Italy, Holland, America, Germany, Russia, England, and France. This lodge, happily placed under your gavel, M.W.G.M., follows your example in all its labours; its members work zealously at the holy work, for the benefit of mankind, all united by the cement of brotherly love, using all their efforts to further the great structure of general concord. All this proves that the idea of a cosmopolite world is no empty chimera, and confirms the hope that the conquering spirit of Freemasonry will ultimately succeed in embracing the whole human race in one great family of brothers.

M.W.G.M., lead us, so that we may follow your good example. Your noble and brotherly aspiration—that sweet hope of yours—to see all men united in one single family of brothers, will excite our zeal, inflame our hearts, and cause our strength to equal yours, so that, led by you, we may be rendered capable of greater exertions, and finally bring about the realisation of the great aim of the Grand Lodge of Lusitania.

Beloved brethren, this obligatory toast which I have the honour to propose to you is that of our M.W.G.M. We couple with this toast, so dear to us all, that of all the Grand Officers of the Grand Lodge of Lusitania, and of all foreign Grand Lodges. We accompany this toast with our warmest wishes for the prosperity of the Masonic Order over the whole surface of the earth.

## A SKETCH OF THE KNIGHTS TEMPLAR.

By the late BRO. THOMAS DUNCKERLEY, P.G.M. for Hampshire, &c., &c.

After the temple rebuilt by Zerubbabel had remained 575 years, it was pillaged by the Emperor Antiochus, 170 years before Christ; afterwards by Crassus and Pompey, and at last, totally destroyed by Titus Vespasian, who took Jerusalem by storm A.D. 74. In 138 the Emperor Adrian rebuilt that city, but had not time to lay the foundation of the temple, for the Persians took it from him, and the Saracens became masters of it A.D. 640. During all this time the *Nethenimes* (a posterity of Gibeonites, condemned by Joshua to be hewers of wood and drawers of water for the temple) distinguished themselves by their virtue, and in time they became Knights of the East, and Royal Arch Masons.

They were esteemed for their retired life and simplicity of manners, their sobriety and charity, and took the name of Essenes. They elected a Grand Master for life, and engaged to worship the true God; to do justice; to be loyal to their sovereign, and obey their Grand Master. These brethren embraced the *new* law, and became Christians; they retired to Sicily and other places, and in 1020, they were created Knights of the Eastern Star.

In 1083 Godfrey of Bouillon and Peter the Hermit laid a plan for the conquest of Jerusalem. In A.D. 1100 the Christians associated by a solemn vow to establish the Temple in the Holy Land, and the Masonic Knights agreed to retain their ancient signs, to know each other from the Saracens at a distance, in order to avoid surprise. They communicated their signs and words to those only who promised, with the greatest solemnity at the foot of the altar, never to reveal them. That obligation was a sacred bond to keep the individuals of several kingdoms in the same society.

Six millions of people, of different nations, united, and vowed to conquer Jerusalem; they wore the Calvary Cross on the shoulder, and as the Emperor Constantine the Great had in 313 seen the red cross in the air *In hoc signo vinces*, they took that motto: and the word for charging the enemy, *Dieu le veut*. There was also a cross of distinction for the different countries: The English (at that time) wore white, the French red, the Flemings green, the Germans black, the Italians yellow, &c., (from this circumstance, originated the flags of Britain, and other countries.) Many Royal Arch Masons, and Knights of the Eastern Star, who were Christ's faithful soldiers and servants, had built a church on the site where the temple of Solomon had been erected: which they dedicated to St. John of *Jerusalem*; and when that city was taken by Godfrey of Bouillon, A.D. 1103, he gave the care of the Holy Sepulchre to the Knights of the Eastern Star, with the additional title of Knights Rosa Crucis.

Their duty was to guard the sepulchre, and escort the pilgrims on the road to Jerusalem. In A.D. 1118 King Baldwin the Second instituted the order of Knights Templars of St. John of *Jerusalem*, in which he incorporated *seven* Knights Rosa Crucis. After nine years expired, this military order was consecrated by the Pope, and to their vow of obedience to the Grand Master, and charity to the poor, they added celibacy. The Knights Hospitallers, who originated from the Order of St Lazarus, attended the sick and wounded; they afterwards became Knights of Rhodes, and are at this time Knights of Malta.

After the ninth crusade, A.D. 1272, the institution of Knights of the *East* and *West* was established. Those Knights had taken a solemn oath to shed their blood to establish the worship of the God of the Christians in his Temple at Jerusalem, which when they found it impossible to accomplish, they returned to their respective countries; and, in order to establish in their hearts what they could not realize by action, they solemnly engaged not to admit a Brother to the sixth degree until he had given proof of his friendship, zeal, and discretion; and they were created Knights of the East and West by King *Edward* the First of England (who at that time was informed of the death of his father, King Henry the Third). His Majesty also dubbed them Knights of the Temple of Palestine; for, the infidels having changed or altered the church of St. John to a Mosque, our brethren denominated the Church of the Holy Sepulchre the Temple of Palestine, from its being situated on Mount Calvary, which is without the walls. Immediately after, King Edward returned to England with his subjects and became Grand Patron of Knights Templar, &c., in Britain. The origin and history of the seventh degree, or Knights Kadosh, may not be written.

In 1295, the Pope, as Grand Patriarch of these military and religious orders, directed that the Knights who had served in the crusades should wear a golden cross in future.

## Poetry.

### LOVE AND FAITH.

As an undulating vision
Rippling through the sleeping brain
Brings to light the shapes Elysian
Orbing heaven's eternal plain,

So thy presence doth uncover
All the glories of my life,
Glories that enthrone thy lover
O'er his destiny of strife.

Many wintry hours have passed us,
Many days of dole and dread;
Passion's gloom has overcast us,
Like the pallor of the dead.

Through the tempest purifying
We have passed, and here we stand!
Not in desolation sighing,
But in joy's ethereal land.

Round our hearts' unchanging altar
We have twined the flowers of love,
With a trust that did not falter
In the Majesty above.

Therefore all the passionate trials,
All our human woes and fears,
Strengthened but our self-denials,
Shaped amidst the fall of tears.

In the dimness of probation—
In the dark of thought's dismay,
Have we not with exultation
Hailed the coming of this day?

Thou and I have felt the lightning
Shearing through our inmost veins;
Now, the sky of life is brightening,
Opening its unclouded plains!

Now, the future shines before us,
Like the sun upon the sea;
Happiness is trembling o'er us,
Like a dove that will not flee.

Now, when radiant smiles are round us,
Like an atmosphere of light;
Shall we leave the love that crown'd us,
In the darkness of our night?

Life in holy love is living,
Calm as moonlight in the sky;
Pure itself, all things forgiving,
Love like ours can never die!

Welcome Peace! thy robes are trailing
Through the pathways of my breast;
Thou art constant and unfailing,
Calm me into perfect rest!

Heart to heart! a benediction,
Sounding like a triumph now,
Charms away our past affliction,
Clears the shadow from the brow!

Fear thee not, in grief or glory
I shall ever be the same;
Love with me shall ne'er grow hoary,
'Tis an everduring flame!

Even till life's solemn closing,
Till the desert we have trod
Fades, and leaves our souls reposing,
Childlike in the arms of God.

COSMOS.

## Masonic Miscellanea.

BRITISH CHAPTER, No. 8.—This Chapter had its annual summer banquet at the Crystal Palace, on Wednesday, under the presidency of Comps. Jabez Tepper, Z.; Joseph Stohwasser, P.Z. as H., and Edward Baxter, P.Z. as J. The usual loyal and customary toasts were given, and the Companions spent a happy evening together.

ONE of the Parisian Masonic lodges has sent a memorial to General Mellinet, the Grand Master, asking him to use his influence to procure the release of a number of Masons unlawfully arrested during the late disturbances.

THE forthcoming work by Bro. Wm. J. Hughan will contain:—1. An article on Masonic MSS., by Bro. Hughan. 2. A reprint of the Constitution of the Freemasons by the Grand Lodge of England, 1723, being the *first edition* (slightly abridged.) 3. A fac-simile lithographic reprint of Coles' copper-plate edition of the Constitutions, 1728, from transfers from the original in Bro. Hughan's possession. Seventy copies only are to be printed for sale, at 10s. 6d. each, and 30 copies for presentation. The work will be dedicated, by permission, to the M.W.G.M., the Earl of Zetland. Subscriptions to be sent to the publisher, Bro. Wm. Lake, Truro, stating names in full and Masonic position.

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## Agents.

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PARIS: M. DECHEVAUX-DUMESNIL, Rue de Harlay-du-Palais, 20, near the Pont Neuf; Editor *Le Franc-Macon.*

And all Booksellers and Newsagents in Great Britain and Ireland.


## Births, Marriages, and Deaths.

### BIRTHS.

BUCHAN.—At 151, West Nile-street, Glasgow, on the 6th instant, Mrs. W. P. Buchan, of a son.

GURNEY.—On the 23rd ult., at 1, Osborne-villas, Richmond, the wife of Bro. R. Gurney, of a son.

REED.—On the 1st inst. at Horseferry-road, Greenwich, the wife of Bro. John W. Reed (Lodge 871), of a daughter.

### DEATHS.

COOK.—On the 28th ult., of heart disease, Bro. Samuel Geo. Cook, of the Royal Oak Lodge, 871, Deptford, aged 48.

IBBERSON.—On June 27, aged 60, Sarah, wife of Bro. Joseph Ibberson, Upper George Hotel, Halifax, S.W. of St. James's Lodge, No 448

BROWN.—On July 2nd, in the 77th year of his age, Bro. Thomas Brown. P M. of the Royal Yorkshire Lodge, No. 265, Keighley, and also a member of the Airedale Lodge, 887, Baildon. Deceased was initiated in 1813, and during his long Masonic career had been a very active and zealous brother. Up to within the last seven or eight years deceased was able to work either lecture, tracing board, or ritual for the three blue degrees, as well as work the R.A. ceremony, and was always willing, either to give instruction to younger members, or attend a Lodge meeting where assistance was required. In 1862, deceased was attacked in the night with a paralytic stroke, which deprived him of nearly the use of one side and caused speaking to be very difficult. His friends then succeeded in electing him an annuitant on the Royal Masonic Benevolent Society, for which he has often expressed his gratitude. In December, 1868, he had another attack, which rendered him so helpless that he had to be carried from bed to a sofa in the daytime, and back again at night, always remaining in the position in which he was placed until shifted. He gradually grew worse, and about a fortnight ago had another attack, which proved too strong for his now weakened frame. He was borne to his last resting-place by a number of his Masonic friends, and followed by a numerous assemblage of relations. Deceased was highly respected by all who knew him.

### BOOKS RECEIVED.

"Le Monde Maconnique,' for June.

"The Rosicrucian" No. 5. for July.

"Quarterly Statement of the Palestine Exploration Fund" to June 30.

"The Michagan Freemason," No. 1, July. Kalamazoo, Michigan.


# The Freemason,

SATURDAY, JULY 10, 1869.

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The Editor will pay careful attention to all MSS. entrusted to him, but cannot undertake to return them unless accompanied by postage stamps.


## THE COFFEE ROOM AND LIBRARY AT FREEMASONS' HALL.

AMONG other improvements consequent upon the erection of the new buildings at Freemasons' Hall, the establishment of a Coffee Room and Library for the use of the Craft occupied no small share of attention on the part of the Committee to whom the superintendence of the work was entrusted. It was considered essentially necessary that suitable accommodation should be provided for those brethren who take an interest in the literary aspects of Freemasonry, and who desire to trace its history from authentic sources. Nearly every Grand Lodge in the United States of America possesses a library, and similar facilities for the acquirement of knowledge are to be found throughout the Continent of Europe. The Building Committee rightly determined that the Grand Lodge of England should not, for the future, be obnoxious to the reproach that the richest and most powerful Masonic body in the world utterly neglected the intellectual culture of its members. Two handsome rooms have, accordingly, been provided, one to be used as a Coffee Room, where the brethren can obtain refreshments at a fixed tariff, and the other as a Library and Reading Room. The books at present in possession of the Grand Lodge are not very numerous, nor do they comprise what are now recognised as standard works on Freemasonry. Thus, we look in vain for Findel's, Oliver's, Ragon's, or Mackey's works; but there are, nevertheless, several rare and curious volumes well deserving perusal and consideration. The room is also well supplied with the daily papers and periodicals; it is airy, cheerful, and well-ventilated. It will thus be seen that the Building Committee have done their best to accommodate the Craft, and our readers will doubtless expect to hear that the Coffee Room and Library are extensively patronised by brethren residing in the metropolis. We regret, however, that truth compels us to aver that the appearance of a brother in either room is rather a phenomenon than otherwise, and as our object is solely for the good of Freemasonry, we are bound to state the reason why this is the case. A subscription of one guinea per annum is payable for the privilege of using the rooms, and the result is that brethren are practically excluded from the benefits provided.

We desire at once to avow our sympathy with the idea which prompted the Building Committee to recommend the payment of a subscription, as they were naturally anxious that some return should be obtained by Grand Lodge for the heavy expenses incurred in connection with the new buildings. But the experiment has not been successful, very few brethren have subscribed, and the inexpediency of maintaining the tax, for such it is considered by the Craft, is thus fairly demonstrated.

Upon this subject we have heard the sentiments of very many eminent Masons, and all concur in opinion that the Coffee Room and Library should be thrown open to all members of Grand Lodge. We believe the time has arrived for making these views known to the authorities, who, we are certain, will, without hesitation or reluctance, reconsider the present arrangements.

So far as our suggestion is concerned, its adoption will not cause any appreciable loss of income, while, on the other hand, a substantial boon will thereby be conferred upon brethren who are sincerely anxious that English Freemasonry should still maintain its place in the vanguard of human progress and civilisation.

Let us have a real Library, in which the Masonic classics shall find an honoured place. We do not propose that any great expense should be incurred, because the allocation of an annual grant of, say, £20 per annum, for a few years, would, under judicious management, be amply sufficient for the purchase of interesting works. We shall then be able to show our foreign brethren that English Masons are not oblivious of their duty to seek for knowledge and propagate the liberal arts and sciences. We shall then be enabled to crown the material work of our new Masonic Temple with the enduring laurels of literature, by erecting within its sacred precincts a shrine consecrated to the intellectual faculties, and devoted to the advancement of Masonic knowledge.

## Multum in Parvo, or Masonic Notes and Queries.

The following extract from Aubrey's "Natural History of Wiltshire," p. 277, a manuscript in the library of the Royal Society, will be read with interest. It appears that Sir Christopher Wren in 1691, was enrolled among the members of the fraternity:—"Sir William Dugdale told me many yeares since, that about Henry the Third's time, the Pope gave a bull or patents to a company of Italian freemasons, to travell up and down over all Europe to build churches. From those are derived the Fraternity of adopted masons. They are known to one another by certain signes and watch-words; it continues to this day. They have severall lodges in severall counties for their reception; and when any of them fall into decay, the brotherhood is to relieve him, &c. The manner of their adoption is very formall, and with an oath of secrecy.—Memorandum: This day, May the 18th, being Monday, 1691, after Rogation Sunday, is a great convention at St. Paul's Church of the Fraternity of the adopted masons, where Sir Christopher Wren is to be adopted a brother, and Sir Henry Goodric of the Tower, and divers others. There have been kings that have been of this sodality."

The earliest recognised specimen of printing in the Greek character is the grammar by Constantine Lascaris, "Grammatica Greca Greecé," printed at Milan, in 1476. The volume consists of seventy-two leaves, of which the first two contain a preface in Greek, with a Latin translation by Demetrius Cretensis, the editor.—ANTIQUARIUS.

*Crypto*—A word which means secrecy or mystery, from whence we derive cryptographic or secret writing; cryptonymus, or one who conceals his name; crypto-catholicism, the crypt of a cathedral, &c. The Americans call the two degrees "Royal and Select Masters," cryptic masonry, because it is alleged that the ark of the covenant, a pot of manna, the rod of Aaron, and a copy of the Sacred Law were deposited in a dark and secret vault. The late Edgar Allan Poe was an adept in cryptography, or the art of deciphering secret writing. Few ciphers, if any, could elude his penetrating mind.—MYSTES.

*The Labarum* was the celebrated sign which appeared to Constantine in the sky, and which he afterwards adopted on his standard; it is formed by a combination of the letters X and P, these being the two first letters of the name of Christ in Greek; it is simply a monogram and is variously depicted, the P always standing upright, and the X across it, sometimes the upright stem of the P is made to serve as one limb of the X, in which the figure consists of a long upright limb with a cross bar near the top, and the half circle of the P on the top limb above the cross; another style is the P in connection with two palm branches crossed to form the X; or the monogram within a wreath open at the top is another form; another is the monogram within a whole circle of laurel leaves, the wreath of victory, these may be in allusion to the motto said to have been inscribed on the Labarum "EN TOYTΩ NIKA" that is—conquer by this. In the Catacombs there is an example of a Lamb with the Labarum resting upon its head, signifying, no doubt—Christ, the Lamb of God. Another interesting example is the X and P in conjunction, within a circle with the six letters *es deus* (i.e. est deus) as a motto, one letter between each limb, this example would therefore read—Christ is God. The X P in Χριστός (Christos) is equivalent to Chr. in Christ. In Gibbon's "Decline and Fall of the Roman Empire," cap. 20, p. 299, I find him observing that the derivation and meaning of the word "Labarum" is unknown; however, I venture to suggest the following, which has just struck me (although the true meaning may be given elsewhere, if so, I have not seen it), viz.: Labarum seems to me to be derived from the Latin labo, labare, to quail, or to fail in one's courage; which by a course of reasoning easily understood upon reflection, under the circumstances would cause the sign to be called labarum, or the *fear-dispeller*; i.e. the cross of Christ, or Christ, is the "fear-dispeller." Constantine might say, "When courage fails, a look at the cross of Christ dispels fear, therefore *conquer by this!*" In that sense we can easily perceive what effect it would have upon the minds of the soldiers; and how it came to be depicted, not only upon the grand standard, but also, upon the arms, shields, &c., of the soldiery, would reverence it as a precious talisman. I merely suggest this interpretation at present, and shall be glad to hear any remarks, while I also shall think over it; but I may add that I consider that the true meaning and derivation, whatever it may really be, will be quite simple.—LEO.

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## CONSECRATION OF THE NEW HALL OF LODGE NEPTUNE, No. 419, GLASGOW.

The large increase in the number of members, now nearly 700, attached to this Lodge, rendered it actually necessary that a more commodious hall should be selected for the proper carrying out of the functions of the Lodge, and, after a careful search, a very convenient hall was fixed upon at 35, St. James's-street, Kingston, Glasgow. The hall has been fitted up in every way in accordance with Masonic details and requirements, for the proper working of the Craft, and on the evening of Tuesday, 27th June, 1869, it was formally opened. The members and office-bearers turned out in large numbers. The consecration ceremony was conducted by the Right Worshipful Master, Bro. Alexander Macdougall, assisted by the Past Master, Bro. J. B. Wightman, and the Rev Bro. J. Maclean, P.G. Chaplain of Renfrewshire East, with the wardens and other office-bearers, who discharged their various duties.

The following was the ceremonial observed :—

The lodge room having been properly guarded and tyled—it having been ascertained that none but Master Masons were present, visitors were examined, showing their diplomas, and vouched for—the Lodge was then opened, and raised to the third degree. The Chaplain commenced the ceremonial of consecration by offering up a prayer as follows :—

"O adorable Lord God, Maker of all things, and Judge of all men, regard, we humbly beseech Thee, with Thy special favour, this our present undertaking, and grant that the work which we now continue in Thy name, may conduce to Thy glory, and to the good, temporal and eternal, of Thy dependent creatures. Let a scrupulous regard to the obligation which, in Thy name, and under Thine all-seeing eye, shall be herein entered into distinguish all upon whom the privileges of Initiation or Affiliation shall be conferred—that they, abounding in all holy conversation and godliness, may become true and worthy members of the Lodge, and of our venerable Order, and that their practice may, in all things, correspond with their profession."

Response by the brethren—So mote it be!

Grand honours were then given, followed by solemn music.

The Right Worshipful Master, standing with his hands stretched forth over the Lodge, exclaimed, "To the memory of the HOLY SAINTS JOHN, we dedicate this Lodge. May every brother revere their character and imitate their virtues."

Response by the brethren—So mote it be!

Psalm cxxxiii. was read.

Grand honours were then given.

An oration on the "Nature and Objects of Freemasonry" was then given by Bro. Maclean, P.G. Chaplain of Renfrewshire East; followed by an anthem, sung by the brethren.

The Right Worshipful Master then directed the Secretary to read the Charter in favour of the Lodge, and the minutes of the previous meeting; and ordered Psalm xcv. 1—7 to be chanted by the brethren.

The Chaplain then offered up the following prayer :—

Great Architect of the Universe! Maker and Ruler of all Worlds! deign, from Thy celestial Temple, from Realms of light and glory, to bless us, in all the purposes of our present assembly.

We humbly invoke Thee to give us at all times, wisdom in all our doings, strength of mind in all our difficulties, and the beauty of harmony in all our communications.

Permit us, O Thou Centre of light and life, great source of love and happiness, now solemnly to consecrate this Lodge to Thy honour and glory!

The Chaplain made a pause here, and the following was introduced :—

Response by the R.W.M.—Glory be to God on high!

Response by the brethren—As it was in the beginning, is now, and ever shall be, world without end. Amen.

The consecration elements—corn, oil, and wine—were then sprinkled on the lodge room; after which the Chaplain resumed :—

Grant, O Lord our God, that they who are invested with the government of this Lodge, may be endued with wisdom to instruct their Brethren in all duties. May brotherly love and charity always prevail among the Members of this Lodge; and may this bond of Union continue to strengthen the Lodges throughout the world!

Bless all our brethren, wheresoever dispersed, and grant speedy relief to all who are either oppressed or distressed.

We humbly commend to Thee all the members of Thy whole family. May they increase in the knowledge of Thee and in the love of each other.

Finally, may we finish all our works here below with Thine approbation; and then have our transition from this earthly abode to Thy heavenly temple above, there to enjoy light, glory, and bliss ineffable.

Responses by the R.W. and Officiating Master —Glory be to God on high!

Respone by the brethren—As it was in the beginning, is now, and ever shall be, world without end. Amen.

Grand honours were given, followed by solemn music.

The Chaplain then read part of 2nd Chronicles, chapter vi., verses 12, 14, 17—21, 33 middle, 41; chapter vii., verses 1, 3, 12—18; and 1st Kings, chapter viii., verses 22, 23, 26—30, 43 middle, 60; and chapter ix., verses 3—5.

Anthem, sung by the brethren, accompanied by music :—

To heaven's high Architect all praise,
All praise, all gratitude be given;
Who deign'd the human soul to raise,
By mystic secrets sprung from heaven.

Sound aloud the great Jehovah's praise;
To Him the dome, the temple raise.

Grand honours were again given.

The benediction was pronounced by the Chaplain :—

May this Hall, now dedicated to Freemasonry, be ever the Sanctuary of Virtue, Morality, Brotherly Love, Universal Charity, and Benevolence; and may the Great Architect of the Universe bless all here assembled, and all the Brethren throughout the world, henceforth, and for ever. Amen.

The Lodge was then closed in ample form.

### SUPPER.

After the conclusion of the ceremonial the members retired for about an hour, and again assembled together for supper in the hall. The R.W.M., Bro. A. Macdougall, presided, and Bro. the Rev. J. Maclean, P.G. Chaplain Renfrewshire East, discharged the duties of croupier. After the usual preliminary toasts had been disposed of, the Croupier proposed a toast *in memoriam* of their late lamented brother and R.W.M., which was drunk in solemn silence. Thereafter, the toast of the evening, "The Lodge Neptune," was proposed by a brother, and responded to by the R.W.M. A number of other toasts followed, enlivened by songs and recitations, and the evening was happily spent. A number of distinguished brethren were present, and they all parted, after singing "Auld Langsyne."

## ROYAL MASONIC INSTITUTION FOR BOYS.

The following letter has been issued by the Secretary of the above Institution :—

"Office, 6, Freemasons' Hall,
London, W.C., June, 1869.

"It had been hoped that the Annual Summer Fete held in commemoration of the opening of the new building, might be always regarded simply as a congratulatory assembly of the friends of the Institution, and not rendered subservient to the provision of pecuniary support. The present financial condition of the School, however, necessitates the use of every opportunity for enlisting assistance in the efforts now being made to extricate it from the difficulties with which it is unfortunately still surrounded.

"The great success attending the Anniversary Festival in March last, justified the Committee in redeeming a pledge, publicly given, that the mortgage debt of £10,000 should be redeemed—and notice was accordingly given to pay off that encumberance in six months from the date thereof, which period will expire in September next.

"The existence of additional liabilities has never been concealed, but it was impossible to state the amount, pending the making up and settlement of the charges and accounts of the various contractors. This having been done, the liabilities have been ascertained to amount to—in round figures—£9,000. The estimated requirements for the current year, therefore, stand thus :—

| | | |
|---|---|---|
| Payment of Mortgage Debt ..... | £10,000 | |
| Interest thereon, three-quarters of a year ..... | 375 | |
| Annual Maintenance ..... | 4,600 | |
| Special Expenditure, say ..... | 400 | |
| Ascertained Liabilities ..... | 9,000 | |
| | | 24,375 |
| The Festival in March, with the addition from surplus of Stewards' Fund realised... | 12,200 | |
| Balance from last year..... | 1,269 | |
| Estimated additional receipts from ordinary sources ..... | 1,500 | |
| | | 14,969 |
| Deficit..... ..... | | £9,406 |

"An analysis annexed, of the proceeds of the recent festival will show that there is nothing unreasonable in the hope, or extravagant in the wish, that this deficit should be realised, seeing that of the estimated numbers of subscribing members of the Order, viz. :—35,000—*three only in every hundred contributed*—while of the lodges *less than one-fourth* were donors to the fund.

"The cost of the new building has been much greater than was originally contemplated, and has reached the amount of £46,000, but this includes the sums paid for entrance lodges and gates, gymnasium, furniture, fittings, drainage, re-construction of roads and grounds, sinking well for provision of water, architects' commission, &c., in all about £10,000; it being universally admitted that this outlay has placed the Craft in possession of a building superior to anything of a similar class yet erected.

"The number of pupils now educated, maintained and clothed is 110, exclusive of 4 admitted by purchase. A re-arrangement of the Dormitories —*without further outlay*, will enable the Committee to admit *twenty* additional boys, but the *consideration* of this most desirable and beneficial extension* must wait the *extinction of debt*.

"As regards the educational efficiency of the School, the Committee point with pride to the announcement publicly made by Lord Lyttelton, when recently presiding at the distribution of awards to the successful candidates at the Cambridge Local Examination held in December last, that '*Of the* 1165 *junior Candidates successful at that Examination*, Harry William Wildman, *educated at the Royal Masonic Institution for Boys, was absolutely* primus!' In the whole of the classes it is gratifying to report also a steady and proportionate progress—while in physical condition, and indeed in every other respect, the school not only does not fear, but challenges, comparison with all other analogous Institutions.

"It may be urged by some that the appeals in connection with this institution are so numerous as to become wearisome. The reply to this is, that there is no desire *unnecessarily* to harass those who have already liberally subscribed, but *there is an intense anxiety* to influence those—*by far the larger number*—who up to the present time have witheld their support. In addition to these, the muster rolls of the various lodges are being numerously added to day by day, and new lodges are constantly being founded. There must, therefore, be an extensive field constantly requiring tillage, and from which there ought to be, *and must be*, sound assurance of support.

"Let however all remember that no great work was ever accomplished save by perseverance and industry—and that with the exercise of these qualities *nothing is impossible*.

"It must also be borne in mind that exceptional circumstances demand exceptional measures. The condition of this school is abnormal, and such as cannot recur. *Once founded*—for that is really the work now being accomplished—the necessity for such an appeal as this will have passed away. To hasten this 'consummation so devoutly to be wished,' let me therefore with all respectful pleading earnestly beg

'Those to give who never gave before,
Those who have given to give something more.'

"Believe me very faithfully and fraternally yours,
"FREDERICK BINCKES, Secretary."

* *How* desirable, may be gathered from the statement that there will in all probability be 48 Candidates for Election in October next—including 35 unsuccessful in April last—with *Six Vacancies only*.

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## Original Correspondence.

[The Editor is not responsible for the opinions expressed by Correspondents.]

### MASONIC MYSTERIES.

*(To the Editor of The Freemason.)*

DEAR SIR AND BROTHER,—The letter headed as above, and copied from the *Morning Advertiser* in your impression of the 19th ult, does not yet seem to have been thoroughly answered. I can inform you that a reply was sent to the *Morning Advertiser*, and it was rejected under the plea that a reply had preceded it. In answer to the said letter, it is evident that its author's logic was on the shelf, and not in his brain, when he committed himself in the following flagrant directions, which are the direct deductions of his arguments. He implies :—

1. That the principles of religion comprise no secret (asserted).

2. That the Masonic secrets, if divulged, would do good to mankind in general (assumed).

3. That the said secrets are reserved as a saleable commodity, for the purpose of levying an initiation fee (malicious).

4. That publication of the secrets would be the only sign of their inherent goodness (illogical fallacy).

5. That a society publishing any portion of their proceedings, ought to disclose all (presumption).

6. That a Freemason's degree of benevolence may be reduced to arithmetical terms (absurd).

7. That Freemasons dread the animadversions of non-Masons (simple.)

8. That Freemasonry is a society which interferes with the reason and common sense of the nation (utterly false).

9. That Masonic swearing is contrary to religion, law, and right (deficient in classification).

Considering these nine points *seriatim*, it may be easily seen :—

1. That the principles of religion are so thoroughly secret in themselves, that no one can comprehend them in the true sense but those who practise them. The true meaning of the whole religious theory, therefore, is a secret to all except those who have identified themselves with a pious application thereof; like Freemasonry, whose inner truths and watchwords are familiar only to its votaries. Thus in this illustration the vituperator comes upon an image which demolishes the Iconoclast of his own making.

2. This assumption is a result of the necessary ignorance of a non-mason, at which, however, all but the most saturnine Masons would smile. But, further; it argues an unreasonable separation of a part from its whole; for, Freemasonry in its entirety—like religion—may produce a beneficial influence on the outward world, through the benevolence and integrity of its members; whereas, if a few isolated facts—under the name of secrets—were published to the world, they would be to the world unmeaning facts.

3. There seems to be some envy and malice here. Its author should not forget his Horace, however :—*Invidus alterius macrescit rebus opimis.* Is not an initiation fee, besides defraying expenses, a good test of a man's sincerity in declaring his desire to unite himself to this ancient and noble Order? The most valuable commodities are often those for which we have to labour hard and strive arduously.

4. If all that is unrevealed be bad, then our whole mercantile machinery, our *arcana imperii*, and every system of occult telegraphy used conservatively to carry on many businesses, are vicious because they are not made generally known. Who could fail to see the *argumentum ad absurdum* that exists here?

5. If the Freemasons were to publish their secrets along with notices of lodge meetings and chapters; merchants and tradesmen to disclose the meanings of their trade-marks, letters and words; bodies corporate to explain minutely their inner principles of action and springs of success; they would confer a great pleasure on him who thinks they ought to do so; on him who is curious to know, and not wise enough to see any let or hindrance. The mental calibre of a *child* is sufficient to see the impracticability of such a proceeding. But, to require any society to publish *all*, because it does so in *part*, is the highest degree of presumption, and interferes with natural justice and freewill.

6. If Masonic benevolence be decried because it exists in a conspicuous degree, the inveigher must be pitied because of his selfishness; and if he thinks that a Freemason ought to bestow equal charity on all, then he is making himself a would-be master of other men's pockets, and would fain measure all by his own bushel. He *conjectures* a degree of benefi cence, and ignorantly applies it to the Freemasons.

7. It is a weak society that cannot withstand the common scandal which the envious and ignorant are ever ready to fulminate against it; but Freemasonry, is especially puissant in that matter, for it is ever maintained in its lofty state through the very correct process of its own inherent virtues, and its principles rest on, and have their source in, truth.

8. To assert that the "Fraternity of Antient Free and Accepted Masons" interferes with the reason and common sense of the nation, is to belie history in all ages and countries. Surely he who makes such an assertion has never communed with Clio, or has never given the least credence to her relations! Freemasons are well known as being a conservative body in political matters, not actively engaged in the discussion thereof, but always subservient to, and unwavering in upholding, the powers that be; that being one of the especial charges enjoined in the *Book of Constitutions*. That which interferes with *reason* must be illogical either in its first principles or in its subsequent procedure, or both. Our calumniator asserts the same, so that his task of proving is rather an unenvious one. And as for the other point, the common sense of the nation, and the *elite* of the nation, has been coincident with Freemasonry from time immemorial—from ancient days, from patriarchal eras, yea from the world's cradle.

9. Our friend's last *hit*, respecting Masonic swearing, is as weak as his other attempts at opposition. Freemasonry having its principles *based on* religion, is thus solemnised, receives a qualification of reverence, and identifies itself with the laws of righteousness. How then—it may be asked of our friend—can the Masonic oath, and the oath taken in a court of justice be made to differ in respect of moral sanction, seeing that they are equal in all that is grave, good and important? He also avers that it is opposed to *law*. Then, *Freemasonry* must also be opposed to law. But, we find that it is *sanctioned* by the law, and that being the case, its *laws* and *regulations* must also be so sanctioned, for the whole comprises every part: hence what is affirmed or denied of the whole, must be affirmed or denied of the parts contained in that whole. The Masonic fraternity, therefore, being legalised *in toto*, is also *in parte* truly lawful. If Masonic swearing interferes with *right*, one is almost at a loss to make the reference. If by *right* he meant *natural justice*, then it must be arranged under four heads? viz. :—The right to personal freedom; to the common bounty of heaven; to property; to good government. If it can be shown that the Masonic oath interferes with this or any other domain of political economy, or with the same term construed in any theological sense whatever, it must be the work of the sapient mind that would fain hold up to scorn a society which it may be too unqualified to approach in a more noble way.

In conclusion, our objector thinks that it is irrational and presumptuous to style the Deity "The Great Architect of the Universe," because, as he says, it is a *mechanical* title. If he objects to metaphors entirely as used in the title of God, then I have nothing to say respecting the eccentricity, only that it is a whim of no moment to society. On the other hand, if he have a distaste for anything savouring of mechanism, it may be merely a professional dislike. If he object to the title *per se*, then he also declares warfare against many titles used in the Scriptures, pointing to mechanism, construction, creation.

Like many others, this mal-content desires to *elicit facts* concerning the Craft, would like very much to get to know all *for nothing*, and offers himself as a sort of would be champion, in the event of being favoured. But he is not the sort of pilgrim that is likely to find the *wicket gate*, and continue in the narrow path that leads to one of Truth's great temples.

Yours fraternally,
5th July, 1869. A. CUTHBERTSON.

### SOLOMON'S TEMPLE v. EGYPTIAN, ASSYRIAN, & PHŒNICIAN ARCHITECTURE.

*(To the Editor of The Freemason.)*

DEAR SIR AND BROTHER,—In THE FREEMASON for May 15th, page 1, "The Son of Salathiel" tells us that Solomon's Temple served as "the model" for "nearly all those wondrous palaces and temples of the ancient world of which such magnificent remains exist even to the present day." In THE FREEMASON for May 29th, page 5, I attempted to prove said statement a mistake, from the fact that Solomon's Temple was not built until between 1012 and 1007 years B.C., *long after the Augustan age of Egyptian Architecture had passed*; consequently Solomon's Temple was a *copy of*, not a "model" *for*. In THE FREEMASON of June 26, page 8, however, "The Son of Salathiel" returns to the charge, and admitting the great advancement of the *Egyptians* in architecture, &c., says:—"Let 'Leo' read Layard's Discoveries in Nineveh and Babylon—in which he finds many points of resemblance in the plan and general design. The Temple was finished in 7 years, and Sennacherib built his palace at Konyenjik in the same time." Now, I have read Layard before this, and the above quotation is found at page 644 of his work; but, turn it as he will, what can "The Son of Salathiel" make of it? All Layard's remarks merely show that there were certain points of resemblance between Solomon's Temple and Sennacherib's Palace; but it does not therefore follow, that Sennacherib took Solomon's *Temple* as the model of his *Palace*. Not so, the style of Sennacherib's Palace was that of the Assyrians, in use before Solomon was born; consequently Sennacherib built his Palace in accordance with the usual style of his own country, and so far as Solomon's Temple agreed with this, it was merely a *copy of* the Assyrian practice. But Solomon's Temple was not built by *Assyrians*, it was built by *Phœnicians*. Further, Solomon's structure was a *Temple*, whereas Sennacherib's was a *Palace*, (of course Solomon had a Palace also, but we are not speaking of it in the meantime), and from the position of Phœnicia I should expect such a structure as Solomon's Temple to be partly Egyptian and partly Assyrian. Mr. Philip Smith says: "There seems to have been a general resemblance to the Egyptian Temple; but even this is a matter of dispute; in certain arrangements I am inclined to believe Mr. Smith to be probably correct, so far. However we shall be happy to see if any new light is to be thrown on the matter by Lieutenant Warren. One thing we do know, the Sidonians cut the timber and a Tyrian superintended the brasswork. These foreign artificers therefore did not require to copy from Solomon: it was Solomon who required to *copy from them*. Another remark, which proves the absurdity of placing much reliance upon the "seven years" coincidence of time occupied in building Solomon's Temple and Sennacherib's Palace, is the statement in 1 Kings. vii. chap. 1st verse, "But Solomon was building his own house *thirteen* years." I think the above shows I *justly* ridiculed the assertion that "the Temple of Solomon was *the model* for other ancient edifices." I have read divers works upon the above, and could say more, but I forbear to take up more space, and therefore close this with the remark, that as for the Phœnicians, "their great city of Sidon was already built when *Abraham* lived in Canaan."

I am, yours fraternally,
LEO.

### THISTLE LODGE, GLASGOW, No. 87.

*(To the Editor of The Freemason.)*

DEAR SIR AND BROTHER,—I had considered that contempt was the best course to pursue towards the letter appearing in your number of the 29th May from a malcontent self-baptised by the gastronomical title of "Taties and Tripe." The former seems to have soured on his stomach, and the latter stuck in his throat, for he really makes a writhing and walloping poor fellow, hideous to behold. It gives me, and others, however, much relief that he has so favorably crucified the paragraph from the *Herald*, and I feel certain, that such of your readers on either side of the Border, as will take the pains to compare his or their original purulent emanation regarding the occasion, with that report, cannot fail to perceive where the rancorous spirit of acrimony lies. He says he told the truth and in the proper organ for Masonic news. Your readers will judge whether they or he did so like gentlemen, or enlightened Freemasons; and when you understand they were not of the guests at all, we must accord them many thanks for their kind solicitation in giving it publicity in your columns. Bro. T. and T. again goes about the bush, and says: "It would have been more honorable to have acknowledged that it was a supper to raise a fund to assist a poor old Tyler," &c., &c. Here he again most piteously displays either his gross ignorance, or wilful disregard of truth. The affair was a gratuitous piece of hospitality, on the part of the S.W. and the contribution for the old man was altogether an after-thought; and if instead of displaying such unmasonic sentiments towards an old worn-out and bed-ridden brother, who had borne the heat and burden of the day, they had sent their mite to the collection, it might have covered a multitude of sins. If Bro. T. and T., and his peers chose to insist on a public supper, and then directly or otherwise skulk behind the scenes to burk it, and of themselves elect to be disagreeable, they could not surely prevent other social and harmonious souls from meeting together in their own way, and pledging the 107th anniversary of their lodge; and I for one, as the weather is hot, am willing to accept of a duplicate of the same, and drink once more to the prosperity of the Thistle 87.

In conclusion, let me tender your anonymous correspondent and Co., a bit of advice; if they be clean-handed white-gloved Freemasons they will no further seek to assimilate themselves with that loathsome type of mankind, the Hibernian agrarian assassin, or the ruthless uncouth Celt, by hiding to assail their brother man from behind an ambush of "Taties and Tripe," but by the light of conscience, and the light of day, if they have truth for their cause, come boldly to the front and sign themselves honestly, avowedly, and masonically, as I have once more the honor to do and to be,

Yours fraternally,
WM. LAWSON, Sec.,
Thistle Lodge, No. 87.

Glasgow, 29th June, 1869.

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## THE ORDER OF ST. MICHAEL AND ST. GEORGE.

(From a Supplement to the *London Gazette*, June 29.)

COLONIAL OFFICE, Downing-street, June 23.

The Queen having taken into her Royal consideration the statutes of the Most Distinguished Order of Saint Michael and Saint George, bearing date the 31st day of January, 1851, and made under the authority of the letters patent, passed under the Great Seal of the United Kingdom of Great Britain and Ireland, bearing date the 31st day of December, 1850, the operation of which statutes had theretofore been limited to natives of the then United States of Ionian Islands, or of Malta, and to such other persons as should be distinguished as therein mentioned, in connection with the said islands, or with Malta, or with her Majesty's service in the Mediterranean, and being desirous of making such alterations in the said statutes as will enable her Majesty to reward such natural-born subjects of the Crown of the United Kingdom of Great Britain and Ireland as may be persons of conspicuous merit, or may have rendered important services to the Crown within or in connection with any of her Majesty's colonial possessions, has been graciously pleased, in pursuance and in exercise of the power vested in her as Sovereign and Chief of the said Most Distinguished Order, to repeal the aforesaid statutes.

And her Majesty has been graciously pleased by certain statutes, bearing date the 4th day of December, 1868, to ordain that the said Order shall thenceforth as theretofore be styled and designated in all acts, proceedings, and pleadings, as the Most Distinguished Order of St. Michael and St George; and that it shall as theretofore consist of the Sovereign, a Grand Master, and three several classes of Knights of Grand Cross, Knights Commanders, and Companions.

And to ordain that her Majesty, her heirs, and successors, kings and queens regnant of this United Kingdom, are, and for ever shall be sovereigns and chiefs of the said Order, and that a prince of the blood royal, being a descendant of his late Majesty King George I., or such other exalted personage as her Majesty, her heirs, and successors may thereafter appoint, shall hold and enjoy the office of Grand Master of the Order, who shall be the First or Principal Knight Grand Cross of the same, and that Field Marshal his Royal Highness George William Frederick Charles, Duke of Cambridge, K.G., Commanding in Chief the Forces, be Grand Master of the Order.

And to ordain that the First Class or Knights Grand Cross shall not exceed twenty-five in number; and that the Second Class or Knights Commanders shall not exceed sixty in number; and that the Third Class or Companions shall not exceed one hundred in number, it being competent her Majesty, her heirs, and successors, to appoint any person actually holding the office of governor in any of her Majesty's colonial possessions to be an extra member of either the first or the second classes until a vacancy therein should occur.

And to ordain that the persons to be admitted into the Order shall be such natural-born subjects of the Crown of the United Kingdom of Great Britain and Ireland as may have held or should thereafter hold high and confidential offices within any of her Majesty's colonial possessions, or such other natural-born subjects of the Crown of the United Kingdom of Great Britain and Ireland as may have held or should thereafter hold high and confidential offices, or may render extraordinary and important services to her Majesty, as Sovereign of the United Kingdom of Great Britain and Ireland, in relation to any of her Majesty's colonial possessions, or who may become eminently distinguished therein by their talents, merits, virtues, loyalty, or services, or who then were or thereafter might be appointed officers of the Order.

Her Majesty has also been pleased to ordain that it should be lawful for her Majesty, her heirs and successors, by virtue of the powers to her and them reserved in and by the aforesaid letters patent, to increase the numbers of any of the said classes, and to assign a place in any such class to any person whom her Majesty might think fit to admit into the same.

And to ordain that the following officers should be appointed to the Order:—A secretary and registrar, a king of arms, and officers of arms attendant on the Order, of such number, and resident in such places, as her Majesty from time to time might think fit to appoint; together with other matters set forth in the said statutes.

Her Majesty has further been graciously pleased, in pursuance of the statutes aforesaid, to make the following appointments to the said Order:—

To be an Ordinary Member of the First Class or Knights Grand Cross of the said Order:—

The Right Honourable Viscount Monck, late Governor General of the Dominion of Canada, and Captain General and Governor in Chief of the Island of Prince Edward.

To be Ordinary Members of the Second Class, or Knights Commanders of the said Order:—

Francis Hicks, Esq., C.B., late Governor and Commander in Chief of the colony of British Guiana.

James Walker, Esq., C.B., Governor and Commander in Chief of the Bahama Islands.

Major-General Charles Hastings Doyle, Lieutenant Governor of the Province of Nova Scotia, in the Dominion of Canada.

To be Ordinary Members of the Third Class, or Companions of the said Order:—

Charles Cowper, Esq., late Chief Minister of the Government of New South Wales.

William Charles Gibson, Esq., late Colonial Secretary of the island of Ceylon.

Felix Bedingfeld, Esq., late Colonial Secretary for the island of Mauritius.

John Bayley Darvall, Esq., late Attorney General of the colony of New South Wales.

John Sealey, Esq., Attorney General of the island of Barbadoes.

John Lucie Smith, Esq., Attorney General of the colony of British Guiana.

Thomas Skinner, Esq., late Civil Engineer and Commissioner of Roads for the island of Ceylon.

Theophilus Shepstone, Esq., Secretary for Native Affairs in the colony of Natal.

COLONIAL OFFICE, Downing-street, June 25.

The Queen having taken into her Royal consideration the expediency of providing for the admission into the Most Distinguished Order of Saint Michael and Saint George of such naturalised foreign persons as her Majesty, her heirs and successors, shall think fit to appoint, has been graciously pleased by a supplementary statute, bearing date the 3rd day of April, 1869, in pursuance and in exercise of the authority vested in her as Sovereign of the said Order, to ordain that persons of whatever nation or country, who may have been duly naturalised in the United Kingdom of Great Britain and Ireland, or in any of her Majesty's colonies or dependencies, shall be competent to be admitted into the said Order, in like manner as if they had been natural-born subjects of the Crown of the United Kingdom of Great Britain and Ireland.

Her Majesty has been further graciously pleased to appoint, to be an Ordinary Member of the Third Class, or Companions of the said Order:—

Ferdinand Mueller, Esq., M.D., government botanist for the colony of Victoria.

COLONIAL OFFICE, Downing-street, June 30.

The Queen has been graciously pleased to make the following appointments to the most distinguished Order of Saint Michael and Saint George:—

To be Ordinary Members of the First Class, or Knights Grand Cross of the said Order:—

The Right Honourable Earl of Derby, K.G., some time one of her Majesty's principal Secretaries of State having the department of War and Colonies.

The Right Honourable Earl Grey, K.G., some time one of her Majesty's principal Secretaries of State having the department of War and Colonies.

The Right Honourable Earl Russell, K.G., some time one of her Majesty's principal Secretaries of State having the department of War and Colonies.

The Queen has also been graciously pleased to give orders for the following appointments to the said Order:—

To be Ordinary Members of the Second Class of Knights Commanders:—

Paul Edmund de Strzelecki, Esq., C.B.

The Right Honourable Baron Lyttelton, some time Under Secretary of State for War and Colonies.

The Right Hon. Frederick Peel, some time Under Secretary of State for War and Colonies.

The Right Hon. Charles Bowyer Adderley, late Under Secretary of State for the Colonies.

Sir Frederic Rogers, Bart., Under Secretary of State for the Colonies.

Sir Hercules George Robert Robinson, Knight, Governor and Commander in Chief of the Island of Ceylon.

Alexander Tillock Galt, Esq., late Minister for Finance in the Dominion of Canada.

Henry Taylor, Esq., of the Colonial Department.

Thomas Frederick Elliot, Esq., late Assistant Under Secretary of State for the Colonies.

To be an Ordinary Member of the Third Class, or Companions of the said Order:—

George Mackay, of New South Wales, Esq.

## THE BRITISH DRUIDS AND PERSIAN MAGI.

In the general survey which has been taken of human sacrifices in this country we have found a melancholy resemblance in this detestable rite, between the inhabitants of various nations, who could not possibly have acquired it from their intercourse with one another. This common practice must be traced to a higher source; to the depravity and weakness of human nature, degrading into the grossest degeneracy, an institution that probably in its primitive purity, was of divine appointment for the redemption of mankind. In this and in many other depraved customs, we may perceive a general conformity between the nations of the earth, sufficiently obvious to prove one common origin of all, but not sufficiently distinctive to enable us to mark the various channels through which mankind have passed.

But amidst these general resemblances which idolatry uniformly exhibits, there are several peculiar characteristics which will lead us to associate our British progenitors with the ancient inhabitants of Persia. In the twenty-second chapter of his Antiquities, Dr. Borlase has noticed with much precision, several prominent features of this coincidence, and the parallel which he has drawn is too striking to escape our observations.

It was among the secret doctrines of the Druids, that the supreme Deity was too exalted to be confined to temples made with hands. Hence their temples were round, were in general without a covering, and in their worship they formed circles, to intimate that God was to be found in every direction. In this they were resembled by the Persians, who taught that the celestial expanse was their Jupiter, whom they worshipped in the open air.

The Druids taught, that God was too refined to be represented by any figure; and the Persians admitted no statues into their temples. Both the Cornish Druids and the Persian Magi, forbad the introduction of images into their temples. The Druids selected hills and eminences for the places of their worship, and the Magi worshipped their deities on the summits of mountains. The Druids viewed the serpent with much respect, and treated it with veneration, if they withheld from it divine honors; and, as a symbol of the sun, the Persians worshipped the serpent, which they considered as a representative of their god Mithras. The Druids paid divine honours to rocks, from a persuasion that they were inhabited by some divine intelligences; and the Persians taught that their God Mithras was born of a rock. The Druids believed in the transmigration of the soul: and the same doctrine was inculcated by the Persian Magi.

In point of dignity, the Druids were equal to the British kings, and in some respects even superior to them; and the Magi stood in the highest order of the state, and were ranked with the monarchs of Persia. The robes which adorned the Druids were white; the holy sagus was of the same colour; and so also was the sacrificial bull, as well as the oracular horse. In these particulars also the coincidence was preserved. The Persian Magus was decorated with white; the Magi rode upon white horses; the royal robes were white, and the trappings of the horses preserved the resemblance. Ablutions and ritual purifications were as common to both as was the sacrificing of human victims to their gods.

We have already noticed, that the Druids had their sacred fires, of which some vestiges still remain in this country. The Persians also had their holy flame, to which they paid divine adoration, and festal fires which they lighted up at each return of the consecrated season. The uses of these fires were also strikingly similar. The Druids considered them as antidotes against the diseases of cattle; and the Persian extended this powerful virtue to the human body, placing their sick within its genial influence, in order that they might recover. The Druids compelled the inhabitants, at a certain season of the year, to extinguish all their fires, and to rekindle them from that sacred fire which they alone had a right to sell; and with some trifling variations the same custom prevails in Persia even to the present day.

In the art of divination, both the Druids and the Magi were great proficients; the principles and modes were nearly alike; and in all probability their success was much the same. The Druids divined from particular incidents, personal disappointment, and unexpected afflictions; and in these respects the Persians seem to have imitated their conduct, or to have set them an example. The Druids, as we have already seen, had their fatal stone, and the Persians had their artizoe, which was thought to point out the most deserving candidate for the throne. The Druids approached the mistletoe, the varvain, the samolus, and the selago, with many awful scruples; and the Persian considered the mistletoe as a divine plant. With the Druids it was deemed unlawful and profane to cut the mistletoe with anything besides a golden hook; and the Persians had their ghez, or haulm, which they only presumed to cut with a consecrated knife. The Druids considered the mistletoe as a general antidote against poisons, and the selago as a charm against all misfortunes; and the Persians had their herbs, which they considered as preservatives against the power of demons.

Among the ancient Britons, no sacrifice could be offered and no religious rite performed, without a Druid; and among the Persians, it was criminal for any one to approach the altar or touch the victim, before the Magus had gone through the accustomed ceremonies. The Druids excluded the incorrigible from their sacrifices, and considered it as the most

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grievous punishment that they could inflict; th Persians also knew the power of excommunication, and cast off the abandoned and impenitent in a similar manner. The Druids instructed their disciples in grottoes and and sequestered recesses; and Zoroaster, the chief Magus of the Persians, communicated his instructions in a cave.

In all the preceding instances, and in a variety of others, the resemblance between the Druids of Britain, and the Magi of Persia, is both striking and wonderful. It may be traced in all the general characteristics of their distinct orders, in the rights of the living, and in the ceremonies observed towards the dead. We may therefore infer, that their general principles were the same; and that, although they differed from each other in subordinate punctilios, the singular conformity which existed, could not have resulted from accidental similitudes.

The principle, however, from which this conformity has arisen, being far less evident than the fact itself, has given rise to various conjectures and much discussion. Mr. Polwhele argues from it, in favour of his own hypothesis, and contends that it affords a commanding evidence in favour of an early colony into Britain from Armenia or its confines; and it must be acknowledged, that its aspect is far from being unfavourable to his cause. Dr. Borlase supposes, that the Druids had some principles and rites that were derived from those of true religion, that had begun with mankind and that were continued through succeeding ages, though somewhat obscured by fable. Other principles and rites, he observes, must have sprung from those general seeds of idolatry, which in process of time polluted the whole Gentile world. But a third sort, he contends, were the product of climate, the effect of invention, and the result of imitation.

Those branches of their principles, rites, and customs, which Dr. Borlase supposes the Druids to have established by imitation, he conceives they derived from the Phœnician merchants, who frequented the Cornish coasts. These merchants, without doubt, were well acquainted with the Persians, as Tyre and Sidon continued for many years the principal marts of their eastern as well as their western trade. And it is not improbable, that the acute Phœnicans, and after them the Greeks, on finding the Druids of Cornwall the dupes of superstition, endeavoured to secure their favour and interest, by enriching their mythology with the fables and absurdities of the eastern nations. It was a profitable trade, to barter superstition for merchandise; to introduce the follies of Persia for the metals of Cornwall; and a proof of something more than common ingenuity, to ensure the protection of power, in proportion to the extent of the imposition which they practised.

Through the same channel we may also perceive how the Druids of this country had acquired some knowledge of the Jewish and Egyptian rites. The Phœnicians traded much with Egypt, and had an opportunity of carrying on the barter of mythology in that country for its more valuable commodities, and of conveying their fables to the most advantageous market. In the meanwhile, the Jews were within reach of their constant observations, and furnished them with an opportunity of exporting many of those rites which God had commanded them to observe. And as the Phœnicians traded with the world, and had an opportunity of noting the various customs, manners, and institutions of mankind, we may fairly infer, that the mixture of truth and falsehood, which we sometimes discover in the records of idolatry, may be, in some degree, traced to this Phœnician channel, in which the conflicting currents seem to have been united.

The Druids of Cornwall being thus circumstanced, we may easily account for the inconsistent parts and principles, of which their creed was formed. They seem to have been ready to lay hold on everything that could promise to decorate their mythology, and extend their influence. Inconsistency was only of a secondary consideration. They alone had the power and ability to interpret any laws; and consequently they knew perfectly well how to impute to the want of discernment in the disciples, any sublime mysteries which had the appearance of inconsistency.

It is plain, however, from hence, that through these innovations, which it is probable the Phœnicians introduced, Druidism must have degenerated from its primitive simplicity. But what the precise effects of these innovations were, we have now no means of comprehending. We know however with certainty, that our British ancestors were idolaters; that they bowed down before inanimate matter, which they considered as the residence of some intelligent agent; and that in some of their sacrifices, their altars were stained with human blood.

Such was the worship, such were the gods, and such were the rites and sacrifices which distinguished the Druids and ancient Britons. Of these Dru ds and other Britons we have many remains still existing in Cornwall; but through the lapse of time, the particular uses of many are wholly unknown. —*Monthly Illustrated Journal.*

## SINGULAR COINCIDENCE.

*(To the Editor of the Freemason.)*

DEAR SIR AND BROTHER. — I am exceedingly glad to find that an Address delivered by Bro. Little on the 25th February last, and which appeared in No. 1 of THE FREEMASON, is so highly appreciated by a writer called "Dualxo," in one of your contemporaries, that he cheerfully appropriates the ideas as his own.

Thus we find that Bro. Little, in allusion to the universal character imparted to the Masonic Institution by the founders of Speculative Freemasonry in the beginning of the 18th century, writes as follows :—

BRO. LITTLE.

"It is impossible to overrate the results which followed this great change in the theory and practice of the Craft, and the applause of mankind in general is due to those courageous men who, at a period when strife and bitterness prevailed between warring sects, were so far in advance of the spirit of their age, as to discard the intolerance which then separated man from his fellow-men."

Again, in speaking of Freemasonry as an institution which "boldly proclaims that all upright men are brethren. But in awarding the highest meed of praise to the promoters of universality in the Craft, we must not overlook the fact, so interesting to every Masonic student, that a Christian element formerly existed in its precepts and ceremonies.

He then proceeds to state that the Christian or chivalric orders are to be regarded as developments of Freemasonry in a Christian sense.

And further refers to the abuse of Masonic privileges, by designing men in connection with the invention of "pseudo-Masonic degrees which reflected disgrace upon Christianity by preaching a spirit of intolerance," &c.

"DUALXO."

"Dualxo" writes:—"We cannot overlook the fact that this universality is the result of the charges that have been effected in the theory and practice of the order, since its revival in the early part of the eighteenth century.

"The benefits arising from these changes, to the Craft and society in general, cannot be overrated, and the highest honor is due to those, who at a period of bitter political and religious intolerance, boldly proclaimed their free and generous opinion, that all just and upright men are brethren. While ascribing due honor to the promoters of universality in the Craft, we cannot forget that a Christian element pre-existed, which by the elevation of Freemasonry from a sectarian to an universal institution, was diverted into another channel—that of the so-called High Degrees.

"From political and other sinister motives, pseudo-Masonic degrees have been invented of intolerant and pernicious principles," &c.

I remain, yours fraternally,
ORDO AB CHAO.

## METROPOLITAN MASONIC MEETINGS

*For the Week ending July* 17, 1869.

### Monday, July 12.

Quarterly G. Meeting Boy's School, Freemasons' Hall, at 12.
Lodge No. 879, "Peckham," Edinbro' Castle, Peckham.
Mark Lodge 5, "Mallet and Chisel," Horns Tavern, Kennington.

### Tuesday, July 13.

Lodge No. 548, "Wellington," White Swan Tavern, Deptford.
" 933, "Doric," Anderton's Hotel, Fleet-street.
Metropolitan Chapter of Instruction, George Hotel, Aldermanbury at 7; Comp. Brett, Preceptor.
Domatic Lodge of Instruction, Palmerston Tavern, Grosvenor-park, Camberwell, at 7.30.
Joppa Lodge of Instruction, Rose and Crown, Bishopsgate-street.

### Wednesday, July 14.

Committee Royal Masonic Benevolent Institution, at 3.
Lodge No. 820, "Lily," Greyhound Hotel, Richmond.
" 1017, "Montefiore," Freemasons' Hall.
" 1228, "Beacontree," Private-rooms, Leytonstone.

### Thursday, July 15.

Lodge No. 917, "Cosmopolitan," City Terminus Hotel, Cannon-street.
Red + Plantagenet Preceptory, No. 2, Lyceum Tavern, Strand.

### Friday, July 16.

Lodge No. 813, "New Concord," Rosemary Branch Tav., Hoxton.

### Saturday, July 17.

Audit Committee Boy's School.
Lodge No. 1185, "Lewis," Nightingale Tavern, Wood-green,

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## MEMORIAL TO THE LATE DR. OLIVER.

THE Committee (consisting of the undersigned five Members of the Witham Lodge, Lincoln), formed for the purpose of collecting subscriptions towards a Memorial to the above distinguished Mason, being anxious to close their labours, will be glad if Brethren wishing to subscribe will intimate their intention at once to the Hon. Sec., Bro. W. G. Moore, P.M., Witham Lodge, 297, Lincoln.

It is suggested that the Memorial shall take the form of a Scholarship in connection with one of the Masonic Schools, or such other form as may be determined upon by the Subscribers.

(Signed) RICHARD HALL, P.G.S.W. and P.P.G. Sec. Lincolnshire, P.M. 297
JOHN NORTON, P.P.G.P. Lincolnshire, P.M. 297.
CHARLES HARRISON, P.P.G.D., Lincolnshire, P.M. 297.
WM. GEO. MOORE, P.M. 297.
GEO. BACON, Sec. 297.

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## ROYAL ARCH MASONRY.

BY THE SON OF SALATHIEL.

(*Continued.*)

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With the explication of the HEBREW SEPHIROTH, as given in Basnage's "History of the Jews," we shall close our remarks on the symbolism of the Royal Arch degree, which we conceive it tends to illustrate :—

The *Sephiroth* make the most secret part of the Jewish Cabbala, and the knowledge of them is not to be purchased without a deal of pains and application. Herein consists the perfection of the contemplative divinity, which charms and ravishes those who are initiated in it" (*a*). We may, therefore, not improperly term them *Hebrew Mysteries*. The plural term *Sephiroth*, may be understood in a twofold acceptation: in its proper and primary sense it signifies *Enumerations*; but by the Cabbalists it is more generally used in the sense of *Splendours*, from a Hebrew root, signifying to shine with the purity and brightness of the sapphire stone (as the word is rendered in Exodus, chap. xxiv., v. 10). Understood in this latter sense, the expression is eminently illustrative of the meaning of the Cabbalists, since the *Sephiroth* are represented as issuing from the supreme *En Saph*, or infinite source, in the same manner as *light* issues from the *Sun*.

The whole number of the *Sephiroth* is *ten*, and they are represented in the writings of the Cabbalistic doctors by various symbols; sometimes by the figure of a tree with extended branches and at other times, by ten different circles, included one within the other, and gradually lessening to the centre.

The first Sephirah, who is denominated Kether (the Crown), Kadmon (the pure light), and *En Saph* (the infinite), is the Omnipotent Father of the Universe, according to that spirited exclamation in Isaiah, xxviii., 5, "In that day shall the Lord of Hosts be for a crown of glory, and for a diadem of beauty unto the residue of his people." The sword is the Cochma (or Wisdom) which is referred to in the Book of Wisdom, vii., 26. Wisdom (Cochma) is the *brightness* of the *everlasting light*, the *unspotted mirror* of the power of God, and the *image* of his goodness (*b*). The third is the *Binah*, or the Heavenly *intelligence*; whence the Egyptians had their *Cneph*, and Plato his Agathos. He is the *Holy Spirit* who inspired the Prophets, and who pervades, animates, and governs the boundless Universe. Rabbi Hagahon affirmed that there were three lights in God (*c*), the highest number which possess One Throne, in which sits the *Holy, Holy, Holy, Lord God of Sabaoth*.

It is of these that Rabbi Akiba himself, as cited in the same Jephir Jetziah 1600 years ago, said,—"Unus est Spiritus Deorum viventium, vox, et verbum; et hic est *spiritus sanctitatis*. (*d*)

There is one Spirit of the living Gods—the Voice, the Spirit, and the Word,—and this is the *Holy Spirit*.

It is of these that Rabbi Hagahon uses terms nearly similar,—"Unus est Spiritus Deorum viventium, vox, spiritus, et verbum, quæ unum sunt." There is one Spirit of the living Gods, the Voice, the Spirit, and the Word, which are *One*.

And, finally, it is of these that the great Rambam, (that is, Maimonides), the most illustrious of Hebrew Rabbis, bears this solemn testimony,—"Corona summa, primordialis est Spiritus Deorum viventium, et sapientia ejus est spiritus de spiritu, et intelligentiæ aquæ ex spiritu. Et tametsi res horum mysteriorum distinguantur in sapientia, intelligencia, et scientia, nulla tamen inter eas distinctio quoad essentiam est, quia finis ejus annexus est, principio ejus, et principium fini ejus, et medium comprehenditur ab eis"(*c*). The principal Sephirah, the Crown, is the primordial Spirit of the living God; and wisdom, the second Sephirah, is from spirit to spirit, and understanding; the third Sephirah, is of water by the spirit; and although the things of these mysteries are distinguished by knowledge, wisdom, and science, yet strictly speaking, there is no distinction between them, forasmuch as it is *Essence*, because the end is joined to the beginning, and the beginning to the end, and the middle is comprehended by them all.

Thus we see that the ancient Jewish rabbis conceived the three first Sephiroth or splendours to shine with a degree of lustre peculiar and intrinsic, that they were beings eternal and intellectual, while the remaining Sephiroth were nothing more than the perfections and attributes of the Deity. The names of these Sephiroth are:

*Gedulah*, strength or severity.
*Gebutah*, mercy or magnificence.
*Tipheroth*, beauty.
*Nersah*, victory or eternity.
*Hod*, glory.
*Jesod*, the foundation.
*Malcuth*, or the kingdom.

This is the order in which they are arranged in the circular table of M. Basnage. The circle being the most perfect of figures, denotes the perfection of Deity and its attributes. That Deity, infinite in his nature, and otherwise incomprehensible to man, has chosen to manifest himself by his attributes, as the soul manifests herself by acts of wisdom and virtue. As the virtue latent in the coal is displayed by the flame which it diffuses, so is the glory of the Deity revealed by the emanations which proceed from him. To illustrate their sentiments the Jews have imagined certain conduits or canals through which the influence of the splendours are communicated and glide into each other.

(*a*) Basnage's Hist. Jud., p. 195.

(*b*) A similar passage occurs in Hebrews, chap. i., v. 3, "Who being the *brightness of his glory* and the *express image* of his person.

(*c*) As in Egypt, the Triangle was in succeeding ages considered as a just symbol of the "*Numen Triplex*," so it is remarkable that in the venerable Book of Zohar, the *three Branches* of the Hebrew letter, (schin), are asserted to be a proper emblem of the *Three Persons* that compose the *Divine Essence*. They sometimes call these three *Sephiroth* (spirits), at other times the three Δυναμεις (or *Powers*), and at other times the *Three Lights*.

(*d*) Jetziah cum notis Rittangel, cap. i., sec. 9.—Cited by Maurice.

(*e*) Rambam apud Kircher, tom. 2, p. 298. Cited by Maurice.

*To be continued.*

A GENERAL meeting of the Freemasons of France was held on Friday last. A majority of the bureaux had adopted a resolution to hold an extraordinary meeting in Paris on the 8th of December, as a reply of the Œcumenical Council; but the Grand Master, General Mellinet, did not allow the assembly to discuss the resolution, and he abruptly closed the sitting.

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The venerable and sovereign Order of Knights Hospitallers of St. John of Jerusalem is the most ancient and illustrious of all the degrees of knighthood instituted for the promotion of religion, valour, and humanity.

With a view to the revival in the British dominions of an Order once so potent and revered throughout Christendom, it may not be amiss to take a rapid survey of those events which led to its formation. The general achievements of the Hospitallers occupy a wide space in the page of European history;*—during the course of seven centuries they filled the car of empires, and will shed a long track of splendour through time.

In the beginning of the seventh century arose Mohammed, the most crafty and successful imposter that ever assailed the faith of Christ. His proscription by the magistrates of Mecca (A.D. 622) having convinced him that eloquence alone would never disseminate his doctrines with the rapidity he contemplated, he resolved that the sword should aid their propagation. Informing his disciples that his ministering angel had brought him a scimitar from heaven, with injunctions to employ it for the subjugation of his enemies, he prepared to draw it boldly with a persecutor's hand. Mecca shortly confessed the supremacy of his arms, and in the course of time he made himself master of all the neighbouring cities and strongholds. Within the space of three-and-twenty years, all Arabia submitted to his yoke, and recognised the divinity of his law.

Actuated by a fanatical zeal and quenchless thirst for blood, the successors of this arch-imposter, who assumed the title of Kalifs or Vicars of the Prophet, made their conquests, and the creed of which they gloried in being the propagators, keep pace together. Arabia subjugated, they invaded Palestine and Syria; took Jerusalem, Damascus, and Antioch; subdued Egypt, subverted the Persian monarchy, and extended their dominion over Media, Mesopotamia, and Khorassan. Even the terrors of the Lybian desert were defied by these restless warriors. The whole of Northern Africa acknowledged the invincibility of their arms; and the islands of Cyprus, Rhodes, Candia, Sicily, and Malta, were either partially desolated by their descents, or reduced to permanent bondage. In the beginning of the 8th century they carried their banner and creed beyond the Pillars of Hercules, and founded a new empire on the ruins of the Gothic Monarchy of Spain; and, but for the valour of Charles Martel, the Pyrenees themselves would have presented but a feeble barrier to their aggression.

The conquest of Jerusalem by these barbarians filled Christendom with lamentation and dismay. For nearly three centuries the Cross had remained firmly planted on its towers, protected by the Christian emperors of Byzantium, and the worshippers of the Redeemer knelt in consecrated temples built on the ruins of heathen shrines. From the time of Constantine the Great, both the Greek and Latin Christians had made Jerusalem their favourite place of pilgrimage, and emulated each other in a devout anxiety to obtain remission of their sins at their Saviour's tomb. Prior to the capture of the Holy City by the Mohammedans, the access to it had been comparatively easy; but the infidels, though they professed to reverence Christ as a prophet, scrupled not to impose a tribute on the votaries who flocked to his sepulchre; while the constant struggles between the Kalifs of Bagdad and Egypt for the sovereignty of Judea rendered the pilgrimage intimidating and dangerous. Christian zeal, however, was rather fanned than smothered by oppression and peril. A superstitious belief prevailed throughout Christendom in the tenth century that the end of the reign of Antichrist was at hand, and the Archangel was about to sound his terrible trumpet; and notwithstanding the cruel thrall to which the Holy City was subjected, crowds of pilgrims continued to visit it from all the countries of the West.

Several Kalifs granted their special protection to the pilgrims, and insured them accommodation within the walls of Jerusalem; but in the lapse of years these privileges came to be abrogated or forgotten. At length, in the middle of the eleventh century, some Italian merchants, natives of Amalfi, a rich commercial city in the kingdom of Naples, who had experienced the inhumanity of both Greeks and Arabians, undertook to provide an asylum for the Latin devotees. Commerce carried them frequently to Egypt, where, by means of presents, they obtained access to the Kalif Monstaser-billah, and won him to consent to the erection of a Latin church within the Holy City. A chapel was accordingly built, in 1048 (Fuller), near the Holy Sepulchre, and dedicated to the Virgin under the title of St. Mary of Latinos; and at the same time two Hospitals, or houses of reception, for pilgrims of both sexes, were erected in the same quarter, and placed under the protection of St. John the Almoner and St. Mary Magdalen. (Subsequently, when the Order became military, the Knights renounced the patronage of the Almoner, and placed themselves under the more august tutelage of St. John the Baptist.)

Several pious pilgrims, abandoning the idea of returning to their native country, devoted themselves to these establishments for the service of the destitute and sickly wanderers who were continually arriving from the West. The expenses of the Hospitals were defrayed chiefly by alms annually collected in Italy by the benevolent founders, and all Latin pilgrims were sheltered and relieved without distinction of nation or condition. Those whom robbers had plundered were re-clothed; those whom disease had debilitated were tended with skill and tenderness; and those who died were buried with Christian rites. The Hospital of the Almoner thus became the cradle of the illustrious brotherhood whose martial exploits are known throughout the world, and who, as Knights of St. John of Jerusalem, of Rhodes, and of Malta, continued to be, for upwards of seven centuries, the sword and buckler of Christendom in Paynim war.

The Latins had enjoyed the security and comfort of this humane institution nearly seventeen years, when a new enemy burst into Palestine. In 1065, the Turcomans chased the Saracens out of Jerusalem and massacred the Egyptian garrison. The barbarities inflicted on the inhabitants of the Holy City are too horrible to be told. Many were put to the sword, the Hospital of St John was despoiled, and even the Holy Sepulchre itself would have been subjected to the foulest sacrilege had not avarice suggested its preservation. The conquerors augmented the tribute exacted from the Christian pilgrims, and those who had the good fortune to survive the perils of the pilgrimage, carried back to Europe lamentable reports of the cruelties and oppression to which Christians were exposed.

At length, Peter the Hermit, a poor ascetic, applied himself to accomplish an enterprise which the most puissant princes dared not undertake. Fortified by recommendatory letters from Simeon, the Greek patriarch of Jerusalem, and Gerad, rector of the Hospital of St. John, he threw himself at the feet of Pope Urban the Second, and adjured him to rouse the princes of the West to the deliverance of the heritage of Christ. In a short time the spirit-stirring orations of the Hermit were crowned with signal success. Europe resounded with his pious appeals—oppressions and profanations were his theme—and a flame was kindled which oceans of blood, spilt in the course of successive centuries of ferocious warfare, could scarcely extinguish. The chivalry of the West armed for the conquest of Palestine. Prince and peasant alike burned with pious impatience to hasten to the East; and whatever opinions may be entertained as to the causes which gave rise to the Crusades of a later period it cannot be doubted that the early followers of the Cross were promoted by feelings of the purest devotion to rescue from the infidel those places which had been consecrated by the Presence and Passion of the Redeemer. If the desolation of the once all-destroying Babylon—the ruined condition of Persepolis and Palmyra—the awful silence now reigning around the gigantic Pyramids of Egypt—and the decay that is gradually stealing over the beauteous temples of Greece and Rome, afford to the contemplative mind of the modern traveller many a train of profitable reflection, cold indeed must have been the philosophy that could steel the heart against the emotions produced by the Hermit, as in glowing terms he described the desolation of Judea—a land which so lately "had seen a great sight, for the glory of the Lord had risen upon it,"—and dwelt on the prostrate condition of that City which was once "the beauty of holiness and the glory of the whole earth."

Encouraged by Bohemond, Prince of Tarentum, to direct the martial energies of Europe, Urban decreed the assembly of two grand councils, one at Placentia in Italy, the other at Clermont in Auvergne. Both of these august meetings he honoured with his presence, and personally exhorted the enthusiastic multitudes who composed them to join in a league for the expulsion from Palestine of the enemies of Christ. At Clermont, where the whole chivalry of France was congregated, the assembly answered his forcible address by shouting, "God wills it! God wills it!" words which were afterwards used by the crusaders as a battle-cry on many a hard-contested field.

According to William of Malmesbury, "there was no nation so remote, no people so retired, as did not respond to the papal wishes." The Hermit, at the head of an undisciplined multitude of sixty thousand persons, led the way. The knights and their martial attendants, amounting to a hundred thousand fighting men, followed. The pilgrims able to bear arms, about six hundred thousand, closed the rear. "A more glorious army," says Fuller, "the sun never beheld."

*(To be continued.)*

* Vide the voluminous Annals of the Order compiled by the Abbé Vertot; the Chevalier Bolsgelin's History of the Knights of Malta; Sutherland's Achievements of the Knights of Malta; also Knolles, Fuller, Hackluyt, Gibbon, Savary, Pococke, Froissart, Brydone, Miles, Hallam, Sonnini, &c.

## PAPERS ON MASONRY.

By A Lewis.

### XV.—MASONRY IN AMERICA.

"What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies that the maker of his work trusteth therein, to make dumb idols." *Habakkuk*, ii. 18.

The death-bell of overstrained exertions is ringing. The nations have raged, and a vain thing has been imagined. Here in England we are face to face with a giant sorrow—one for which our little ones will rise up in judgment against us. But the terrible result may be mitigated, perhaps averted.

It is fortunate for the good sense of the middle and upper classes of this land that the fearful issue about to be tried—the universal and continual strife existing between right and wrong—may culminate in a crisis.

Elsewhere, and sadly, it has done its work. Man, whether under one form of political administration or another, is ever the same. Of this the United States, as they are called, are a signal example. Denuded of an hereditary titled class, educated by a superficial system, and stunned by an official arrogance only comprehensible to those who have seen it, the people of the Northern American continent instinctively turn to that which the short-sighted politicians who convened a meeting of the Plantations and called it Freedom, desired to eradicate—that love and respect for a lord which republicans only can realize to the fullest extent.

Thus prevented, they sought at one time for social rank in imaginary generalships and "bogus" commands. These became the laughing-stock of the world; and they must so continue. In many points the government of the States is admirable—in others, to speak in mild terms, it is somewhat indefensible.

But, really, in Freemasonry—the main issue now at the bar—the vanity of the United States' Masons is something to raise the hands at. One side of their singular views is to insist on a common indivisible country, capable (if the doctrine of Monroe were to be carried out) of co-existent continental extension; on the other, as many Grand Lodges and office-bearers as possible.

To read their Masonic literature is an amazing task for a bookworm, and while we neither can nor ought to deny that their Masonry is a matter of enthusiasm, should we close our eyes, as enlightened men, to the enormity of Republicans, who deny all titles, being so at variance with their deliberate decision as to greedily assume "anything with a handle to it" in the Craft of Equality!

The present writer means no mischief, but he observes very closely, and objects to men with high aims lowering the standard of their position. I am aware that recruiting is forbidden; and this country seeks only the real lovers of the Art, wherever it can find and protect them. I expect, if the American Masons go on as they do, that every log-house will become a Grand Lodge. And yet in the face of State Grand Lodges, there is to be no freedom, no secession!

How a nation can be one and indivisible and yet divided as it is, seems, to say the least, singular. To maintain the doctrine of State right in a non-political institution such as Freemasonry, is a puzzle in the face of the energetic attempt of Grant and others at centralisation. Surely, even in that *free* country, you need not serve two masters.

I have in a former paper expressed my views as to the American Masonic Press. I adhere to them. But I protest against that feeling of knocking about rough ashlars for the purpose of talking about it afterwards as Past Grand this and Past Grand that. Theatrical exhibitions effectively got up, fill pockets and increase assumption, but they contribute less than nothing to real fame.

Some will say that these remarks are beyond my function; none can say they are beside the question. No one can, or dare to assert, that mere office-seeking is the proper thing for which so many persons have banded themselves into societies with defined objects. All they have to do in their several spheres is to be true to those objects in a commensurate proportion to their development.

No! we must not make idols of ourselves. We shall be teachers of lies innumerable, and insufferable to ourselves and our companions—and dumb idols eloquent, indeed—if we regard the empty dignity more than the end to be attained by unity and real Masonic fraternity.

CRYPTONYMUS.

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Knowledge is progressive, and is the reward of the efforts made to advance Christianity and civilization. Knowledge as it relates to art, science, waste, language, etiquette, dress, &c., is infinitive, and may be taught, learned, copied, and practised to the extent of all seeming refinement; but where there is such civilization without Christianity in its simple truths, there will slavery, tyranny, assassination, injustice, theft, and other signs point out the difference between unregenerated and Christian man.—*Ex.*

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## THE PALESTINE EXPLORATION FUND.

*(From the "Quarterly Statement," No. 2; April 1 to June 30, 1869.)*

STATEMENT OF PROGRESS.

The Second number of the Quarterly Statement of the Palestine Exploration Fund is presented to subscribers a few weeks before it is due, mainly in order that it might be ready in time for the annual meeting. It contains, besides the usual packet from Lieutenant Warren, papers from Captain Wilson, Mr. Deutsch, and others which it is hoped will not only prove interesting, but will advance our knowledge of the Holy Land.

The main features of interest in the work of the last two months are the excavation at the "Golden Gateway" and "Barclay's Gateway" at Jerusalem, the discovery in the Dome of the Rock ("Mosque of Omar"), and Mr. Deutsch's report on the marks found at the south-east angle of the Great Wall of the Harem es-Shereef. It is not the province of the Committee to draw deductions from facts. These are laid before their supporters as found, leaving it for others to make inferences from them. They cannot, however, avoid calling attention to the conclusions arrived at by the eminent Semitic scholar just named from the marks in question, which he examined on the spot, and on which he has favoured the Committee with a letter, which will be found reprinted at p. 33. The stones appear to be *in situ*, some of the marks which they exhibit are similar to those on "absolutely undoubted antique Phœnician structures in Syria," while "fantasias," "identical" with others of the marks are observed in abundance on the "old Phœnician stones" of the ruined citadel above Saida. It is greatly to be hoped that more marks will be found, and some nearer approximation to date arrived at. Lieut. Warren's tracings of those on which Mr. Deutsch has commented may be seen at the office of the Society.

The shaft at the Golden Gateway has been abandoned, owing to the danger of continuing the work. One of the chief obstacles, indeed, to the pursuance of the galleries is the way in which the shingle sometimes pours into them—not in small quantities, but in a continuous shower, which will last sometimes for days, choking up the narrow galleries, and forcing Lieutenant Warren to abandon the work, or to continue it at the risk of life.

The work which has to be done is still very great. It is hoped that permission may be obtained to pursue the tantalising discovery below the surface accidentally made by Mr. Warren at the northern edge of the platform of the Dome of the Rock within the Haram Area in December last, and to explore elsewhere within that sacred enclosure; failing this, reference to the report of the last Executive Committee will show some of the work which yet remains on the hands of the Society.

At the meeting of the General Committee, held on May 4th at the Jerusalem Chamber, the Executive Committee resigned and a new Executive Committee were elected for the ensuing year. Their report was read and adopted, the thanks of the Committee were passed to Lieutenant Warren, to Mr. G. J. Eldridge, Dr. Chaplain, and Mr. Walter Morrison, M.P., and it was resolved that an annual meeting should be held.

It has long been the desire of the Committee to open a Palestine Museum. They are now enabled, by the arrival of several large cases from Lieutenant Warren, to carry this desire into effect for a short period. At the Dudley Gallery, Egyptian Hall, will be found all the objects of interest discovered by Lieutenant Warren in his shafts, including lamps, pottery, glass, coin, weapons, tesselated pavement, sculpture, sarcophagi, and geological specimens. The tracings also of his work, and those of Captain Wilson, may also be seen there; with objects lent by Mr. MacGregor and other gentlemen. To these will shortly be added, it is hoped, the new collection of photographs and antiquities from Sinai, by the kindness of Colonel Sir Henry James, Director-General of the Ordnance Survey. The exhibition will be closed on August the 31st. Should it prove so far successful as to warrant the repetition, it is hoped to reopen it on a future occasion.

The receipts for the months April and May, with the first half of June, amount in all to £1,084 6s. 2d., including a donation of £250 from the Marquis of Bute; one of £100 from "Anonymous"; and remittances from the local societies of Clifton, Bath, Tunbridge Wells, Falmouth, Nottingham, Plymouth, and Newcastle. The receipts for the first five months of the year amount, from all sources, and including the balance at the end of 1868, to about £2,150. The Committee beg their readers most earnestly not to let the work fail for the want of funds. In providing them, at considerable expense, with this quarterly publication, the committee invite them to use it in order to make their cause known. In all parts of the world interest is now aroused in the work, nor is it possible that England, were the work more widely known, would allow it to stop. But in their efforts to make the Fund national, the Committee rely on the co-operation of their friends. If for a few years only these will lend their aid to raise each a small sum, no difficulty will be experienced. Meantime, the shafts have to be closed for want of money to buy fresh wood, the workmen have to be reduced in numbers, and Lieutenant Warren is obliged to content himself with one or two excavations at a time. Some of the most interesting explanations—*e.g.*, that of the canals at Bir Eyub, have to be suspended; and this at a time when the most important results are being obtained, and we are apparently on the eve of solving the most interesting problems. The experience of four years has proved that to collect the small sum necessary for this work requires nothing but leaders, and that amount of activity requisite to start a local movement. Moreover, while the donations hitherto received have been chiefly of large amounts, it should not be forgotten that a good deal has been done, and that a great deal more might be done, by enlisting the interest of those who can give but little. And for these as well as for the larger subscribers, the following pages are printed.

June 24, 1869.

## WEST LANCASHIRE MASONIC RELIEF COMMITTEE.

We commend the following report of this excellent charity to the attention of our readers:—

*Ninth Annual Report of the West Lancashire Masonic Relief Committee.*

"The Committee have much pleasure in again calling the attention of the W. Masters and Brethren to the Ninth Annual Report of the Masonic Relief Committee, confident that the labours of past years will have convinced them of the satisfactory progress of this valuable institution.

"Many of the applications have come before the Committee, which, upon investigation, have proved unworthy, and consequently have been disregarded.

"The mutual interchange of Reports between Birmingham and Manchester continues, and has been of essential service to the Committee in materially furthering the relief of brethren reported deserving, and of detecting, in some cases gross imposition, and the Committee allude to this latter fact in order to urge the necessity of referring to them all applications for relief.

"The Committee again thank the Secretaries of the other Relief Committees for their kind assistance.

"The Committee being anxious to see the work of charity carried out, invite Lodges, &c., to elect those who will attend to the duties of representing Lodges and Chapters on the Committee every Friday evening.

"The Committee have been able to relieve 98 individuals, in the amount of £74 11s. 6d., some of whom have been forwarded home or to get employment, and some have received temporary relief.

"The Annual Grant is now due, and can be paid any Friday evening at six o'clock.

(On behalf of the Committee),

"THOMAS MARSH, Secretary.

"Committee Rooms, Masonic Temple,
Liverpool, July 2nd, 1869."

## SUMMER BANQUET OF ALBION LODGE, No. 9.

On Wednesday, the 7th inst., this excellent lodge, famed for its working, held their annual summer banquet at the Crown Hotel, Broxbourne. The W.M. Bro. S. Coste occupied the chair, supported by the Past Masters T. Buller, S.W.; and Baylis, J.W. A very excellent banquet was provided, and after the usual toasts given on such occasions, Bro. Willey, P.M., proposed the health of the W.M., and alluded to the very excellent and efficient manner in which he had conducted the duties of the lodge in every respect. The W.M., in suitable terms, returned thanks. Bro Lee, P.M. and Treas., returned thanks for the Past Masters, and stated he had been a member of the lodge for thirty years, and felt a great pleasure in congratulating the W.M. on the great success attending this banquet, not only for the number present, but for the good feeling existing among the Brethren. Bro. W. Meredith, of the Constitutional Lodge, returned thanks for the visitors, who were Bros. G. Meredith (Antiquity Lodge), H. Thomas (Urban Lodge), H. Clarke (The Doric), and several others.

The Brethren returned to town early, after having passed a delightful day and evening.

KENT LIFE AND FIRE ASSOCIATION.—On Wednesday, the 7th inst., the Directors of the Kent Life and Fire Association, and numerous friends, dined at the Cliftonville Hotel, Margate. A very elegant and *recherche* banquet was served, superintended by Bro. Sidney Spencer, the excellent manager. The chair was occupied by the Marquis Camden, supported by the Mayor of Margate, Sir E. Hoare, Bart.,—Furley, Esq., the Hon. E. Plumtree, Hon. G. W. Milles, M.P., Major Wilkie, and the Mayor of Maidstone, after which the usual loyal and complimentary toasts were given and responded to. During the dinner the Promenade Band played some very excellent music. The hotel has recently had two wings added, affording sixty additional rooms, which have been furnished with excellent taste.

## PIC-NIC OF OLD GLOBE LODGE, No. 200, SCARBOROUGH.

The Annual Pic-nic of this lodge took place on Tuesday, the 29th ult. The beautiful grounds of Hayburn-Wyke were, by the kind permission of the Worshipful the Major, (Bro. J. W. Woodall, P.M., P.P.G.S.W.), thrown open to the brethren and their friends for the occasion. Leaving Scarborough about 12 o'clock, the grounds were reached in the early part of the afternoon, and the enjoyment of the day at once commenced, many wandering through the grounds, and along the walks winding down the cliff to old Ocean's shore, others at once falling to cricket on the Green, while some had evidently great intention to master that most erratic steed the Bicycle, on which two of the visitors had conveyed themselves during the morning from Scarborough; but truth to tell, the position attained by most of the would-be riders, was that indicated by the level, rather than the plumb rule. Dancing in the meantime had commenced, and at 5 o'clock all sat down on the ground to partake of tea, served in splendid style by Bro. Parker, J.D., of the George Hotel. Ample justice having been done to the good things of this life (and good and plentiful they really were), dancing was resumed in good earnest. The worthy W.M., Bro. William Peacock, acted as his own Master of Cers., and to the way in which the duties of that delicate post were performed, was greatly due the enjoyment all derived from this pleasant outing. Bro. Peacock was evidently determined to make every one enjoy themselves to the utmost; indeed, he filled the office of M.C., with as much efficiency as he does that of the exalted Masonic post he has been called to fill, to say which is to award the higest praise that can be bestowed. All things human have an end, even the most enjoyable Masonic Pic-nics, and at 9 o'clock the time-honored "Sir Roger," followed by the National Anthem, brought the long-looked for day to a close.

DINNER TO BRO. GOOD (204).—The members of the Caledonian Lodge (204) and Chapter, on Monday se'nnight, gave a dinner to Bro. J. H. M. Good, at the Freemasons' Hall, Cooper-street, Manchester, on his leaving this country for New Zealand. The chair was occupied by Bro. John Mountain, the W.M., who, in an able speech, complimented the guest of the evening on his high character and courteous bearing, which had endestred him to the members of the lodge and made him many friends. He was sure that in the land of his adoption, the excellent qualities possessed by Bro. Good could not fail to cause him to be respected wherever he should become known. After expressing the regret of himself and brethren at so soon having to part, the W.M., in appropriate terms, presented Bro. Good with an address engrossed on vellum, accompanied with a valuable silver cup bearing an inscription suitable to the occasion. The speech of the chairman was supplemented by Brothers Affleck, Petty, Hinde, Brocklehurst, Pratt, Muirhead, and others, all expressing in the like warm terms the regard they felt for Bro. Good, and the regret they had at parting with such a valued friend.

ON Monday last an amateur performance took place at the Lyceum Theatre, Strand, in aid of a most deserving charity—the Aged Destitute. The programme commenced with the play of "The Lady of Lyons," and never, in our experience, have we seen an amateur performance better sustained. The part of Claude Melnotte was played by our respected brother, H. Lawrence, who exhibited great feeling and delivery in his rendering of the character, and he, in conjunction with Miss Carlisle, who played the part of Pauline, shared the honours of the evening, and were loudly called for at the conclusion of each act. It is to be regretted that this lady and gentleman are amateurs, otherwise they would really be an acquisition to our lyric stage. The other characters were well sustained by Messrs. Faulkner, Montague, Barnett, Druiff, S. E. Phillips, &c., &c. We must also compliment Miss Ellen Cowle on the excellent manner in which she played the part of Madame Deschappelles. A concert followed supported by Mesdames Rose Hersee, Bailey, Emely Muir, Helen Muir, Phœbe Cowen, and Lawrence; Signors Caravoligri and Agretti, and Mr. Alfred Flemming. Especial thanks are due to Miss Lawrence and Miss Cohen for their excellent singing. We understood them to be the only lady amateurs. Not the least noticeable was the excellent playing of Signor Tito Mattei on the pianoforte, and Signor Risegari on the violin. We think the evening's entertainment doubly deserving of success—first, on the ground of the good purpose that prompted it, and, secondly, the excellence of the entertainment. The committee (of which Bro. Israel Abrahams, P.M. 188, was the energetic chairman) deserve great praise for their earnestness and exertions. The conductors were Signor Tito Mattei, Bro. Van Noorden (Org. 188), and Bro. Louis Emanuel.

ERRATUM.—In our report of St. John's Lodge, Leicester last week, the name of a visiting brother was incorrectly printed "Moir," instead of *Moor*.

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# Reports of Masonic Meetings.

## THE CRAFT.

### PROVINCIAL.

SHERBURNE.—*Adams' Lodge, No.* 158.—The members of this lodge assembled for the dispatch of business on Tuesday night, 6th July. The lodge was opened in due and ancient form by Bro. Fleming, W.M., who was supported by the whole of the officers of the lodge. Bro. J. Downs being a candidate for the sublime degree of a Master Mason was entrusted and retired; he was afterwards readmitted, and raised to that sublime degree in an able manner by the W.M. Bro. Bridge, who was a candidate for the Fellow Craft degree, was duly passed. Among the visitors were Bros. Prescott (W.M. 706), McDonald (W.M. 1089), Pannell (Sec. 1089), and Whitton (Faucett Lodge, Seaham Harbour, 661).

LIVERPOOL.—*Mariner's Lodge, No.* 249.—The regular meeting of the above lodge was held on the 1st inst., it being the anniversary of the lodge. The lodge was opened by Bro. George de la Perrelle, W.M. The minutes of the last regular lodge, and the Lodge of Emergency were read and confirmed. Mr. John Hayes was balloted for, and declared duly elected. Bro. William J. Underwood was also declared elected as a joining member from lodge No. 1,021, "Barrow-in-Furness." The lodge was then opened in the second degree, and Bro. Philip Pinnington, W.M. elect, was presented for the benefit of installation, and subscribed to the ancient charges which were read by the Secretary. The lodge was then opened in the third degree. A Board of Installed Masters was formed, and Bro. Pinnington was installed W.M. for the ensuing year, in accordance with the ancient custom. Bro. De la Perrelle, P.M., was the installing officer, and Bros. Hamer and Mott, Past Masters, kindly rendered their assistance. The brethren were readmitted, and Bro. Pinnington was proclaimed W.M., and saluted in the several degrees by the brethren. He then proceeded to appoint and invest his officers, whose names are as follows:—Bro. Richard Tubb, S.W.; A. Walker, J.W.; F. Goswell, S.D.; Rotheram, J.D.; Pearson, Treas.; R. Roberts, Sec.; Thomas Joseph, Inner Guard; and J. J. Rose, J. N. Pendleton, George Evans, and Edwin Hughes, Stewards. Bro. Jones, P.M., Director of Ceremonies, and Bro. Robinson, Organist. On the motion of Bro. Hamer, P.M., seconded by Bro. Jones, P.M., Bro. Ball was re-elected Tyler. Mr. John Hayes being present, was then properly proposed, admitted in due form, installed into Freemasonry, and declared himself a subscriber. Letters were read from the Prov. G.S., and the Grand Secretary, authorizing and confirming certain alterations in the bye-laws. A letter from Bro. R. Campbell was read, containing his resignation, on account of going abroad. On the motion of Bro. Walker, J.W., seconded by Bro. Rotheram, J.D., the appointment of Committee (as per resolution of the lodge, June 3rd, 1869), was deferred until the next regular meeting. Nothing more appearing for the good of the Craft, the lodge was closed in the usual solemn form. The brethren afterwards proceeded to "Roby" to enjoy the annual banquet, sumptuously prepared by Bro. Houlston, of the Stanley Arms Hotel. During the evening the usual loyal and Masonic toasts were given, and heartily responded to. Several of the brethren contributed to the festivity of the evening by singing some excellent songs, &c., and a pleasing part of the proceedings was the presentation of a P.M.'s gold jewel to the immediate P.M., Bro. De la Perrelle, towards the cost of which the brethren had subscribed most readily. The jewel bears the following inscription:—"Presented to Bro. George de la Perrell, P.M., at the expiration of his year of office as W.M., by the brethren of the Mariner's Lodge, No. 249, of Free and Accepted Masons. Liverpool, July 1st, 1869." Bro. De la Perrelle acknowledged the presentation in words full of sympathy, and expressive of good feeling towards the brethren. The meeting terminated at an early hour, and the brethren returned to their homes after greatly enjoying the annual treat.

SCARBOROUGH.—*Denison Lodge, No.* 1248.—This lodge held its regular meeting, at the Grand Hotel, on the 8th July. The following officers and brethren were present:—Bros. W. F. Rooke, *J.P.*, P.M., P.P.G.S.W., as W.M.; W. B. Stewart, P.M.; S. H. Armitage, S.W.; J. Groves, J.W.; G. H. Walshaw, S.D.; H. W. Garnett, J.D.; J. E. Green, Sec.; H. C. Martin, P.M., I.G.; J. Verity, Tyler; W. Stewart, Brearey, Mason, Taylor, Cook, Thorpe, Delamere, and Kitchen. The lodge was opened in the first degree, and the minutes were read and confirmed. The lodge was then opened in the second degree, and Bros. Taylor, Cook, and Thorpe, passed an examination and retired. The lodge was opened in the third degree, and the above-named three brethren, were separately admitted, and raised to the sublime degree of Master Masons. Bros. Rooke and Stewart, P.M.'s, performed the duties, in their well-known effective and very impressive manner. The lodge was now worked down to the first degree, and closed with solemn prayer.

PRINCETOWN.—*Lodge of Benevolence, No.* 666.—The festival of this lodge was held on Wednesday week at Princetown, when Bro. Charles Tregillus was installed as W.M. by Bro. Chapman, P.M., P.P.G.D.C., in his usual able manner. The W.M. having invested Bros. Westlake as S.W., Alexander as J.W., Gilbert S.D., Hunt J.D., and Vincent I.G., the lodge was closed in due form. Bro. Metherell was appointed Secretary, and Bro. Andrews, Tyler. The brethren then adjourned to the Duchy Hotel, and spent a very pleasant evening under the presidency of Bro. Du Pre, P.M., P.P.G.D.C. Bro. Thynne, P.M., P.P.G.O., added much to the pleasure of the day by undertaking the musical portion of the ceremony.

### IRELAND.

*Tralee Lodge, No.* 379.—The 5th instant being the first Monday in the month, this lodge met as usual, Bro. Thomas Morris, W.M., in the chair. Other officers present were Wm. Hill, P.M., acting S.W.; Wm. Mason, P.M., acting J.W.; F. McCarthy, S.D.; Sealy Weekes, J.D.; J. McGillycuddy, acting I.G.; Wm. Graham, acting Sec.; De C. McGillycuddy, P.M., Treas. Colour Sergeant Chas. Gorman, 81st Regt., and Mr. Arthur S. Crisp, were balloted for and admitted. The former being in attendance was initiated into the mysteries of Masonry by Bro. D. McGillycuddy, who duly impressed on the candidate the beautiful lessons of our ancient order. Some local matters having been discussed, and a new candidate having being proposed, the lodge was closed in due form, and the brethren adjourned to refreshment. The only visitor present was Bro. Sloane, 153, Dublin.

## THE ROYAL ARCH.

### PROVINCIAL.

MELTON MOWBRAY.—*The De Moubray Chapter, No.* 1130.—The second meeting of this chapter was held on Thursday, the 8th July, when Bro. Chester P. Newcombe, of the Doric Lodge, Grantham, and Bro. G. M. Ashforth, of the Rutland Lodge, 1130, were exalted to the supreme degree of the Royal Arch. Comp. Kelly, Prov. G.H., gave the lectures, Comp. Douglass acting as P.S. (for the first time) and doing his work perfectly. Several brethren were proposed as candidates for exaltation at the next meeting, in November; and the bye-laws were confirmed. Comp. Oxford, Prov. G. Warden of Northamptonshire and Secretary of the Stamford Lodge, was the only visitor present. The chapter was closed at 7 o'clock, and the companions partook of supper, after which an hour or two were spent in harmony.

## MARK MASONRY.

EASTWOOD, WEST YORK.—*Prince Edward Lodge, No.* 14.—The regular meeting of this Mark Masters' Lodge, was held on the 11th inst., when there was a very large attendance of members and visitors from both Lancashire and Yorkshire. The W.M., Bro. John Barker, having opened the lodge, he resigned the gavel in favour of Bro. W. Pilling, P.M., who then advanced eight candidates to this honourable degree in Masonry. Fourteen candidates had been balloted for, but the other six did not present themselves. The lodge was then closed, and the brethren adjourned to the large room for the purpose of conferring some minor degrees. The "Old Mark," was given to sixteen candidates; the "St. Lawrence," to fourteen; and the "Mark, Ark, and Link," also to fourteen.

HALIFAX, WEST YORK.—*Fernley Lodge, No.* 58.—The regular quarterly meeting of this lodge was held on the 12th inst., when there was only a limited attendance of the officers and members. Bro. W. Cooke, P.M., P.G.S.O., in the absence of the W.M., presided. Three candidates were balloted for and unanimously accepted, but only one, Bro. T. G. Knowles, W.M. of the Derby Lodge, 1055, presented himself for advancement. There being no other business to transact, the lodge was closed in harmony.

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BROTHER THE REV. RAYMOND D'A. ORPEN, *M.A.*, has been appointed to the charge of Tralee parish, which is most gratifying to the parishioners, who remember with affection his labours in their midst previous to his removal to Limerick.

UNITED STRENGTH LODGE OF INSTRUCTION, No. 228.—The members meet for the purpose of Instruction, at Bro. Geo. Garrett's, the Bull and Gate tavern, Kentish Town-road, every Wednesday evening, at 8 o'clock precisely.

TEMPLE LODGE, No. 101.—The summer banquet in connection with this Lodge took place on Tuesday last, at the Crown Hotel, Broxbourne, under the presidency of the W.M., Bro. Joseph Tanner. On this occasion the ladies were invited, which added materially to the enjoyment of the party, who, after the banquet and dessert (which was admirably served by Bro. Benningfield) amused themselves by dancing, &c., until the time for returning, and parted fully gratified with their day's pleasure.

## PROVINCIAL GRAND LODGE OF WEST YORKSHIRE.

The Provincial Grand Lodge of West Yorkshire held its quarterly meeting on Wednesday week, at the White Lion Hotel, Hebden Bridge, by the invitation of the Prince Frederick Lodge, 307 when there was a large attendance of brethren.

The lodge having been opened by the W.M. Bro. F. Whitaker, 448, Halifax, and officers of the Prince Frederick Lodge, the Grand Lodge officers entered the room, and in the absence of the Earl de Grey and Ripon, R.W.D.G.M. and P.G.M. of West Yorkshire, Bro. Bentley Shaw, G.S.D., W.D.P.G.M., presided, and the Grand Lodge was opened in solemn form. Amongst the officers of the Grand Lodge present were the W. the Hon. and Rev. P. Y. Savile, *M.A.*, P.M., P.S.G.W.; E. Armitage, P.M., P.J.G.W.; Rev. J. F. A. Eyre, *M.A.*, P.G.C.; C. Oldroyd, P.M., P.P.G.R., P.G.T.; William Savile Wood, P.M., P.G.R.; R. R. Nelson, P.M., P.G.S.; Capt. George Robinson, P.M., P.S.G.D.; G. Normanton, P.M., P.J.G.D.; S Binns, P.M., P.G.D.C.; S. H. Stocks, P.G.A.D.C.; E. Drury, P.G.S.B.; A. Briggs, P.G.P.; T. S. Higgins, P.G.A.P.; William Elliott P.G.S.; A. W. Ramsden, P.G.S.; C. Pratt, P.G.S.V.W.; the Rev. J. Senior, *LL.B.*, P.G.C.; W. Rhodes, P.P.G.W.; J. Peace, P.P.G.O.; T. Perkinton, P.P.G.S. of W.

After several matters of business had been transacted, a resolution was carried unanimously "That the 500 guineas presented to the Boys' School be applied to enfranchise the offices of the P.G.W., the P.G.R., the P.G.T., and P.G.S., making those officers for the time-being vice-presidents in perpetuity."

The D.G.P.M. then called the special attention of the Grand Lodge to the present position of the Royal Masonic Institution for Boys, showing the necessity which existed for further contributions, in order to carry out efficiently the work of education, and to render the school available for the introduction of an additional number of boys; and strongly urged the brethren to supplement the handsome contribution of £13,000 made last year, in order to clear the school from debt.

The report of the Charity Committee having been adopted, the Grand Lodge was closed according to ancient custom.

Subsequently nearly 100 brethren sat down to an excellent banquet, at the White Horse Hotel, supplied by Brother Jackson, P.M., at which the W.D.P.G.M. presided, and was supported on his right by Bro. the Hon. and Rev. P. Y. Savile, *M.A.*, P.G.S.W., and on his left by Bro. Ed. Armitage, P.G.J.W., and other officers of the Grand Lodge.

The CHAIRMAN gave the loyal toasts, that of the army, navy, and volunteers being responded to by Bro. Nelson, P.G.S., Bros. Jessop and Charnock, of St. James's Lodge, Halifax, 448. The Chairman proposed the M.W. Grand Master of England, the Right Hon. the Earl of Zetland, and the rest of the grand officers. Bro. Saville proposed the Right Hon. the Earl de Grey and Ripon, R.W.D.G.M. of England, and P.G.M. of West Yorkshire, to which the Chairman responded, as well as to the toast of the D.P.G.M. and the rest of the provincial grand officers. The toast of the V.W., the Provincial Grand Chaplains, and the clerical brethren, was proposed by Bro. Armitage, and responded to by Bro. the Rev. J. F. A. Eyre, P.G.C. Bro. Nelson replied to the toast of the masonic charities. The Chairman submitted the toast of the W.M.'s and P.M.'s of lodges, in which he complimented the officers and members of Prince Frederick lodge upon the hearty reception given to the Grand Lodge, Bro. F. Whitaker, W.M. of Prince Frederick lodge responded, and proposed the visiting brethren, which was responded to by Bro. Sutcliffe, of Todmorden, and others.

Other toasts were given and responded to, the proceedings being agreeably interspersed by glees, given by a selection from the members of the Hebden Bridge Choral Society, with Bro. Thomas Whitaker presiding at the piano. The proceedings closed at an early hour.

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AT the pleasing and interesting Festival holden at the Masonic Institution for Boys, Wood Green, on Thursday, the 1st inst., both the Military Band for the Fete and the Quadrille Bands in the Dining and School Rooms were provided by Bro. James Weaver, of the Orchestral Band Office, 45, Howland-street, Fitzroy-square, W., and all were excellent.

A SERMON will be preached to-morrow at St. Helen's Church, Bishopsgate, by V.W. the Rev. John E. Cox, P.G.C., on behalf of the Royal Masonic Institution for Boys, at Wood Green, there will be full Choral Service, commencing at 11 o'clock, and it is to be hoped that the appeal of the Rev. Brother will be met with a liberal response.

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## SUMMER FESTIVAL OF THE FIDELITY LODGE No. 3.

PRESENTATION TO BRO. DEARSLEY.

The Fidelity Lodge, No. 3, dating almost from time immemorial, held its annual summer gathering under singularly fortunate circumstances at the Crystal Palace, Sydenham, on Tuesday last. In consequence of the recent heavy rains the flowers looked beautiful, and, together with the other attractions of the palace, rendered the occasion one of peculiar pleasure and satisfaction. There were between sixty and eighty brethren present, including Bros. Cardwell, W.M.; Terry, S.W.; Fayler, J.W.; Kelk, S.D.; Squires, Sec.; Dearsley, Treas. and Father of the lodge; Potts, Tyler. The visitors included Bros Rev. Robert J. Simpson, Past Grand Chaplain; Biggs, Past Grand Sword Bearer; John Emmens, P.M. and Past Grand Pursuivant, &c.; Bayner (P.M. 56), Howard (Lodge of Brotherly Love), Collier (W.M. 206), Quelch (P.M. 619), Henry Muggeridge (P.M. 715, Preceptor, &c.), Young (12), Dearsley, junr., Gaywood (206), Sampson (152), Ward (754), Simms (late No. 3), Palmer (St. James 965), Hamilton (Mount Moriah 34), Avery (619) and Chas. E. Thompson, J.W., Southern Star, 1,158 and 177).

The banquet was provided in a room overlooking the gardens and terraces, and was served under Bro. Bertram's personal superintendence. It comprised every obtainable delicacy of the season, and gave the most unqualified satisfaction; many old Masons remarking they had been to hundreds of dinners in their time, but at none of which were they better served. During the banquet, and before the cloth was removed,

The W.M. rose and said he had just received a telegraphic communication from a very worthy and esteemed brother (Bro. Arthur McNamara), who had been looking forward to this meeting for some time past, and was now unfortunately kept away through a severe accident which he sustained on Friday last. The telegram was to the following effect:—

"Castle-street, Finsbury.

"To the W.M., Fidelity Lodge,—Happy to take wine with you, old fellow. I wish you health and prosperity."

He was quite sure that at the mere mention of his (Bro. McNamara's) name, they would all be happy to respond to his request. (Hear, hear.) He therefore proposed they should all take wine with him, as he was (although confined to his room) in all probability taking wine with them. (Bro. McNamara was toasted with much enthusiasm, and a telegram despatched informing him of the fact. From the cordiality with which his name was received, it was evident that Bro. McNamara is held in high esteem by the brethren, and great regret was expressed by the brethren at the unforeseen circumstance which had deprived them of so genial a companion.)

Grace was then said by Bro. Simpson, P.G. Chap.

The W.M. proposed the health of Her Majesty, and said it was a toast which was alway looked upon with pleasure by Englishmen, and by none more so than by Freemasons. He did not know if he were to attempt to discourse for a long period, that he could say anything which they had not already heard in favour of the Queen, and as there were a great many brethren present who lived at considerable distances, he would not detain them by long speeches, but content himself by simply asking them to join with him in drinking the health of the Queen. (Cheers.)

Bro. DONALD KING sang the solo parts of the national anthem.

The W.M. said he felt quite sure the brethren would drink the next toast with the same enthusiasm they always did when at home in the Fidelity Lodge. (Hear, hear.) It was the Right Hon. the Earl of Zetland, W.M.G.M. of Masons. The name of the Earl of Zetland, in Freemasonry, was in itself a sufficient recommendation to induce them to drink the toast, but when he informed them that he had been elected for the 26th time to preside over the Craft, they would drink the toast with more than ordinary enthusiasm. Without going further into his merits, he gave them "The Right Hon. the Earl of Zetland, M.W.G.M." (Cheers. A really good fire was given.)

Bro. Phillips (son of the celebrated Henry Phillips), sang "My Guiding Star."

In proposing the next toast, the Chairman said there had so often been heard of the good qualities of the Right Hon. the Earl de Grey and Ripon in reference to Masonry, that it would be a waste of time for him to descant upon them. He was at present one of Her Majesty's ministers, and one frequently engaged in Her Majesty's council; he, nevertheless, found time to devote to Freemasonry, for whenever there was anything important to do, or important to be said, he was always in his place. He thought the Craft ought to consider themselves extremely highly honoured in having a nobleman possessing so much ability, and so much zeal in the interests of the Craft, in the position he held in Freemasonry. (Hear, hear.) He would therefore give them "The Deputy Grand Master of Masons, the Right Hon. the Earl de Grey and Ripon, and the rest of the grand officers, past and present." They had several illustrious officers present that day, and amongst them was Bro. Simpson, Past Grand Chaplain. He (the W.M.) had no doubt there were many brethren present who witnessed the ceremony of the inauguration of the new building at Freemasons' Hall, and they must have been, as he was, highly gratified at the oration which Bro. Simpson delivered on that occasion. He believed it not only contained historical recollections with respect to Freemasonry, but it also contained historical truths and aphorisms which they would all do well to remember. He was quite sure that address would be handed down to posterity, and read with pleasure in ages to come.

The toast was enthusiastically received.

Bro. SIMPSON, P.G. Chap., who was loudly cheered, returned thanks on behalf of the Grand Lodge of England, for the kind and handsome manner in which the toast had been received. With regard to the Earl de Grey and Ripon, he said he need but say little, for in whatever he took part, as in the Grand Lodge, he always threw his heart into his work, and therefore did it well. He believed that if a day should come when they would look for a Grand Master, there was no one they could look forward to with greater hope and promise than he. (Hear, hear.) He (Bro Simpson) thanked the W.M., for singling him out in the presence of two brethren his seniors, (Bros. J. Emmens and Biggs.) He thanked Bro. Simms, his immediate host, for the great pleasure he had conferred upon him in inviting him to be present on that occasion, at being present at this summer meeting of the Fidelity Lodge. It did confer upon him very sincere pleasure to have been present on that occasion, and to meet so many Brother Freemasons, whom he had reason to believe stood high among their fellow-men, and as long as such a lodge as the Fidelity existed, the Grand Lodge need not want the means to recruit its strength. (Hear, hear.) He believed a meeting of the Grand Lodge of France had been called for the purpose of condemning the allocution of the Pope, and he was of opinion that the determination come to upon that occasion, that it would be better to take no notice of it, was a wise one. While they let the Pope alone, he thought that great Potentate would have quite enough to do to mind his own business. (Hear, hear, and laughter.) He again thanked the brethren for their kindness.

The W.M., then rose and said: Brethren, I am about, on the present occasion, to depart from the usual routine which we adopt on these occasions. You are aware that this evening we are about to do honour to the Father of the Lodge, who is also the Treasurer. (Cheers.) In the first place, therefore, I will propose his health, and I am quite sure it will need no recommendation or words from me to induce you to drink it with enthusiasm, when I tell you that Bro. Dearsley is the Father of the Lodge, and that he has been a member of it for now nearly 40 years; that he has exerted himself in every possible way for the interest of the lodge, and that he has introduced more members than perhaps any other person connected with the lodge. (Hear, hear.) That he is always ready to do his duty as a Mason, as a father, as a husband—(hear, hear.)—and as a citizen; that his hand is always ready for the purposes of charity,—(hear, hear, and cheers,)—no matter whether it is connected with Freemasonry or with any other institution. I believe that there is no member of the Institution who possesses those qualities which are necessary to make a man a true mason more than our Bro. Dearsley does. I believe that in every respect he is a true Mason. He has served the interests of the lodge, he has served the interests of Freemasonry, and the community in general, and when I say that I need say no more. Without further preface, I give you the health of our Bro. Dearsley, the Father of the Lodge and the Treasurer, and at the same time, I will beg his acceptance of a very handsome testimonial. (Loud and prolonged cheering.) A testimonial which has been subscribed for by almost every member of the lodge, and which is of itself sufficient to show the esteem and respect which every member of the lodge has for him. (Hear, hear, and renewed cheers.) I am quite sure that when our Bro. Dearsley looks upon that testimonial, and reads the inscription, which he will find written upon it, he will say, "I am very pleased that I have in my endeavours to serve the interest of the lodge won the esteem and affection of every member"—(much applause)—and when his family look upon it, they will look upon it, perhaps not so much for its intrinsic value, but for the feeling which is evinced by the Lodge Fidelity for its oldest member. (Hear, hear.) Brethren, without saying more, I will give you the health, long life, and prosperity of our Bro. Dearsley, the Father and Treasurer of the lodge.

In obedience to a desire expressed by some of the members, that the inscription should be read, the W.M. read the inscription, which had been magnificently done. It was written in old English lettering and was mounted and framed in a handsome manner. The inscription, which was accompanied by a very elegantly chased solid silver tea and coffee service, worth 100 guineas, was as follows:—"Presented, with a silver tea and coffee service, to Bro. Henry Dearsley, P.M., and Treasurer of Lodge of Fidelity, No. 3, by several of the present and past members of the lodge, in testimony of his long and valuable services, and his unwearied exertions in promoting the welfare of the lodge and its members. July 13th, 1869." The W.M. continued: Brethren, I could say a great deal more in favour of our Bro. Dearsley, but I think it would be waste of time. I will content myself by asking you to drink most cordially his good health, and begging his acceptance of the handsome testimonial you see before you.

It is almost needless to say the toast was drunk with enthusiasm, and more than usual Masonic honours paid to the recipient.

Bro. DEARSLEY'S rising was the signal for another outburst of applause, and it was some minutes before he could obtain a hearing, when he did (speaking with some emotion), he said: W. Master, in rising to respond to the toast you have kindly placed before the brethren, I assure you I do so with some diffidence, because I feel that I am not deserving of one half of the encomiums you have been pleased to pass upon me, and in the second place my inadequacy to convey to you in words, the outpourings of a grateful heart. Worshipful Sir, during the many years I have been connected with this lodge, I have made many dear friends, many of whom also have passed away from among us, and I trust I have never made an enemy. (Hear, hear.) The lodge has been pleased to place me in many positions, and among them that of wine-steward. With regard to my position as Treasurer of the lodge, I can assure you your funds shall be carefully husbanded. There is one thing I wish for, which is, that I may be spared a few years longer to enjoy the society of those who have been so kind as to give me this handsome testimonial, and when it may please the G.A.O.T.U. to call me from this sublunary abode, it shall be handed down to my children, and my children's children, to show them that upright intentions and a faithful discharge of those duties we are called upon to perform will bring about such bright results as I see before me on this most pleasurable and gratifying occasion.

The much respected brother sat down amidst loud and continued marks of approbation.

Bro. P.M. ROBINSON proposed the W.M., to which he responded in becoming terms, saying he felt it a high honour to be Master of a lodge ranking so high in the Craft, and if there had been any shortcomings on his part, it was not owing to a want of desire, but a want of ability. (Cries of No, no.)

To the toast of the P.M.'s of the lodge, Bro. Heath responded.

Bro. SIMPSON, P.G. Chaplain, said, if it would not be considered presumption, he should like to add a few words to what had been already said about Bro. Dearsley. He had not in the few words he addressed to them some time since, said anything about the testimonial, because it was not then before the brethren. It had given him most sincere pleasure to be present on this occasion, because the handsome testimonial before them had not been got up by "jobbery" or anything of that sort, but was the tribute of grateful hearts to the man who had worked so long and so worthily, for his lodge. He believed he was sterling as the silver with which the articles had been made. The Rev. and worthy Bro. concluded his remarks with an apology for the digression.

The W.M. proposed "The Visitors."

Bro. HENRY MUGGERIDGE, P.M., &c., returned thanks, and said he did so with a great deal of pleasure. It was a great treat to witness the presentation to Bro. Dearsley, whose name was not only known amongst the members of the Fidelity Lodge, but known among the whole Craft. He had done everything in his power to promote the Charities. (Hear, hear.)

Bro. EMMENS, P.M., in a complimentary speech, paid a graceful tribute to Bro. McNamara. He was sure they all regretted his absence that evening very much. Most of them knew how he had looked forward to that meeting, and could guess how disappointed he was at his unavoidable absence. He asked them to drink towards his speedy recovery; which was done with three times three. The brethren then separated.

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THE ROSICRUCIANS.—A very interesting work upon those singular people, the Rosicrucians, respecting whose precise tenets there has hitherto prevailed such apparently hopeless obscurity, will be shortly published by Mr. Hotten, the well known antiquarian publisher, of Piccadilly. This work, which will appear in 8vo., will contain very numerous carefully executed engravings, the subjects for which are drawn from almost all the museums and sites of interest in the world. Nothing authentic relative to the Rosicrucians has appeared in England since the days of Robert Flood, or Fludd (Robertus de Fluctibus), who wrote in the days of James the First. Mr. Hargrave Jennings, author of an anonymous book on the "Indian Religions," and their occult connection with Bhuddism, is the producer of "The Rosicrucians."

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## Births, Marriages, and Deaths.

MARRIAGE.

PORTER—BROWN.—On the 15th inst., at the May-street Presbyterian Church, Belfast, by the Rev. John S. McIntosh; Bro. John B. Porter (J.D. 166), teacher, Seaman's Friend Society Schools, to Miss Catherine Brown, both of Belfast.

DEATHS.

GAUGHAN.—Recently, at his residence, Bridge-street, Tralee, aged 33 years, Bro. Thomas Gaughan (Comp. R.A., 379), deeply regretted by the members of his lodge.

GOULTY.—On the 7th inst., at Brighton, aged 39 years, Brother Horatio Nelson Goulty, architect and surveyor. [A most estimable Mason, and one whom we deeply lament.—ED. FREEMASON.]

SMITH.—On the 2nd inst., Major Henry F. Smith, of Clapham, E.C. Temple Cressing Encampment.


# The Freemason,

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## SIGNS OF THE TIMES.

THE fact cannot be gainsayed. A fearless spirit of enquiry is abroad; and codes, theologics, and revelations which have hitherto passed unquestioned are now being tested with analytical minuteness in the crucible of truth. Acute thinkers and subtle logicians have brought the artillery of reason to bear upon many venerable abuses and antiquated superstitions, and the result of their labours is seen in the wonderfully improved condition of mankind in general. But it is easier to demolish than to build, and while admitting to its fullest extent the right of free thought and free opinion, let us not wantonly destroy the beautiful in our anxiety to be wiser than our forefathers.

Among other human institutions, Freemasonry offers to the serious student a problem so unique and so complicated as to challenge investigation and solution. It presents itself to the non-masonic observer in a variety of aspects, involving different and apparently irreconcileable conditions. Thus, its secrecy is a stumbling-block to those who acknowledge fully its beneficent and charitable element, their argument being that what is good ought not to be concealed.

This view arises from an utter misconception of the objects and aims of the Fraternity. Is it for a moment to be supposed that if the ceremonies of Freemasonry were to be practised in public, and its initiatory rites conferred indiscriminately upon all who chose to apply—if the good and the evil, the ignorant and the learned, were to be thus admitted without distinction—is it to be believed that the Order could then effect its noble purposes with the same facility; or, rather, would it not shatter that bond of brotherhood which now encircles the earth with the celestial girdle of love, because we desire to link together only the tried, the faithful, and the true? No! Freemasonry glories in doing good by stealth, and works in silence and secrecy, although it is doubtless our hope and belief that, as civilization advances and knowledge increases, so will the light of Freemasonry radiate more and more, until the dream of the poet becomes merged in blissful reality—until the scattered and hostile nations are blended into one vast and glorious "federation of the world." In the meantime, we must act like the early Fathers of the Christian Church, who deferred the rite of baptism, as a rule, until the catechumen had been fully instructed in the preparatory mysteries of the faith. We invite all men of sound judgment and strict morals, and he who seeks in earnest shall find in truth. But we cannot, we will not—we dare not dispense with those initiatory observances by which we are distinguished from the body of mankind. It is not only that our ceremonies are typical of a sublime system of morality; they are also paths by which the willing mind is led by wise gradations to the contemplation of the works of Nature, and the mysterious operations of the Divine Being.

The whole plan of the creation sustains this theory of progression: the bud expands into the perfect flower, the chrysalis emerges from torpor and darkness into winged life and beauty. We place the alphabet in the hands of the child, while the more mature scholar exercises his mental faculties with syllogisms or geometrical symbols.

Thus it is in the speculative science of Freemasonry—the aspirant proceeds by regulated steps or degrees to the goal he desires to reach.

It is not to be expected, however, that a system which persistently excludes from participation in its rites, all upon whom the stamp of folly or vice is set, should be very popular, nor can we as Freemasons regret the circumstance. What we have most to fear is the relaxation of discipline in our own ranks, not the disorderly array of the foe. The admission of one improper person into the order strikes a weightier blow at its stability than all the platitudes of priests or pontiffs. Greater caution in the selection of candidates—and, we may add, in the multiplication of lodges—is essential to the future welfare of the English Craft.

The most flagrant violations of the Constitutions are being committed day by day—members are admitted without due enquiry into their character—brethren are advanced to office without the slightest qualification to perform their duties, and the want of authoritative supervision is daily and increasingly felt.

Now is the time to strike a blow at the root of the evil, for, as one result of the Prince of Wales' connection with the Craft, we may expect a greater influx of candidates—many of whom will enter out of mere curiosity, or, perhaps, influenced by more ignoble motives.

We were among the first to hail the Heir Apparent as a brother, and apart from his personal merits, we did so on the ground that the Prince is the descendant of many illustrious Masons, whose renown we hope his Royal Highness will emulate and justly inherit. The initiation of so exalted a personage also affords a complete answer to the vapid and hackneyed charge of disloyalty which some puerile minds would fain attach to the Craft; and, further, to quote the remarks of a very eminent brother, we are at all times glad to welcome distinguished men, because their names alone are a guarantee to society that the objects of the Institution are just, lawful, and consonant with due subordination to civil government and the maintenance of order in the State.

Freemasonry fears no inquiry; she can bear unmoved the Ithuriel touch of truth, and the probe of the most sceptical metaphysician. She alone has withstood the assaults of ages, while other institutions have passed away and mightier systems have gone down quenched in the abyss of oblivion. Why? Because her great heart throbs with the heart of humanity; because she is the representative of human thought, the visible Incarnation of that immortal idea which folds within its wide embrace of peace and fraternity the world at large, without distinction of clime or creed, regarding the manifold races of the earth as the children of one common Father, and the beloved fold of one divine Shepherd.

*The Druids.*—Is there any similarity between the ceremonies of the ancient Druids, and those preached by a modern Society of the same name? There is a Druid's Lodge of Love and Liberality, No. 589, at Redruth, on the roll of the Grand Lodge of England, why is it so named?—SIGMA.

UNITED SOCIETY OF IRONMONGERS.—The 43rd annual festival of this Society was celebrated on Wednesday evening, at the Freemasons' Tavern, Mr. J. D. Adams in the chair, and Mr. H. Hickson in the vice-chair. About 120 gentlemen sat down to dinner, among them being Messrs. J. P. Walliker (Treasurer). Joseph Spokes Corbett, Jas. Perkins, Robt. Wilson, Griffiths Browel, James, Arkell, Bainbridge, Chapman, W. E. Coles, R. Cranswick, Carr (of Sheffield), Hy. Knight, Thos. Hayes, and J. Dolamore (Secretary). Letters of apology were received from Mr. Tidd Pratt, Mr. Serjt. Tindal Atkinson, and Mr. R. W. Kennard, who were unable to attend. Before the Chairman gave the toast of the evening, the report of the past year was read, from which it appeared that the receipts during that time had been £624 14s. 0d. and the expenses £393 6s. 9d.; £87 6s 0d. had been paid in cases of sickness; £50 in cases of death; £157 3s. for superannuation members; £72 18s. 0d. for officers' salaries; £20 18s. 9d. for new books, stationery, and postage; £4 for rent and gas; and one guinea had been returned to the widow of a man who had paid that sum, but whose membership had not been completed when he died. The balance for the year in favour of the Society was therefore £231 7s. 3d. which added to the funds already in hand, made £5085 10s. 8d. The Chairman congratulated the Society on such a favorable report, and proposed "Success to the United Society of Ironmongers." The toast was drunk, as were all the others, with great enthusiasm and the evening was passed most agreeably. The dinner supplied by Mr. Gosden was excellent and abundant, and the splendid singing of Miss Fanny Danielson, a young lady who possesses a charming voice, Mr. Kerr Gedge and Mr. Alfred Mattacks, under the direction of Mr. R. Glenn Wesley, was repeatedly encored. Mr. Thomas Spencer was toastmaster.

THE RIGHT HON. THE EARL OF ZETLAND, M.W.G.M. Another addition to the works of art of this country has recently been made by a Bro. who is well-known among the Order, in the shape of a beautiful bust of the Grand Master of England in full Masonic costume. The work has been executed by Bro. Morton Edwards of St. Luke's Lodge and Industry Chapter, and is to be seen at his quiet studio, 18, Hollywood-road, The Boltons, West Brompton. Freemasons who may desire to see it, and will pay a visit to Bro. Edward's studio, will find one of the best likenesses of his lordship they have ever been favoured with, and we hope before long to hear that it has been re-produced, and is in the possession, if not of every Freemason, at least of every Lodge and Chapter. It reflects the highest credit on the taste and skill of Bro. Edwards, who has not forgotten any of the *minutiæ* which make a likeness perfect. But besides the bust of the Grand Master, Bro. Edwards is the sculptor of several other busts, among which may be mentioned some speaking likenesses of Lyndhurst, Cobden, Bright, the Lord Chief Baron, and a host of famous statesmen and lawyers, who have honoured him with sittings. The Prince of Wales is among the great men who have tried the dexterity of this rising artist, and the faithfulness with which the chisel has perpetuated His Royal Highnesses face is of itself sufficient to make the fame of the modeller. The names of Behnes and Gibson, under whom Bro. Edwards studied, derive an additional lustre from the eminence of their pupil.

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## NOTES BY A NOVICE.

### SEA-SIDE GOSSIP.

It is just one of those days when the human heart can carol like a bird; sunshine, bright and dazzling, hovers over the great metropolis, and even the grey arches of London-bridge, as we approach them, seem robed in unfamiliar glory. Yes, my dear Brother Editor, I'm off, or rather *we* are off—(don't be impertinent, I shan't tell you anything about the mystic "we"). But we have just stepped aboard a Westminster steamboat by mistake, and off we go to "Paul's Wharf," when we credulously considered we were on the high road, or rather high sea, to—no matter where. Great anxiety prevails for the space of ten minutes, as the vessel for which we are really bound has her steam up and colours flying. Fortunately the captain's chronometer does not agree, apparently, with "Big Ben" of Westminster, and we are enabled to rectify the little error by a sharp run to the "Swan Pier," where we find that the exemplary porter is mounting guard over our luggage, and who upon seeing us exclaims pathetically that he has lost his morning's work. The poor fellow being reconciled to his unhappy fate by a liberal application of "palm oil," goes on his way rejoicing, and we follow his example on board a certain renowned steamer which, as usual, is christened after one of the royal family. Immediately the captain gives the word to start, which the small boy, his echo, repeats—and incontinently we find ourselves involved in the mazes of the "Pool," while occasional cries of "Stop her"—suggestive of a feminine runaway kleptomaniac—indicates forcibly that some lazy barge or other *will not* get out of the way. However,

> "All these doubts and dangers passed,
> We anchor in the port at last."

I may observe (parenthetically) that we were received with loud acclamations by the people on landing at our destination, and one youth with sandy hair was so overcome with enthusiasm at the sight of a rather plain girl on board, that in waving his cap as a symbol of joy, said cap fell into the water, and is now doubtless adorning the caudal appendage of some monster of the briny deep.

You know, dear old Editor, how severely I have suffered from indisposition (to work?) of late, and how concise I have been in my correspondence. Do not, therefore, expect much this time, but allow me to do the *otium cum dig* as well as I can.

In the first place, I must be reticent as to where I am, and for three reasons:—

Firstly, I am told you have now seven thousand subscribers.

Secondly, If I betrayed my whereabouts, six thousand nine hundred and ninety-nine of the aforesaid subscribers would infallibly come down and hunt me out.

Thirdly, I don't well know where I am.

You will remember, however, that you commissioned me to note down any Masonic facts that might come under my observation during my "grand tour." Well, I have seen one "fact" in the shape of our genial Brother "Span," whose joke about the "warm" reception he met with in our lodge must be fresh in your memory. We walked about together—that's another fact—and made sundry remarks upon architecture in general, and the prevalence of Roman noses amongst the population in particular, when suddenly a bell rang—we exchanged a hurried grip, and my "Span" was lost to view in cubits of sea-water. The next Masonic illustration appeared in the person of a portly friar—rubicund and round. Our passing conversation was sweet, but short; and he, too, vanished from my sight. With the next I was more fortunate. "Methinks I see him now," as our galley proudly sweeps the salt sea waves. Bro. Oldburne is a true high priest of Neptune, and rows almost as well as he can shoot (St. George's and ye Westminsters, to wit). Verily, he resembles an athlete of the good old times, and would have been laurel-crowned in the Isthmian games of Greece, or the amphitheatrical displays of ancient Rome, when the "vox populi" shouted stentoriously, "Panem et Circensi." Bro. Oldburne is also a capital Mason, a P.M. of two lodges—in one of which, let me remark, *en passant*, he succeeded a "Novice" in the chair—and is also a P.Z. of a fine chapter held near unto the "silvery Thames," Unfortunately, his stay here can be but brief, as such is his zeal for the Craft that he willingly foregoes the healthful breeze and refulgent skies in order to be present at his lodge, which meets this week. I am happy to be able to report that Freemasonry is highly respected in the place of my temporary sojourn; the most estimable inhabitants are members, and their lodge of instruction is admirably worked by several efficient Past Masters. Within a radius of ten miles there are as many lodges; and although I deprecate the *too* rapid spread of the Order, there is no doubt that in this locality its marked increase is a wholesome sign, and an index of the zeal and energy of the brethren.

I will just conclude this sketch with a glance at the "Sublime Order of Judges," one of the associations to which I referred in a former paper as having existed about seventy years ago. Their *modus operandi* was as follows, and merit the praise of simplicity. The victim was led into the meeting-room, with his eyes covered; he was conducted to the chair of the "Sublime Presiding Judge," who placed a tankard in his hand, and desired him to taste its contents and pronounce accordingly. If the candidate responded, "'arf-and-'arf" the chances were ten to one he was right, as the liquor was seldom varied; whereupon the chairman and the whole sublime assembly shouted as one man, "You're a Judge," and he was forthwith proclaimed one of the mystic fraternity. Now, Brother Editor, I know you want a change—come down here for a day or two, and I will give you an opportunity of qualifying yourself for the judicial bench in an equally summary manner. Till then, *au revoir!*

## Obituary.

### SIR KNIGHT MAJOR HENRY FRANCIS SMITH.

EM. COMP. OF THE TEMPLE CRESSING ENCAMPMENT.

With the most sincere regret we have to announce the decease (at the early age of 41) of this highly-esteemed Brother, whose public and private virtues endear his memory to all who had the honour of his acquaintance.

He was initiated in the Victoria Lodge, V.R., No. 822, eleven years since, in which he served all the various offices, and passed the chair of K.S; was instrumental in establishing the Chandos Lodge of the 1st Middlesex Artillery Volunteers, in which Corps he held Her Majesty's Commission as Major. He was a R.A. Mason and S.W. of the Mallet and Chisel Lodge of Mark Masters, Emt. Com. of the Temple Cressing Encampment, Prov. Grd. Capt. of Lines, Surrey, in which office he was Inaugurated by P.E.C., Sir Knight F. W. Mitchell only last May, and better than all, a Life Governor of several Masonic Charities. His liberality was unbounded, his courtesy that of a gentleman, and his loss is deeply deplored by a vast circle of friends; and, as a very intimate friend observed to the writer, "In fact you could not possibly say more than he deserves!"

### BRO. WILLIAM JERDAN.

We extract the following from the *Times* newspaper of the 13th inst. Bro. Jerdan was for many years a Member of the Grand Master's Lodge, No. 1:—

"Forty years ago there were few names better known in London society and in the world of letters than that of William Jerdan. Surviving almost all his literary contemporaries, he died on the 11th inst., at Bushey-heath, in his 88th year. A native of Kelso, and educated at Edinburgh for the Scottish law, he came to London to push his way in literature. Of his varied fortunes in this precarious profession he has given a faithful record in his 'Autobiography,' published about 15 years ago. His genial spirit, ready wit, and abundant anecdote made him a welcome guest in other than mere literary circles. With most of the notable personages of the last 50 years he had personal acquaintance, and with some of the men of highest mark in literature and politics he was on terms of intimacy. An interesting volume of personal recollections, entitled 'Men I have Known,' appeared two years ago, inscribed to the then Chief Baron (Sir Frederick) Pollock, also a Borderer, with whom Mr. Jerdan since boyhood had maintained an unbroken friendship. It was Mr. Jerdan who, in the lobby of the old House of Commons, seized Bellingham, the assassin of Mr. Percival. At that time one of the reporters for the Press, his connexion with periodical literature continued for half a century. In recent numbers of *Fraser's Magazine* are contributions from his pen, and the last two parts of the *Gentleman's Magazine* contain an article on the celebrated Beef-Steak Club, which no other living man could have written from personal knowledge. For several years recently he has contributed to the *Leisure Hour* a series of reminiscences of distinguished men, illustrated by characteristic letters. Of the Royal Literary Fund in its early days he was a zealous advocate, and by his influence greatly aided its prosperity. His kindly help was always afforded to young aspirants in literature and art, and his memory will be cherished by many whom he helped to rise to positions of honour and independence. Late in life he received a pension of £100 a year for his long services in literature."

## Original Correspondence.

[The Editor is not responsible for the opinions expressed by Correspondents.]

### ROYAL ARCH MASONRY.

(*To the Editor of The Freemason.*)

DEAR SIR AND BROTHER,—I perceive some remarks in your columns regarding a difference of statement about the two pillars which some tradition says were set up before the flood. On looking up Halliwell's history I find it saying "There were two kinds of *stones* of such virtue that one would not burn, and the other would not sink; the one called *marble*, and the other latres. . . . Water was the chosen instrument of destruction, but the *two* pillars of science remained in triumphant security," &c. Jabal is given as the name of the writer of the sciences on the pillars, and Hermes, son of Shem, is said to have been "the fortunate discoverer of one of them."

The above story, of course, I treat as a mere fable. If there be anything in it at all, it suggests the query—were any of the Pyramids built before the flood and survived it? Common sense tells us that if the patriarchs were able to write on stone or brass, they did not require to set up pillars; but could have written what they desired on slabs or plates which could have been preserved in the ark. Also, the heads of Noah and his sons would serve as repositories for knowledge. However, a legend or tradition must be made up somehow.

The Chaldean story, again, is that "Xisuthrus dug up the seven Sacred Books which he had buried at Sepharvaim," after coming out of the ark. We, of course, are ready to ask—why did he not take said books into the ark with him? but we must not examine the legend too closely.

"Pillars" here I take to be a better word than "columns." These pretended *Masonic* traditions of ours, now, are something similar to the stories to which Paul refers in his epistle to Timothy, when he says, "Neither give heed to fables and endless genealogies, which minister questions rather than godly edifying;" or as he also says, "Refuse profane and old wives' fables."

It appears somewhat curious to me, although I dare say it is capable of explanation, that Freemasons seem to know far more about the doings of their predecessors (?) in the time of Noah or Solomon than they do regarding their proceedings during the short reign of George the First of England (1714 to 1727).

Another curious point is, that those really valuable documents which exist detailing the real doings of the Craft about and before a century and a half ago have been almost totally ignored, especially until very lately, while all sorts of notions, dreams, traditions, legends, &c., have been most industriously fabricated, promulgated, and incessantly waved before the eyes of the Fraternity. Truly, if Dominie Sampson were alive, he would come out with a most wonderfully long-drawn, "Prodigious!"

I am, yours fraternally,
LEO.

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## MEETING OF THE GRAND LODGE OF CORNWALL.

The annual meeting of the Grand Lodge of the Province of Cornwall, was held on Tuesday July 6, at Helston, and there was a very large attendance, about 160 brethren walking in the procession. The members assembled from all parts of Cornwall; and as Helston lies some ten miles off the rail, and the business of Grand Lodge was fixed to commence at 10 o'clock, many of the brethren had to leave their homes at a very early hour. They assembled in the large market-room below the Town Hall, where they put on their Masonic clothing, and then proceeded up-stairs into the Grand Lodge. Outside, across the street, floated a number of banners which contributed to the gaiety of the town, and as many years had elapsed since a Grand Lodge had been held in Helston, there was much interest evinced by the inhabitants and their visitors from the neighbourhood, in the out-door proceedings. The Town Hall itself was prettily and suitably fitted up.

The Grand Lodge was formed as soon as the brethren arrived from the train. The R.W. the Provincial Grand Master, Augustus Smith, Esq., presided, and conducted the business of the lodge with his accustomed ability and urbanity. He was supported on his right and left, and in the Wardens' chairs by the principal officers and brethren of the province. The Grand Lodge was opened in due form, and with the customary honours to the Grand Master.

The names of the different lodges in the province were called over, and officers and other members were present from nearly every lodge. Bro. E. T. Carlyon, the G. Sec., then read the minutes of the last meeting, which were received and adopted.

Bro. CHIRGWIN, in the temporary absence of Bro. Reginald Rogers, next read the report of the Treasurer of the Cornwall Freemasons' Annuity Fund, and expressed an earnest hope that the Fund would be still maintained, as it was a most excellent institution for the province.

The GRAND MASTER thought that the province must be much gratified by the report. In five years the province had subscribed sufficient funds for the maintenance of two annuities. As to some of the lodges not having subscribed this year, he said they could not expect all plants to flower every year. The more the report was disemminated through the province the greater results might they expect.

Bro. Wm. TWEEDY then read his report as Treasurer of the Funds of the Grand Lodge. Amongst the items expended, was one of ten guineas, which had been anticipated by the R.W., the P.G. Master, who explained that he had requested it might be given to the Royal Masonic Institution for Boys, as he wished the Province to be represented at that noble meeting of the Grand Lodge, when £12,000 was subscribed towards the institution. He had determined that if there was any objection to the vote, the circumstances being so exceptional, he would defray the amount himself. [We need scarcely say that the vote was confirmed with acclamation.]

Bro. Lord ELIOT said that in consequence of the large sum subscribed on the occasion, the Grand Master of Lancashire having subscribed £1,000, they had been unable to obtain the election of young Bush, but he hoped that they would be more successful next year, when the 716 votes that had been polled for him would be carried forward.

The Treasurer's account was then unanimously received and adopted.

The Petitions for Relief were then brought up. It was proposed by the Committee, that £5 be given to a needy brother, well known to the Brethren, who had returned from Australia. Bro. CHIRGWIN suggested that it should be increased to £10 to enable the brother to start in a small way of business, and the committee assenting, the proposal was immediately adopted; and the small amount of £2 was given by the committee to another distressed brother, as temporary relief, his petition not being in time to be carefully considered,

Bro. CHIROWIN said that they had a balance in hand of about £60. Out of this sum there had been voted about £30. He moved that £20 be voted out of the remainder to the Cornwall Masonic Annuity Fund. Br. DABB seconded the motion, and it was carried unanimously.

The re appointment of Br. Reginald Rogers, as Treasurer, and of Br. Chirgwin, as Secretary, was then moved, seconded, and unanimously carried. Bros. F. W. Dabb and S. Holloway were appointed auditors.

It being now twelve o'clock, the remainder of the business of the Grand Lodge was postponed, in order that the brethren might proceed to church to hear a sermon, as is usual on these occasions. The procession was then formed in the order prescribed, several of the lodges having their banners, and the banners of Grand Lodge also being carried on the occasion. The lodges formed in due order, the junior lodges coming first, and the Grand Officers of the Province, and from other provinces bringing up the rear. There were two bands, one heading the procession, the second near the middle, and they both played that remarkable air which has been a source of comfort and of mystery to Freemasons in all time; from whence it came and who was the clever genius that composed it are things hidden in the womb of time. Its simple strains must be a source of cynical criticism amongst outer barbarians whenever they hear it played. However, it is one of those established institutions, like others in Freemasonry, which, like the Laws of the Medes and Persians, altereth not. The different officers carried the various insignia of the Order, and the brethren appeared in their Craft and Provincial clothing. The procession wended its way up the town to St. Michael's Church, and returned after service through the streets of the lower part of the town; so that it passed through the greater part of Helston. The church was attended by a great number of visitors. The services were conducted by the Rev. Bros. Dr Bannister, incumbent of St. Day, F. B Paul, F. H. A. Wright, of Stythians and Perranarworthal, the preacher being the Rev. Bro. J. D. Hawkesley, P.G. chaplain, who founded his discourse on Acts viii. 26, "Sirs, ye be all brethren." The sermon was in all respects an admirable one, and in it the preacher briefly and clearly stated to his hearers some of the great moral principles which are enjoined upon all members of the Masonic fraternity.

At the close of the services a collection was made, and the amount realised was £8 9s. 4d. The brethren then re-formed in procession and returned to the Town Hall to transact the remainder of the business.

The GRAND MASTER proceeded to appoint his officers. In doing so, he observed that this was the most difficult duty that devolved upon him. Every year increased his difficulty, because of the increase of the lodges and of the flourishing state of Masonry in the province, and the increase of working Masons who became Past Masters of their lodges. He had adverted to this subject on previous occasions, and his difficulties reminded him forcibly of those which had been ascribed to another. When Pitt was a young man about 25 years of age, he went down to Cambridge. Dr. Paley was the preacher, and he said, "Here is a man with two loaves and five small fishes, but what are they among so many?"—(Laughter.) That was just his position, but he would endeavour to distribute the honours of the province, as far as he could, amongst those lodges which had earned a right to them. After some further observations, the following brethren were appointed to the purple:—

John Roscorla, P.M. (121), D.G.M.; Lord Eliot, I.P.D.G.M.; Frederick Williams (331), *M.P.*, P.G.S.W.; James Mudge (451), P.G.J.W.; Wm. Tweedy (P.M. 331), G. Treas.; Rev. J. D. Hawkesley, G.C.; Rev. F. B. Paul, Assist. G.C.; W. T. Sobey (977), G.R.; W. J. Hughan (131), G.S.; W. F. Newman (75), G.S.D.; J. Levin (121), G.J.D.; S. Jacob (967), G.W.S.; S. Higgs (121), G.D.C.; R. Johns (131), G.A.D.C.; Lieut. Eustace (451), G.S.B.; T. Taylor, G. Org; S. Harvey (131), G.P.; W. Rooks (1,006), G.I.G; and Bros. Thos. Curry (75), Frank Harvey (450), Roberts (310), John Hall (699), W. H. Dunstan (75), and W. Tregay (589) were appointed Grand Stewards.

Bro. FRED WILLIAMS, *M.P.*, proposed Bro. S. B. Trebilcock of (1,006), and Bro. Dr. BANNISTER seconded him, as Grand Tyler.

When appointing the G. Sec., the GRAND MASTER spoke in the highest terms of the services rendered for many years by Bro. Carlyon, as G. Sec., and Bro. J. O. Mayne, as G. Asst. Secretary. Bro. Carlyon would be succeeded by Bro. Hughan, who was eminent for his great knowledge of Masonry and for his zeal in everything connected with it. As Grand Lodge did not recognize the office of Assistant Grand Secretary, he purposed discontinuing that appointment, so as to bring their working in harmony with that of the neighbouring province of Devon.

Bros. R. Rogers, E. T. Carlyon, and W. Tweedy were re-appointed the Committee for Relief; and Bros. Edward Hawke and Thomas Solomon were appointed Auditors,

The proceeds of the sermon preached in the morning were thus allocated: 1-5th to the clergyman of the parish, 2-5ths to the National Schools, and 2-5ths to the Cornwall Masonic Annuity Fund.

Br. W. H. JENKINS proposed, in the warmest terms of eulogy, a vote of thanks to Br. Carlyon for his valuable services as secretary. Br. SOLOMON seconded the motion, including in it the name of Br. Mayne, which was cordially assented to by the proposer, and carried in the heartiest manner. Both these brethren acknowledged the compliment.

Br. the Rev. J. D. HAWKESLEY suggested that a book should be provided in which all the brethren who attended Grand Lodge, should record their names. Such a work would be very interesting.

The GRAND MASTER concurred, and said it should be done.

Br. HUGHAN then called attention to a point of practice of serious importance. A person blackballed in one lodge had been afterwards admitted into another lodge. This was followed by a statement of facts as to what had happened at Falmouth and Penryn, and a committee, consisting of Bros. Carlyon, Hughan, R. Rogers, R. R Rodd, Solomon, and Chirgwin, was appointed to investigate into the circumstances and bring up a report. The practice of the admission of improper persons into the fraternity was strongly condemned.

This finished the business of the day, and the lodge was adjourned to the Assembly Rooms, at the Angel Hotel, where the banquet was provided. It was intended to dine at three, but the business of Grand Lodge did not terminate till four o'clock, and many of the brethren had to leave at 6 to catch the Cornish train. This made the proceedings at the festival rather short and somewhat hurried. The room was elegantly decorated, and Mrs. Bennett deserves commendation for the excellent dinner that she had provided for the hungry mortals that crowded to the tables.

The R.W. the Grand Master presided, supported by the Mayor of the Borough, and a large gathering of Prov. Grand Officers and brethren. Amongst the company was a small band of good vocalists, who, between the speeches, sang a variety of Masonic songs and airs in a very creditable manner. Grace was said both before and after dinner, in Latin, by the Rev. Bro. Hawkesley. After dinner

The GRAND MASTER proposed the usual loyal toasts, which were loyally received, as is the manner in all Masonic gatherings. The G.M. referred with much satisfaction to H.R.H. the Prince of Wales having joined the Craft, but expressed his regret that the Prince should have felt it necessary to have entered the order through a foreign doorway. There might, however, be a good reason for this. The more he practised the principles of Masonry the more would he fit himself for the high position to which he was likely to be raised in due course by the Great Architect of the Universe. (Loud cheers.)

After the toast of "The Sovereign of the Order, the Earl of Zetland," and "The D.G.M., the Earl de Grey and Ripon, and the Grand Officers, past and present," had been proposed, and responded to by Lord ELIOT, his lordship concluded in proposing the health of the Grand Master, which was drunk with the utmost enthusiasm.

The R.W.G. MASTER, in responding to the compliment, said the meeting that day was one of very peculiar interest to him. It was now fifteen years since that he took his post in the Provincial Grand Lodge meeting, and it was at Helston that he was first elevated to the post of their *D.P.G.M.* From that period he had had to carry on the work of the province, and it was a matter of very great satisfaction to him that he had been able to complete a circle of the province, and during that time he had never failed to take his part in the performance of those duties which devolved upon him as a ruler of the Craft. It also afforded him much pleasure to meet friends again this day who took a part on that occasion. It was especially gratifying to meet his excellent friend, Bro. Edwards, the Mayor of Helston, who was at that distant period Mayor of Helston then as well as now. (Loud cheers.) He hardly thought that photographs existed in that day, but if they had, he believed that both he and his friend would look a little older than they did when they first met here—(laughter)—but however much looks might be altered, he was assured that their hearts were equally true. The R.W. G.M. concluded by thanking his brethren for the cordial manner and fraternal feeling which they always evinced towards him. Again rising, he said he was reminded by the movement of the brethren present that they lived in a day of "hurry scurry," when they were compelled to break up pleasant meetings by the exigencies of railway travelling, but he would not allow a separation to take place without giving them another toast—that of the Provincial Officers who had favoured them with their presence, especially alluding to Bro. Borlase, who, though young in years, appeared there crowned in honours, and was the Secretary for Oxfordshire. Bro. Borlase bore a name honoured in the county, and they were glad to see him there, filling so high a position as he did in a distant county.

The toast was received with acclamation, and was responded to briefly by Bros. Latimer and Borlase, in speeches that touched upon events of the day; Bro. Borlase adverting to the excellent manner in which Craft Masonry was worked in Cornwall, as he could testify by comparison with the work of his mother lodge, the Apollo of Oxford.

Other toasts followed, but those exigencies to which the Grand Master referred, compelled rapidity of locomotion, and many of the company had to leave at the early hour of six o'clock, somewhat to their regret.

The whole of the proceedings were most satisfactory.

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## ANNUAL ASSEMBLY OF THE PROV. GRAND LODGE OF SUFFOLK.

This year, the R.W. the P.G.M., Sir R. A. Shafto Adair, Bart., fixed the annual assembly of the Masonic body for Monday last, in the good old town of Bungay. The desire of the P.G.M. has always been to give every town in the Province, in which a Masonic Lodge is held, the honour and privilege of receiving the Provincial Grand Lodge; and so fortunate has he been in his selection up to the present time, that there is not the slightest cause on his part to regret the choice he has made. Certainly the meeting of 1869 was by no means the least enjoyable of these much-anticipated gatherings of brethren from all parts of the Province. Bungay, though a most spirited town, and one which has proved itself in every way worthy to receive the Masonic body, is somewhat difficult of access—not only from Ipswich, but from all parts of the country. But the obstacle of getting there and back the same day, was soon removed by the P.G.M., who with his usual kindness and forethought, and at considerable expense to himself, placed a special train at the disposal of the brethren. This train left Ipswich at 9.25 a.m., calling at Stowmarket and other places for the accommodation of members of the various lodges, and arrived at its destination at 11.30 a.m. Here a hearty welcome awaited the visitors, and every arrangement was made for their comfort by the members of the Waveney Lodge, mainly through the untiring exertions of Bros. E. B. Adams, M. Abel, and Burtsal, W.M. of the lodge. In Earsham-street an arch was carried from the residence of Bro. E. B. Adams to the opposite side of the street, from which were suspended bannerets, banners with mottoes, and floral devices. The residence of Bro. W. Walesby was ornamented with a design exhibiting the various emblems of the Order placed upon a tesselated blue and white pavement and surrounded by an arch composed of evergreens and flowers; and at the King's Head Hotel a triumphal arch surmounted with flags, &c., and a banner bearing the word "Welcome," spanned the entrance to the Market-square, where the band of the 4th Suffolk Rifles was stationed. At the entrance to the town from Flixton, the country seat of the W.P.G.M., Sir R. A. S. Adair, Bart., several elegant floral designs and flags were displayed by Mr. Meadows and others, and in the Olland-street, Bro. John Botwright exhited an elegant device consisting of the Adair crest and arms supported and surmounted by Masonic emblems.

At 1.30 p.m., the P.G. Lodge was opened at the Assembly Rooms, Tuns Hotel, the P.G.M. presiding, supported by Bro. Henry Thomas, acting P.S.G.W.; Bro. W. Moore, P.J.G.W. On the right of the throne were seated the D.P.G.M. Bro. the Rev. E. I. Lockwood, M.A., and Rev. R. F. Palmer, P.P.G. chaplain, Oxfordshire. There were also present the following P.G. officers:—Bro. Spencer Freeman, P.G. Treasurer; F. B. Marriott, P.G. Secretary; E. C. Tidd, P.A.G. Sec.; A. J. Barber, P.G. Organist; W. G. Ransom, P.S.G.D.; M. Abel, P.J.G.D.; F. Long, P.G.D. of Cers.; J. T. Helms, P.G.S.B.; W. Gardener, P.G.Pur.; G. S. Golding, F. Betts, and Geo. Bond, P.G. Stewards; W. Syer, P.G.Tyler. Also, Bros. N. Garrett, P.M. No. 3; C. S. Pedgriff, P.P.G.Reg.; Thomas Bayes, P.P.G.D. of Cers.; S. H. Wright, P.M. 516; J. S. Gissing, P.P.J.G.W.; C. Davy, P.M. 225; George Fenn, P.P.S.G.W.; J. A. Pettitt, 332; H. S. Scott, 1008; F. B. Strathern, P.P.J.G.W.; F. Jennings, P.D.P. G.M., Bengal; G. Holmes, P.P.G.S.B.; W. Boby, W.M., 114; W. Hayward, P.P.G.D. of Cers.; P. Whitehead, W.M., 225; W. O. Chambers, W.M., 71; Wm. Lucia, P.P.J.G.W.; J. T. Wright, P.M., 986; F. Spalding, P.M., 81; S. B. King, P.M., 376; F. R. Burtsal, W.M., 929; Robert Clarke, P.M., 71; A. M. F. Morgan, P.G.Sec., Norfolk; Gardiner Stevens, P.M., 52, Norfolk; R. Kent, P.M., 93; Thomas Holland, W.M., 1,224; E. B. Adams, P.P.G.S.B.; F. R. Ward, W.M., 305; J. D. Larkin, W.M., 516; J. Marshall, P.P.G.D. of Cers., Norfolk; James Franks, P.P.G. Reg.; R. Mann, P.M., 929; G. E. Jeaffreson, Treasurer, 555; Rev. T. G. Brereton, W.M., 555; J. A. Coombe, P.P.G.C., Scientific Lodge, Cambridge; E. B. Powell, P.M., 332; Thomas Beard, P.M., 81; J. Breckles, P.P.G.S.W.; R. Capon, S.W., 555; &c. Over a hundred of the leading Brethren of the various lodges included in the Province were present.

The whole of the lodges were represented, namely:—Unity (71), Lowestoft, by the W.M.; Doric (81), Woodridge, by the I.P.M.; British Union (114), Ipswich, by the W.M.; St. Luke's (225), ditto, by the W.M.; Apollo (305), Beccles, by W.M.; Virtue and Silence (332), Hadleigh, by W.M.; Pefect Friendship (376), Ipswich, by P.M.; Prudence (388), Halesworth, by W.M.; Phœnix (516), Stowmarket, by W.M.; Fidelity (555), Framlingham, by W.M.; Waveney (929), Bungay, by W.M.; Adair (936), Aldborough, by P.M.; Prince of Wales (959), Ipswich, by P.M. Royal Edmund (1008), by P.M.; Stour Valley (1224), Sudbury, by W.M.

After the disposal of various matters connected with the Province, the P.G.M., appointed and invested the following brethren as P.G. officers for the ensuing year:—P.G.S.W. Bro. F. Jennings (Fidelity); P.G.J.W. Bro. W. Moore; P.G. Chap. (in place of the Rev. A. Tighe Gregory, resigned) Bro. the Rev. R. F. Palmer, of Clopton; P.G. Registrar, Bro. F. B. Jennings; P.G. Sec. Bro. F. B. Marriott; P.A.G. Sec., Bro. E. C. Tidd; P.G. Org., Bro. A. J. Barber; P.G.S.D., Bro. S. R. King; P.G.J.D., Bro. Parslee; P.G. Sup. of Works, Bro. Chambers; P.G.D. of Cers., Bro. F. Long; P.G.A.D. of Cers., Bro. W. Holland; P.G.S.B., Bro. W. Boby; P.G., Pur., Bro. Burtsal; P.G. Tyler Bro. W. Syer.

Bro. Spencer Freeman, who has held the office of P.G. Treasurer for many years, was unanimously re-elected.

The P.G. Stewards are—Bros. Golding (516); F. Betts (516); Geo. Bond (555); Thomas Boulter (929); Roberts (929); Blunderfield (305).

The P.G. Lodge was then adjourned, and a procession of the brethren, ranged under their various banners and headed by the band of the Bungay Rifles, proceeded to the church of St. Mary, which had been most kindly granted for the occasion by the Rev. G. F. Matthews, the Rector. As the procession entered the church, where already a large and respectable congregation had assembled, Bro. Barber, the P.G.Organist, played "Rejoice greatly," &c., as a voluntary. The choir was composed of ladies and gentlemen connected with the town, and who had most kindly come forward and volunteered their services.

The prayers were read by the rector, and the lessons by the Rev. Bros. E. I. Lockwood and T. G. Brereton. Then followed the anthem, "Behold how good and joyful," &c., which was very finely rendered, the solo parts being taken by Miss Adams, daughter of a respected brother, and by Brother Walesby. We cannot speak in too high praise of the manner in which they acquitted themselves, and they richly deserve a vote of thanks from the Masonic brethren. The sermon was preached by the P.G. Chaplain, who took is text from Genesis xi. 1st and following verses. The hymn before the sermon was "O Lord, how joyful 'tis to see;" and after, "For thee, O dear, dear country," &c., both admirably sung. At the conclusion of the service a collection was made on behalf of the Masonic charities, amounting to £7 10s. The "Hallelujah Chorus," as a *finale*, was ably played by Bro. Barber, who richly deserves the thanks of the province for the manner in which the whole musical service was conducted, despite the local petty jealousies which surrounded him on all sides. The organ, which is a very fine one, was heard to perfection under the skilful hands of the worthy brother.

On the re-assembling of the Brethren in the lodge room, the P.G.M. proposed that the amount collected in Church should be handed over to the W.M. of the Waveney Lodge, Bro. Burtsal, who, he was informed, intended to apply it to the purchase of Life Governorships in the Aged Freemason's Institution, and Boys' School. The proposition having met with a cordial response, was unanimously agreed to.

A vote of thanks was ordered to be recorded and conveyed to the Rev. G. F. Matthews, for so kindly granting the use of the Church; and to the members of the Volunteer bands for their services during the day.

The R.W., the P.G.M., then announced that the next P.G. Lodge would be held at Aldeburgh, on the Monday in July 1870. The business of the lodge was then formally closed.

### THE BANQUET,

which was in every way worthy of the occasion, was set out in the Corn Hall, which was tastefully decorated, and formed what might be appropriately termed a most comfortable and airy dining-room. At five o'clock, between 80 and 90 brethren sat down, the P.G.M. presiding. The repast was served by Bro. J. Roper, of the King's Head Hotel, in a style which did him infinite credit, and which could not fail to give satisfaction to every one. The wines were first-class, and the dessert one of the best we ever saw at any provincial dinner. The bill of fare included a fine haunch of delicious venison sent by the P.G.M. from Flixton Park.

The after dinner proceedings were commenced by the P.G.M. giving the toasts of "The Queen and the Craft," "The Prince of Wales, the Princess, and the rest of the Royal family," which were duly honoured by the company.

Next followed "The healths of the G.M. of England, the Earl of Zetland," "The D.G.M., the Earl de Grey and Ripon," and "The officers of the G.L. of England," which were drunk with full Masonic honours.

The D.P.G.M., proposed, in appropriate terms, "The health of the P.G.M.," and in doing so alluded to the words of a song, where it says there was "a magic charm in the touch of the rosy lips," so there was also a magic charm in the whisper of a loved name, which thrilled through the hearts of every one present as though a silver trumpet had sounded it—that was the name of Adair. (Loud applause.) Suffolk, especially, was proud of the name of its P.G.M., and they had reason to be so, for from the first moment that their P.G.M., was appointed to the position he then so ably filled, the prosperity of the Province had increased. (Cheers.) And if there had been any doubt in the minds of any one as to the thoughtfulness and consideration of their P.G.M., for those over whom he presided, it would be at once dispelled, by knowing what he had done that day for their personal convenience. (Cheers.) He need not say one word more, but propose to them with all honours the health of Sir Shafto Adair, their P.G.M. [Drunk with full Masonic honours and three times three cheers.]

Sir SHAFTO ADAIR, on rising, was met with loud bursts of cheering, which lasted for some time. He said they had been unusually kind to him in their cordial reception of the toast proposed by the D.P.G.M. What he had done for the Province he had done as well as he could do; but when he had such assistance as he had in the person of the D.P.G.M. in the discharge of the duties of his office, his task was an easy one indeed. It was most gratifying to him, not so much to see their numbers augmented, but to notice the elevation of the Masonic character of the various Lodges. (Hear, hear.) The manner in which the business of the various lodges had been conducted, also the proceedings of that day, were in every way satisfactory. They had bound him honestly to their service, by bonds which he did not think capable of strengthening, but which he found strengthened every year. (Applause.)

The P.G.M., shortly afterwards again rose, and proposed "The health of the D.P.G.M., Bro. Lockwood," to whom he paid a high compliment for the able and valuable assistance he had rendered him in the conduct of the business of the Province. There was one subject to which he must briefly allude, to show that brother's zeal in the course of Masonry, and that was the desire on his part to effect a uniformity in all their proceedings, which he regretted to say, was at the present time far from being the case. Both the Irish and Scottish differed from the English working, which created great difficulties amongst those who had been used to the mode of procedure in their English Lodges. The desire was to obtain a Board of experienced Masons, to take the whole matter into their consideration, and he hoped ultimately that desire would be effected. (Hear, hear.) He gave them in all sincerity the health of their D.P.G.M., and thanks to him for the valuable assistance he had given him in all his duties in connection with the Province. [Drank with all honours.]

The D.P.G.M., in acknowledging the compliment, said it was true that he had made an humble attempt to draw attention to the matter alluded to by their P.G.M., and it was gratifying to him to find it had been taken up by brethren eminent in the Craft. The subject of their Masonic working was an important matter, and the only remedy that he could see for the defects which at present existed was to institute a Court of Appeal, consisting of P.M.'s, who could give their attention to the matter, and probably remedy the evil under which they at the present laboured. (Applause.)

The P.G.M. next gave "The Wardens and Officers, Past and Present, of the P.G. Lodge," uniting with it the name of Bro. Fred. Jennings, the P.G.S.W. (Applause.)

Bro. JENNINGS briefly replied.

The P.G.M. proposed "The P.G. Chaplain, Bro. the Rev. R. F. Palmer, and the Clergy of the Province," and in alluding to the resignation of the P.P.G. Chaplain, Bro. the Rev. A. Tithe Gregory, passed upon that worthy and most esteemed brother a warm and well deserved eulogium for the zealous and able manner in which he had discharged the duties of his high office, and the deep interest he took in all that concerned Masonry. He (the P.G.M.) well knew that when that brother took upon himself that office, he did so with great personal inconvenience to himself, but still he always felt that where his duty called him there he faithfully and zealously performed it. (Loud applause.) He thought they might congratulate themselves, however, on having obtained the services of so excellent a brother as their present P.G. Chaplain. (Hear, hear.) The Rev. brother who had that day assisted them had a special claim to their favour for his great kindness and open-heartedness, for though not a member of their Masonic body he had kindly opened his Church for them, and kindly assisted them in the services of that day. (Applause.) This had its advantages, for all out of the Craft could not fail to have seen that the Masonic body were not so obnoxious as some would have them believe. (Applause.) He gave them, with all honours, "The Health of the P.G. Chaplain, Bro. Palmer." (Drank with all honours.)

The P.G. CHAPLAIN responded to the toast. He said though last year he was only a visitor amongst

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them, still his desire was to become more closely connected with the province of Suffolk, and though that wish had been gratified, he little imagined that, so soon after his residence amongst them, so high and distinguished an honour would be conferred upon him. He had only a few weeks ago sent back the badge and jewel of the lodge he was formerly connected with, not however without some pangs of feeling, for he felt that the last link of the chain which bound him to the place was broken. Only a few days after this he received from their P.G.M. his kind letter, which told him that Masonry was universal. (Applause.) Still he could not help feeling that his position was not without its difficulties, for he followed close upon a brother whose eloquence and high attainments had charmed them all, therefore his successor would not have a very easy task. And again, if he looked further back he was no better. But as some bright particular star left some radiance behind it, so he hoped that some light from his year of office might shed lustre upon his. (Applause.) His desire would always be to do his duty in that position which it had pleased their P.G.M. to place him, and the kind reception his Masonic brethren had given him would encourage him to persevere. (Applause.)

Bro. F. JENNINGS gave "The Visiting Brethren of other provinces," coupling with it the name of Bro. A. M. F. Morgan, P.G.Sec. for Norfolk, and other brethren. (Drank with applause.)

Bro. MORGAN, in reply, thanked the brethren for their warm and truly Masonic reception, and gave them a hearty invite to join the P.G. Lodge of Norfolk in August next.

The D.G.P.M. gave the "Masonic Charities," uniting with it the name of Bro. H. Thomas. (Applause.)

Bro. THOMAS, in acknowledging the toast on behalf of the Masonic Charities, somewhat startled the brethren by stating that although the debt of £10,000 upon the Boys' School, about which so much had been urged, had been paid off at the last anniversary of that charity, there still remained another liability of not less than £9,000.

The P.G.M. proposed "The W. Masters of the Province," with the name of Bro. Burtsal, W.M. of the Waveney Lodge. (Drunk with all honours.)

Bro. BURTSAL briefly replied.

Next followed the healths of the "P.G. Treasurer, Bro. Spencer Freeman," and the "P.G. Secretary, Bro. F. B. Marriott," which were drunk with full Masonic honours and duly acknowledged.

"The Ladies," given by Bro. SPENCER FREEMAN and acknowledged by Bro. GOLDING on their behalf; and the Tyler's toast, by the P.G.M., brought the proceedings to a close shortly after nine o'clock.

The P.G.M. as he left the hall was loudly cheered, and all the brethren escorted him to the Railway Station, where the special was in waiting. There a crowd of many hundreds had already assembled, and, after farewells had been exchanged, and the brethren taken their places, the train moved out of the station amid the loud cheering of the brethren and the good people of Bungay. The day which was a most pleasurable one, and the meeting of 1869, will long be remembered as one of the red-letter festivals in our Masonic calendar.—*Ipswich Journal*, July 10.

## METROPOLITAN MASONIC MEETINGS

*For the Week ending July 24, 1869.*

### Monday, July 19.

Lodge No. 720, "Panmure," Balham Hotel, Balham.

### Tuesday, July 20.

Board of General Purposes, Freemasons' Hall, at 3.
Lodge No. 435, "Salisbury," 71, Dean street, Soho.
" 704, "Camden," Lamb Hotel, Metropolitan Cattle Market.
" 857, "St. Mark's," Horns Tavern, Kennington.
Chapter 186, "Industry," Freemasons' Hall.
Metropolitan Chapter of Instruction, George Hotel, Aldermanbury at 7; Comp. Brett, Preceptor.
Domatic Lodge of Instruction, Palmerston Tavern, Grosvenor-park, Camberwell, at 7.30.

### Wednesday, July 21.

General Committee of Grand Chapter, Freemasons' Hall, 3.
Lodge of Benevolence, ditto, at 7 precisely.
Lodge No. 619, "Beadon," Greyhound, Dulwich.
" 1150, "Buckingham and Chandos," Freemasons' Hall.
" 1159, "Marquis of Dalhousie," Freemasons' Hall.
United Strength Lodge of Instruction, No. 228, Bull and Gate, Kentish Town-road.

### Thursday, July 22.

House Committee, Girls' School, at 4.
Lodge No. 766, "Wm. Preston," Clarendon Hotel, Anerley.
" 858, "South Middlesex," Beaufort House, Fulham.

### Friday, July 23.

House Committee of Boys' School.
Lodge No. 780, "Royal Alfred," Star and Garter, Kew.

### Saturday, July 24.

[Nil.]

## SUPREME COUNCIL, NEW YORK.

REPORT OF ILL. BRO. ALBERT G. GOODALL, GRAND REPRESENTATIVE, ON FOREIGN RELATIONS.

*To the Supreme Council of Sov. Gr. Ins. Gen. of the 33rd and last degree Ancient Accepted Rite, for the Northern Masonic Jurisdiction, U.S.A.*

BUENOS AYRES—*Continued.*

Over 26,000 dollars were subscribed by the Order, and the active Committees visited, without distinction of persons, over 300 families, furnishing them with medicine, medical advice, food and clothing, and burying the dead; also, sent funds and assistance to several towns in the country where the epidemic was raging. All these sacred acts were performed, according to the rules of our Order, without show or ostentation; and, should the future historian do justice to those who performed their duty in the hour of trial during that sad period, the honour must be given to the Masonic fraternity of the city of Buenos Ayres.

Subsequent to my reception for the ratification of relations of amity, I had the honour of being the recipient of many fraternal courtesies from the Subordinate Lodges, prominent among which was Union Italiano, that I had occasion to mention so favourably in my last report. This Lodge, in their merited enthusiasm to do honour to our country and one of our lamented dead, Abraham Lincoln, whom they supposed to be a Mason, held the Lodge of Sorrow, the ceremonies of which I reported two years since, were now called upon to perform the same sad rite for three of their members that had departed this life. I participated in the ceremonies, and, at a subsequent meeting, had the pleasure of presenting the Medals of Honour to the Committee of their Lodge, for the faithful discharge of their duties of charity to the suffering during the fatal epidemic. I also have the pleasure of making special mention of the English Lodge, Star of the South, for their fraternal courtesies and hospitality so generously extended, not only to myself, but to all worthy American Brethren visiting that distant city.

The Supreme Council now have under their jurisdiction twenty-one Lodges in working order, and four that are dormant; also, four Chapters of Rose Croix. The disturbed and unfortunate condition of that broad extent of country during the past two years of war, revolution, and pestilence has tended seriously to check the rapid progress of those peaceful arts that develop a nation, and thus Masonry has not increased to the extent we should have been pleased to see it; but confiding in the pure Masonic principles that govern the present able administration of the Sup. Body, I feel confident that the Order will continue to improve and gradually, but firmly, advance and perpetuate the pure principles of Fraternity, Union, and Toleration throughout that broad and progressive Republic of the South American Continent.

I regret the painful duty of calling the special attention of the Council to the accompanying official communication, relative to the existence of a Lodge at Buenos Ayres, under the title of "*Italia*," established in that city last year under the authority of the Grand Orient of Masonry in Italy, located at Florence. The Sup. Con. of the Argentine Republic at once protested against this violation of long established Masonic law, but to this date they have no replies or redress from the Gr. Orient at Florence, who apparently ignore, with a self-reliant and quiet indifference, the courteous and fraternal communications addressed to them on the subject, and permit the Lodge to continue its regular labours in a foreign Jurisdiction; but the worst feature of this unlawful Masonic proceeding is the startling fact that one of the members to whom the charter was granted for the said Lodge was an expelled member from one of the city Lodges, and that the profanes rejected, or members expelled, by the Lodges under the Juris diction of the Sup. Con. of the Argentine Republic are admitted into this irregular Lodge of "Italia." I was also officially informed that authority had been given them to confer the Rose Croix degrees, notwithstanding that *none* of the members had received that degree; which, according to our interpretation of universally acknowledged Masonic law, and the ancient Constitutions, will prevent this Sup. Body from officially recognising the said Gr. Orient at Florence until they shall have proved that they are lawfully entitled to enter into fraternal relations with the great family of Universal Brotherhood, and made satisfactory their mistake or irregular proceeding of ignoring the legitimate jurisdiction of our brethren in the River Plate.

REPUBLIC OF URUGUAY.

My second visit to Montevideo was in January last, during the hot season. Fatal cholera epidemic and general exodus of the population from the city prevented my having, at that time, any communication with the Supreme Council and Grant Orient of Uruguay; but on my return there in June, I had the pleasure of renewing the fraternal relations so amicably arranged during my visit two years previous. On the 25th of June a special meeting of the Council was called to give me a fraternal welcome and discuss various important subjects appertaining to the general interests of the Order in that Jurisdiction; and, in obedience to previous instructions, I had the pleasure on that occasion of presenting the diploma and jewel of office to Ill. Bro. John MacColl, 33°, and active member, as the Gr. Representative and guarantee of amity from this Sup. Con. near that Gr. Body, and from the high social position occupied by that Ill. Brother, I feel confident that the most favourable results will ensue, not only for a long-continued mutual friendship, but also for the maintenance and careful administration of the laws and principles of the Order. I also delivered the Balustre from this Council relative to the union of the two Sup. Bodies in this Jurisdiction, May, 1867.

From the accompanying official document, addressed to me by the Sup. Con. and Gr. Orient of Uruguay, I beg to call special attention to the following extract, illustrating an act of disloyalty and violation of Masonic law and treaties on the part of the so-called "*Grand Orient of Masonry in Italy*," located at Florence:—

"Several Masons having been struck off the rolls on account of their crimes against the Lodge acting under our authority, and amongst them Ramon Joaquim Travieso, 33°, who was burnt in effigy between the pillars of all the Lodges for having illused the jewels and the secrets of the Order, organized a Lodge entitled 'Esperanza,' and pleaded for authorization from the Grand Orient of Italy (at Florence), which it granted without the consent of our Sovereign Power, being, as we had been, on the very best terms of friendly correspondence, and against the express tenor of Art. 39 of our Masonic Law, with which it was acquainted, having in its possession, and against the stipulations of the Concordat made and celebrated in Paris in 1855, by all the Masonic Powers in the Universe. This Gr. Orient immediately preferred its complaint, through its Gr. Rep., to that Orient, the Ill. Bro. Bartolome Odicini, of its complete disacknowledgment of Jurisdiction, and forwarded all the documents referring to the criminal conduct of these Masons which had been thus protected by the Gr. Orient of Italy. No redress had been obtained, and that Masonic authority has fully refused to do anything; in consequence of which this Gr. Orient has retired its Gr. Rep. and put an interdict on the irregular Lodge 'Esperanza,' as well as all the Italian Masons, until complete justice is obtained."

As the foregoing briefly and clearly states the substance and facts of the case, I deem any additional comments on my part unnecessary, presuming that this Supreme Body will at once pursue the proper course of endeavouring to convince the parties in Italy of their grave offence—of irregular proceedings, of violating the sacred rights of other Jurisdictions, protecting expelled members of the Order, and forcing upon the Masonic Brotherhood at large those who are unworthy to be the recipients of our mystic privileges.

For the past two years Uruguay has seriously suffered, in common with that of her sister Republic, by War, Revolution and Pestilence; and, amid such a disturbed condition of society, Masonry has made but little progress in numbers. A more stable Government and settled condition of affairs now exist, and, under the peaceful progress anticipated for the future, the Order will again continue its onward march.

During the prevalence of the cholera epidemic at Montevideo, in the months of December, January and February last, when death, panic and distress prevailed throughout the city and surrounding country, the Masonic Order again organised their *Sociedad Filantropica*, and the faithful committee gave evidence of their good deeds by contributing more to the wants of the suffering than was given from any other source, there being no physicians to attend the large majority of the sick, the Government, being paralysed by assassinations and revolution, could render no assistance during the crisis and time of need. This Society—permanently organised in 1857, during the yellow fever epidemic, and which did such noble service at that time—has also under its charge a school for orphans and poor children, and over two hundred pupils annually receive the benefit of an education, funds for the same being contributed by the Masonic fraternity.

Fourteen Lodges and eight Rose Croix Chapters are now in successful operation under the jurisdiction of the Sup. Con. and Gr. Orient of Oruguay. The only change worthy of note since my last report is the election of Ill. Bro. M. Cervantes as Sov. Gr. Com., as successor of Ill. Bro. Florentino Castellanos whose death was duly announced last year.

*(To be continued.)*

BELGRAVE LODGE OF INSTRUCTION, 749. — The members of this lodge have resolved to hold their meetings in future every Friday evening, all the year round, at Bro. Godfrey's, the Duke of Wellington Hotel, Spring Gardens, Charing Cross. Bro. S. H. Pulsford, P.M. 1,158 is Preceptor.

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# THE FREEMASON



Grand Lodge Reports are published with the sanction of the Right Honorable the EARL of ZETLAND, *K.T.*, Most Worshipfu Grand Master of England.

VOL. 2, No. 20.] SATURDAY, JULY 24, 1869. REGISTERED FOR TRANSMISSION ABROAD. [PRICE 2D.


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BY THE SON OF SALATHIEL.

(*Continued.*)

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The perfections of God are the pillars which support the universe. Mercy illumines justice, and beauty decorates strength. The Sephirotic canals, which are twenty-two (*f*) in number, convey their influences throughout the whole circumference of creation, harmonising all the orders of being, and regulating all the operations of nature. These canals never ascend, for, as the source of the terrestrial rivers is in the lofty and inaccessible mountains, so does the celestial stream of the Sephiroth spring out of the remote and inexhaustible fountain of the Godhead. The romantic imaginations of the rabbis have conceived no less than fifty gates, which are so many degrees of wisdom, and so many avenues to the attainment of sublime and mysterious truths. It is incumbent on men that they study the mysteries before they can receive the influx of divine light. But the progress through these gates of the candidate for celestial wisdom is exceedingly slow. Moses is recorded to have passed through the forty-ninth, and Joshua, his successor, to have reached the forty-eighth, but neither Moses himself, nor even Solomon, who in wisdom surpassed all mankind, could ever open the fiftieth gate, which leads immediately into the presence of the *En Saph*,—the *Infinite* and *Omnipotent God*, whom no mortal ever yet beheld, nor could fully comprehend.

We should not have dwelt so long on these particulars but for the very striking resemblance which subsists between this relation and the account given in ancient authors concerning the rites of initiation into the Mithraic and Eleusinian mysteries, the $\theta\rho\nu\alpha$ $\phi\omega\tau\alpha$,—or divine lights displayed in them, during the splendid exhibition to the view of the initiated, at the conclusion of the mystic ceremony and the intellectual ladder and sidereal gates mentioned by Celsus.

It is perhaps necessary to observe that the word gate, which is a part of Asiatic palaces by far the most conspicuous and magnificent, and upon the adorning of which immense sums are often expended, is an expression that, throughout the East, is figuratively used for the mansion itself. Indeed, it seems to be thus denominated with singular propriety, since, as those who are acquainted with the manners and customs of the Eastern nations well know, it is under those gates that conversations are holden, that hospitality to the passing traveller is dispensed, and the most important transactions in commerce frequently carried on, and which, from many passages in Holy Writ appears to have been a custom existing from the earliest periods. With respect to the ladder, the Jews were no strangers to that symbol, as appears from the vision which the patriarch Jacob beheld in his journey from Padan Aram in the land of Mesopotamia, of a mighty ladder set upon the earth, the top of which reached up to heaven, and on which the angelic beings ascended and descended, and at the sight of which he exclaimed, "Surely this is none other than the house of God, and this is the gate of heaven."(*g*) Here, then, is a most ancient patriarchal notion plainly taken up and propagated afterwards in the Gentile world, but flourishing among the Jews before their sojourning in Egypt. Indeed, it is remarkable that the farther we advance in the comparison of the sciences prevailing amongst the most ancient Hebrews and those flourishing during the earliest periods among the other nations of the East, we shall discover additional and more powerful arguments in support of the hypothesis that all the sciences and theology of the ancient world originally came, not from Egypt, but from Chaldea; and, in particular, that astronomy, the noblest of them, was carried in that part of Asia to a high point of improvement before it began to be cultivated in Egypt. In the Book of Job many passages occur which may serve to confirm our opinion upon this subject.

As we penetrate deeper into the mystery of the Hebrew Sephiroth we find circumstances open which evince it to have been at once a physical and theological symbol, and it appears indubitable that the primitive idea altogether originated in astronomical speculations. It is necessary then to observe that these fifty gates of wisdom are distinguished by the Hebrew mystagogues into five chief ones, each of which comprehends ten. The three former of these greater gates include the knowledge of the first principles of things, and, in passing through them, the soul is busied in discussing the nature of the first matter of the gloomy chaos—of the immense void, and of the elements—the animal, the mineral, and vegetable creation—insects, reptiles, fishes, birds, and quadrupeds, and, finally, of the creation of man—of his faculties, senses, and various other particulars of a deep metaphysical kind. But it is the fourth gate which, in a singular manner, claims our attention, for, through that gate, we are immediately introduced into the starry world and all the wonders of astronomy, as far as then known, are exhibited to our view. There we find one of the names of the seven planets, and one of the seven angels who direct their course allotted to each of the inferior Sephiroth, and upon this the conjecture is founded that the whole might originally be an astronomical symbol, the oldest, doubtless, in the post-diluvian world, and possibly tinctured with the wisdom of the ante-diluvians. Hence, probably, the seven gates erected in the caverns of Mithra; hence the Brahmin Char Asherum, or four degrees of Hindoo probation; hence, the excruciating trials, still more severe than those of India, through which the aspirant in the Persian mysteries was compelled to toil; hence were derived the Zoroastrian wisdom and Chaldaic Theurgy (*h*), as well as their magic and other dark arts of divination, which spread from thence to Egypt, to Greece, and from those countries throughout the whole world. The conjecture of the Sephiroth being of astronomical origin is not a little strengthened by their very name of celestial brightnesses, as if we should say the Sapphires of the sky, and by the Hebrew title prefixed to the fourth gate of wisdom, in the Cabala *Hebræorum*, of which the translation is *mundus spherarum*. In this table the three superior Sephiroth are denominated, the first,

(*f*) According to the number of letters in the Hebrew alphabet.

(*g*) Isaiah xxxviii. 10; Matt. xvi. 18; Matt. vii. 13.

(*h*) A species of magic in *old times*, which was employed in the worship of angels, for their assistance to effect wonderful things.—*Johnson's Dictionary.*


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Cœlum Empyreum, the second, Primum Mobile, the third, Firmamentum, that is, the three heavens, while to the seven inferior, according to the order of their enumeration, are assigned the names of the seven planets, or the Sun, Venus, Mercury, the Moon, Saturn, Jupiter, and Mars.

Consonant to the ancient idea, mentioned before, of the stars being animated intelligences, the Hebrews appointed to these seven planets, as they did to all the stars, presiding angels, whose names are, Raphael, Haniel, Michael, Gabriel, Zaphkiel, Zadkiel, Gamaliel, and these, probably, are the same with the seven ministering angels that, in the Revelations, are said to stand before the throne of God (*i*). This circumstance alone, if duly considered, exhibits the most direct corroborative testimony of the inferior point of view in which the Jews regarded the seven last Sephiroth.

(*i*) Rev. i. 4—And from the seven spirits which are before His throne.

## AN ESSAY

*Concerning the most productive and most useful method of Masonic activity most in accordance with the ideas of Freemasonry. By Bro.* B. A. CREMER, *at Eichenbarleben, Member of the Lodge at Aschersleben.*

[CROWNED PRIZE ESSAY.]

MOTTO —The Masonic forms are only of value in so far as every Mason infuses into them moral and spiritual good, and according to how he turns them to profit.

It requires no further proof that the practice of the Royal Art is at present in decay. The judgment of the most respected Masons; the experience of every individually-criticising observing Brother; finally, the ignoring of the lodges by the majority of the educated public, sufficiently confirm this. Hence, every Brother, who in his truthfulness and good faith in the service of Masonic ideas, is not unmindful of his vow, must needs consider it his sacred duty to remove this degrading state of stagnation, by paving the way to sound progress, such as would be most suitable to the idea of Masonry, and at the same time most satisfying to the just claims of the present times.

We are all agreed that it is the vocation of Freemasonry to foster a fellow-feeling amongst mankind. The noblest product, however—the most beautiful display—of such feeling is the moral character in which liberty has become the essence of mind—and life a work of science. Hence Masonry is for awakening and strengthening moral power, not only in individuals, but in just appreciation of the dependency of the individual upon the whole—likewise in larger spheres, so that life may grow more and more into a cosmos, and thus become a beautiful and regulated whole. Such is the the set idea of Masonry, and the permanent one to be realised in and through Masonry.

At the beginning of the last century, when in troubled times Speculative Masonry arose out of the Assemblies of Operative Masons, the Royal Art dwelt in the most intimate circle of Brotherhood. The cement that kept together the old Fraternity was brotherly love, help and sincerity. It crumbled together, as soon as hetero geneous elements were received into Masonry. In the course of time, the Brotherhood took to the follies of alchemy, mysticism, Templarism, &c., until at length the French Revolution, with its consecutive wars, partly curtailed those worthless excrescences, partly made an end of them altogether. Meanwhile there had sprung up in Germany, a silent spirit of intellectual labour, which above all, things, preached *self-knowledge*, calculated the better to comprehend the vocation of man, and to regulate life accordingly, and which was the first to bring home to man that it was only with the assistance of his fellowmen that he could really unfold himself according to his true nature, and that, when left to himself, he would not be able to rise to his proper level. Thus arose the possibility of a purer conception of Freemasonry, and to us the Ἔσχατοι of that philosophical epoch was left the lofty task of realising that ideal and of freeing it from all disfiguring buffooneries.

But we only understood to dream of such an ideal, until at last the contrast of the shallowness of the state of our lodges with the genius of the times startles us. Our present state of civilization, which lays bare in all its hideousness so much of that which separates and makes men enemies, imperatively demands for the intervention of a healing and reconciling element. Those who have and who enjoy the goods of life, are for ever separated from those who have not, and who by hard toil earn only the barest necessities. Selfishness triumphs everywhere, and the reign of morality appears continually losing ground. With the insufficient means of the State against this constantly growing evil, a regulated private activity must be productive of be-sing; that is a hearty labour of men closely connected, who strive to attain that harmony of education and that moral perfection which renders them willing and capable to undertake the duties of life on behalf of the whole.

In a word, if Freemasonry was ever fully justified to exist, or ever necessary, it is undoubtedly so at the present time. Now, if with respect to those duties, we look at the actual state of our lodges, we find it to be a highly unsatisfactory one; a state that can be summed up in these few words, that the highest is aimed at, and the least realized, and that the forms, which are to be but a means, are taken for the object. The labours in the lodges are badly visited, some Brethren keep always aloof from entirely un-Masonic motives, others seldom attend, or only at the Banquet. The ritual ceremonies, often not executed with the proper precision, cause tediousness; the interpretation of the symbols is pedantic and forced; our edifying and instructive discourses are often laden with mere verbiage, which leave the mind and heart empty. The banquets are those of Lucullus. The conversational tone in the lodge is an affected brotherly one, with kisses and embraces. The slighest criticism of a Brother, however, causes, the most sensitive and lasting disharmonies; and out of the lodge, the brethren are not wont to consider themselves as such. Finally, as to the dispensation of charity, it is true, there are here and there, some benevolent institutions, and by means of collections in the lodges some casual cases of momentary distress are relieved, but no Brother can but admit that this mode of giving arms at random is only the poorest form in which Masonic benevolence can show itself to the profane.

Now, what benefit does the individual Brother derive from our institution, and the world from the Brotherhood? Aye! if none, why this expenditure of time and money; why ribbons, distinctions and formalities? Why speeches and banquets? There is no doubt that many of our lodges are nothing but substitutes for clubs, and their condemnation on the part of the public is but just, for the Order in its present state has lost every claim to civilizing influence, notwithstanding the assertion of some individual members to the contrary.

But the idea lives imperishably, and its aspirations remain unimpared. It was therefore necessary that the sensibly growing number of brethren, who wish to see our Masonic forms filled with moral treasures, and these treasures to be made productive even beyond the Masonic walls, should have thought to pave the way to progress on Masonic ground. This can be brought about on the one hand through liberal constitutions of Grand Lodges, whereby the individual development of each subordinate lodge would be stimulated and advanced; and, on the other hand, by a true Masonic activity. Both are only different means to attain the same object, and if the reservedness hitherto kept by the Grand Lodges forces us towards the latter path, then will a successful progress on this path be a much higher gain for Masonic liberty. Now the question is, how can such activity be brought about and kept lasting? We consider it meritorious on the part of the Association of German Freemasons, to have offered a Prize to the best Essay on this subject, because should this question not be satisfactorily solved by a single individual, yet from the views of several, there must undoubtedly result some practical solution of the question. However, the St. John's Day's Essay for the coming better state of things was already commenced by our Brethren Henne and Von Selchow, and while, after having giving a sketch of the situation, we set ourselves to the solution of the Prize Essay, we readily admit that the propositions to be made by us, may be said to be identical with those made by the above-mentioned Brethren, with the difference only, that we have endeavoured to establish a more intimate connection with existing circumstances, taking as much as possible into account the present materials, and by not endeavouring to obtain anything impracticable, and particularly nothing belonging to or that ought to belong to the competency of Grand Lodges. Now, if we were to be called upon to explain in a few lines our plan, we would say: "We start from the premises that there are everywhere true Freemasons, with whom as leading Brethren, the work of reforming the subordinate lodges should emanate."

The lodges are, as hitherto, to remain "Schools of Wisdom" closed against the outer world. However, as the conduct of most of the Brethren in open lodge, can only be passive, we would establish in connection with each lodge, a voluntary association of Brethren, a sort of vestibule to the temple, or whatsoever you may be pleased to term it, where Masonic knowledge may be gained, where differences among the Brethren may be settled, and where the valuable existing powers of the individual brethren may be developed to the advantage of the Order. Through this association there would be created another organization amongst *educated* Non-Masons, who, led and kept together by the Brethren, would have for their task the stimulating of all men to participate in the good works of freeing the lower classes from want and misery.

In these propositions there would be nothing contradictory to the idea of Freemasonry; on the contrary, by strengthening a brotherly feeling among Masons, we bring the royal law of love home to the people. We would then satisfy those who consider a direct influence of the lodges upon the profane world as entirely improper, and likewise those who wish the Brethren to enter on a path of wise activity, where, by the touchstone of actions, they would exhibit their Masonic sentiments.

*(To be continued.)*

## MASONIC EXHORTATIONS.

FROM THE GERMAN.

I. *Duty towards God and Religion.*

Thy first homage thou owest to the Deity. Adore the Being of all beings, of which thy heart is full; which, however, thy confined intellects can neither conceive nor describe.

Look down with pity upon the deplorable madness of those that turn their eyes from the light, and wander about in the darkness of accidental events.

Deeply sensible of the parental benefactions of thy God, and with a heart full of gratitude, reject, with contempt, those shallow inferences, that prove nothing but how much human reason degrades itself when it wanders from its original source.

Oft elevate thy heart above sublunary things, and cast thy eye with ardour towards those higher spheres which are thy inheritance.

Offer up in sacrifice to the Most High thy will and thy wishes, strive to deserve his animating influence, and obey the commands he has prescribed for thy terrestial career.

Let it be thy only happiness to please thy God; let it be thy incessant endeavour, the excitement to all thy actions, to effect an eternal union with him.

The sacred code is the foundation of all thy duties: if thou didst not believe in it, thou would cease to be a Freemason.

Let every action be distinguished by an enlightened and active piety, without bigotry or enthusiasm.

Religion does not consist of speculative truths; exert thyself in fulfilling all those moral duties it prescribes, and then only thou shalt be happy; thy contemporaries will bless thee, and with serenity thou mayst appear before the throne of the Eternal.

Particularly thou shouldst be penetrated by the feeling of benevolence and brotherly love, the fundamental pillar of this holy religion.

Pity him in error, without hating or persecuting him. Leave the judgment to God, but—"do thou love and tolerate."

Masons! Children of the same God! ye who are already brethren through the universal faith, bind closer the ties of brotherly love, and banish for ever all prejudices that might disturb our brotherly union.

FREEMASONRY. — The Masonic fraternity is a powerful and influential, as well as wealthy and benevolent organisation. It is so in all countries, and is especially so in this city, as its large membership of distinguished citizens, its abounding charities and the magnificent Temple it is now erecting all attest. The traditions of the Order trace it back to remote antiquity. Some of these legends are thought by "outside" critics to be rather imaginative than real, having no substantial "foundations" to rest upon. But the explorations now going on in the Holy Land, and especially those about Jerusalem, are bringing forward evidences of the antiquity of the Order that rest on the deep "foundations" of the Temples of the Holy City itself. Captain Anderson and Lieutenant Warren, two officers of the British Royal Engineers, have recently brought to light the deeply buried foundation-stones of the old Jewish Temples, and on nearly every one of them have discovered the "Craft" marks of the Masons. This is not only on record now, but was affirmed to us personally in a recent interview by Captain Anderson himself, who indulges in no fancy or imagination in the matter, as he is not a Mason, and has therefore no such "Craft" prejudice as would lead an over-zealous Mason to magnify the antiquity of the Order at the expense of historical truth. But whether the origin of the Order be more or less ancient, it is an important and highly honorable organization, whose primary object is one that is sufficient to commend it to the best consideration of our people. It is their highest object to promote fraternity, good-will, kind fellowship and the broadest charity among all men. It is to their just credit that through their organization "all mankind are kin." Their recognition of human fraternity is perfect wherever the membership of the Order is found all around the globe. No Mason can be a "stranger" (in the desolate sense of that term), anywhere in the world, if there be a "Lodge" within his reach; for no distinctions of country are known when the assistance, the encouragement, or the benevolence of the organization is appealed to. It is sufficient to know that the applicant is a "brother" and in distress. Even under the most trying circumstances the feeling of fraternity and the offices of good fellowship are kept alive. It is well known that during the recent rebellion, when a portion of the Southern States were separated from the rest of the country by a wall of fire, the Masons kept up a constant interchange of such kindly and fraternal acts as were not inconsistent with their higher duties as citizens.—*Philadelphia Public Ledger.*

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## MR. GLADSTONE ON THE "OLYMPIAN RELIGION."

In his new work "Juvenus Mundi," Mr. Gladstone thus summarizes the Olympian system in its results :—

"The history of the race of Adam before the Advent, is the history of a long and varied, but incessant preparation for the Advent. It is commonly perceived that Greece contributed a language and an intellectual discipline, Rome a political organization, to the apparatus which was put in readiness to assist the propagation of the Gospel; and that each of these in its kind, was the most perfect that the world had produced.

"I have endeavoured elsewhere to show with some fulness, which was the plan of Greece in the providential order of the world; and likewise, what was the relation of Homer to the Greeks, and to their part of the Divine plan, as compared with the relation of the sacred Scriptures to the chosen people of God. I cannot now enter on that field at large; yet neither can I part without a word for the subject of the Olympian religion. In the works of Homer this design is projected with such extraordinary grandeur, that the representation of it, altogether apart from the general merits of the poems, deserves to be considered as one of the topmost achievements of the human mind. Yet its character, as it was the first and best set forth in its entirety from the brain of the finisher and maker, is not more wonderful than its subsequent influence and duration in actual life. For during 12 or 14 hundred years it was the religion of the most thoughtful, the most fruitful, and most energetic portions of the human family. It yielded to Christianity alone, and to the Church it yielded with reluctance, summoning up strength in its extreme old age, and only giving way after an intellectual as well as a civil battle, obstinately fought, and lasting for generations. For the greater part of a century after the fall of Constantinople, in the chief centres of a Christian civilization in many respects degenerated, and an ecclesiastical power too little faithful to its trust, Greek letters and Greek thought once again asserted their strength over the most cultivated minds of Italy in a manner which testified to the force and to the magic charm with which they were imparishably endowed. Even within what may be called our own time the Olympian religion has exercised a fascination altogether extraordinary over the mind of Goethe, who must be regarded as standing in the very first rank of the great minds of the latest centuries. The Olympian religion, however, owes perhaps as large a share of its triumphs to its depraved accommodations as to its excellencies.

"Yet an instrument so durable, potent, and elastic, must have had a purpose to serve. Let us consider for a moment what it may have been. We have seen how closely, and in how many ways it bound humanity and deity together. As regarded matter of duty and virtue, not to speak of that higher form of virtue which is called holiness, this union was effected mainly by lowering the Divine element. But as regarded all other functions of our nature outside the domains of life to God-ward, all those functions which are summed up in what St. Paul calls the flesh and the mind, the psychie and the bodily life, the tendency of this system was to exalt the human element by proposing a model of beauty, strength, and wisdom, in all their combinations, so elevated that the effort to attain them required a continual upward strain. It made divinity attainable; and thus it effectually directed the thought and aim of man 'along the line of limitless desires.' A scheme of religion, though failing grossly in the government of the passions and in upholding the standard of moral duties, tending powerfully to produce a lofty self-respect, and a large, free and varied conception of humanity. It incorporated itself in schemes of notable discipline for mind and body, indeed of a life-long education; and these habits of mind and action had their marked results (to omit many other greatnesses) in a philosophy, literature, and art which remain to this day unrivalled and unsurpassed:

"The sacred fire, indeed, that was to touch the mind and heart of man from above, was in preparation elsewhere. Within the shelter of the hills that stand above Jerusalem the great Architype of the spiritual excellence and purification of man was to be produced and matured. But a body, as it were, was to be made ready for this angelic soul. And as, when some splendid edifice is to be reared, its diversified materials are brought from this quarter and from that, according as nature and man favour their production, so did the wisdom of God, with slow but ever sure device, cause to ripen amongst the several races best adapted for the work, the several component parts of the noble fabric of a Christian manhood and a Christian constitution. 'The Kings of Tharsis and of the isles shall give presents, the Kings of Arabia and Saba shall bring gifts.' Every worker was, with or without his knowledge and his will, to contribute to the work. And among them an appropriate part was thus assigned both to the Greek people and to what I have termed the Olympian religion."

## HOSPITALLARIA;

OR

A SYNOPSIS OF THE HISTORY OF THE ORDER OF

## Knights Hospitallers.

*(Continued.)*

The most illustrious leaders of this mighty host were Godfrey Count of Bouillon, an accomplished knight, lineally descended from Charlemagne, who had already won a proud name in battle; his brothers Eustace and Baldwin; their cousin, Baldwin du Bourg; Hugh Count of Vermandois, brother to Philip King of France; Robert Duke of Normandy, brother of William Rufus King of England; Raymond Count of St. Giles and Toulouse; Robert Count of Flanders; Stephen Count of Blois; Bohemond Prince of Tarentum; Guelpho Duke of Bavaria, &c., &c.

The storm of Christian steel rolled onward. Nice, one of the chief cities of the Turkish kingdom of Roum, first fell. The conquest of most of the towns of Anatolia followed. The precipices of Mount Taurus surmounted, the warriors of the Cross, after many hundred miles of toilsome and perilous marching, descended into Syria. Tarsus opened its gates before them, and the same keys unlocked those of Antioch, and Edessa, Tripoli, Sidon, Tyre, Cæsarea, and Jaffa. JERUSALEM, the object of their pious zeal, now rose before them. When the vanguard beheld the hallowed City from afar, they raised a shout, which, rolling backward on the line of march, was echoed by the whole host. The more devout manifested their rapture by kneeling down in the dust, and shedding tears of joy. With bared feet they approached the sacred walls; a siege, bloody and resolute, of many days' duration ensued; till on the 15th of July, 1099, the Standard of the Cross waved in triumph on the walls of Jerusalem, after the Holy City had been for four hundred and sixty years under the Mohammedan yoke.

When the work of death was over, the Crusaders laid aside their blood-stained arms, and, barefooted and uncovered, repaired in solemn procession to the Redeemer's tomb. Their religious duties discharged, they next proceeded to regulate the government of the conquered territory, when by universal suffrage Godfrey of Bouillon was elected King of Palestine, as the worthiest champion of the Cross.

One of the first acts of Godfrey, who was signally devout, was to found several new churches; and he also made it his duty personally to inspect the House of the Hospitallers of Saint John, which he found crowded with wounded soldiers, who loudly extolled the humane attentions that had been bestowed on them. Several illustrious crusaders were so deeply affected by the example of the Hospitallers, that, in the pious fervour of their souls, they abandoned the idea of returning to their native land, and voluntarily devoted themselves to the same charitable duties. Among those who took the habit of the fraternity were Raymond du Puis, and Dudon de Comps, gentlemen of Dauphiny, Gastus of Berdiez, and Canon de Montaigu, of Auvergne. To contribute to the endowment of the Hospital of Saint John, Godfrey bestowed on it the Lordship of Montboire, in Brabant, and all its dependencies. His example was followed by the principal chiefs of the Crusades, and in a short time the Hospitallers had the revenues of a great number of rich manors, both in Europe and Asia, at their command.

Hitherto the Hospital of Saint John had been merely a secular establishment; but Peter Gerard the rector—a pious and benevolent Frenchman, who had long devoted himself to the service of the pilgrims, and whom the Moslems themselves reverenced for his indiscriminate benefactions—to whom the administration of these munificent benefactions was intrusted, impressed with the sanctity of the office which had devolved on him, suggested that the brothers should become a religious fraternity (1099). The devout counsel was obeyed. Subsequently the institution was recognised and confirmed in all its endowments by Pope Paschal the Second, as Head of the Christian church. The same pontiff also excepted the possessions of the Hospital from the payment of tithes, and conferred on the brethren the special privilege of electing their Superior, independent of all ecclesiastical or secular interposition.

The return of the Crusaders to Europe with their tale of triumph, gave a new stimulus to that ardent zeal which had filled Christendom with martial clamour. Supplemental crusaders poured from the west. Multitudes of pilgrims, filled with religious transport, abandoned their homes, and bent their way towards the country in which Christian valour had achieved such marvels. These wanderers, in many instances, reached the Holy City way-worn and penniless, and the pious charity of the Hospitallers found constant employment in mitigating their condition. These palmers, on their return, obtained for the benevolent brethren of Saint John the gratitude of Christendom, and there was soon scarcely a province within its confines in which the House of the Baptist did not enjoy manorial rights. The rapid enrichment of the Hospital exalted the piety of the Rector, and he erected a superb church to the Patron Saint of the Order; and also extensive buildings for the accommodation of the brotherhood and the pilgrims, to whose service they had devoted themselves. Gerard also, ultimately, extended the sphere of his labours, and founded subordinate Hospitals in the principal maritime provinces of the west, which became the first Commanderies of the Order. Such were the Houses of St. Giles in Provence, Tarento in Apulia, Messina in Sicily, and latterly Seville in Andalusia; all of which were endowed with abundant privileges from the successive occupants of the papal chair.

Godfrey, the lord of the conquered city, after having extended his rule over the greater part of Palestine, was cut off by disease in the midst of his triumphs (1100), having been a king barely a year. He was succeeded by Baldwin Count of Edessa, his younger brother, who during the course of a warlike and tumultuous reign of eighteen years recovered all the maritime strong-holds, from the borders of Egypt to the Gulf of Scanderoon. He died in 1118.

Baldwin du Bourg, his cousin, succeeded to the throne of Jerusalem, and to a reign of warlike vicissitudes. About the period of its commencement, the venerable and pious Gerard, father of the Hospital of Saint John, terminated his illustrious career; when the Hospitallers immediately elected Raymond du Puis to succeed him as their chief (1118). Gerard was a man of peace, and the only obligations which he imposed on the fraternity were charity and humility; but Du Puis had been bred in courts and camps, and the simple robe of the Hospitaller could not repress the proud beating of a heart which had long throbbed responsive to the breath of the battle-trumpet and the clang of arms. He formed the chivalrous project of combining the duties of the monk with those of the soldier, by giving a martial constitution to the establishment—one which bound the brotherhood to defend the holy places, and urge a perpetual crusade against the enemies of Christ. A generous anxiety to mitigate the calamities of the pilgrim, to give him security in his journeyings, and peace in his possessions, impelled the first Grand-Master of the Hospitallers to encourage his brethren to resume the lance and the buckler, and become once more the terror of the Moslem hosts.

Raymond du Puis, though a man of illustrious birth, owed his elevation to the mastership of Saint John's Hospital solely to his moral pre-eminence; and at his call—a call which many of his brave compeers had often heard in the shock of battle—the Hospitallers eagerly grasped the arms and braced on the mail, which in a moment of devout zeal they had flung away. Without abandoning their original engagements to cherish the sick and unfortunate, they solemnly took upon themselves a new obligation—to be at all times prepared to leap into their war-saddles, and encounter the infidels at the point of the lance. A large sum from the funds of the Order was declared disposable for the hire of mercenary troops. The Hospitallers where thus enabled, not only to give powerful succour to the Latin kings, but in several instances to prop, and preserve from total ruin, the tottering throne which the sword of Godfrey had won.

Raymond du Puis organised, in 1118 his warrior-brethren into three classes, differing in rank, profession, and office; viz. nobility, clergy, and serjens. The knights, or first class, consisted of men of patrician ancestry and high military rank, who were appointed to bear arms and fill the dignities of the Order. The clergy, or second class, performed the offices of religion, both in church and camp, and ministered in the Hospital to the sick and destitute. The third class, the serjens or half-knights, served either in the field or in the infirmary, as was required of them; and, in after times, they contributed greatly to enhance the glory and power of the Order. No candidate could be received into the first class unless he was of noble extraction, or had performed some meritorious action entitling him to admission; but it was not required of the priests, or of the serving-brothers, to produce proofs of noble descent. The latter, however, enjoyed many honourable privileges in common with the knights, and a certain number of Commanderies were especially reserved for them.

The Constitution and Rule of the Order of Saint John, as established by Du Puis, was confirmed by Pope Boniface. Blending the grave and rigorous obligations of the monk with the stirring and perilous duties of the soldier, the Order was eminently consonant with the superstitious and warlike spirit of the age; and the youthful chivalry of Europe emulated each other in anxiety to be enrolled under the WHITE CROSS banner of Saint John. In a little time the Order was crowded with valiant knights from every country of Christendom, and the influx led to its division, in 1118, into eight languages, or nations; viz. 1st Provence, 2nd Auvergne, 3rd France, 4th Italy, 5th Arragon, 6th England, comprising Scotland, Wales, and Ireland, 7th Germany, and 8th Castile, which included Portugal and Leon.

King Baldwin du Bourg accepted with gratitude the services of Du Puis and his knighly companions; and in an engagement against the Turcomans and Saracens, in 1119, the Hospitallers gained their first laurels.

*(To be continued.)*

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## Reports of Masonic Meetings.

### THE CRAFT.

#### PROVINCIAL.

HAVANT. — *Carnarvon Lodge, No.* 804. — The installation of the Worshipful Master for the ensuing year of the above lodge, took place on Tuesday week at the Black Dog inn. There was a good attendance of the brethren, and after the transaction of the ordinary business the W.M.-elect (Bro. H. T. Bettesworth, of Horndean,) was presented for installation to the retiring W.M. (Bro. F. G. Bradbear), who performed the whole of the impressive ceremony with much ability. At the conclusion the W. M. appointed and invested his officers as follows :—Bros. F. G. Bradbear, I.P.M. ; A. Reynolds, S.W. ; M. Wenham, J.W. ; J. Weeks, P.M., Treas. ; H. M. Green, Secretary ; J. N. Hillman, P.M., D.C. E. Good, S.D. ; G. J. Brine, J.D. ; A. Mitchell, I.G. ; A. King and J. Clay, Stewards. On the motion of Bro. G. A. Gale, P.M., seconded by Bro. Forbes, P.M., it was resolved to present a vote of thanks and a past secretary's jewel to Bro. Hilman, P.M., in recognition of the valuable services he has rendered the lodge as secretary for some years. It should be mentioned that the whole of the Past Masters of the above lodge were present on this occasion, besides the W.M.'s and several P.M.'s of neighbouring lodges. After the lodge was closed about 30 of the brethren sat down to an excellent banquet, at which the W.M. presided.

CORNWALL.— *Carew Lodge, No.* 1136.—The regular meeting of the above lodge was held on Monday, July 19th. The lodge was opened in ancient and solemn form by Bro. J. Ryder, W.M., supported by all the officers. The minutes of the last regular meeting were read and confirmed. Bros. Corum and Welch, being candidates for the F.C. degree, were examined and duly passed. Messrs. D. Hicks and G. Buckthought were then balloted for and being accepted where duly admitted into the ancient mysteries of Freemasonry, in a most impressive manner, by Bro. J. Ryder. The brethren then adjourned and spent a happy hour together. Several visiting brethren were present.

### ORDERS OF CHIVALRY.

#### KNIGHTS TEMPLAR.

*Kemys Tynte Encampment.*—The members of this highly-esteemed Encampment met at their field of encampment at the Masonic Hall, Woolwich, on Friday, the 16th inst., under the command (in the absence of the E.C.) of Sir Knight Joseph Taylor, P.E.C., who, with the very efficient assistance of the various officers, in a most able manner installed Comp. Herbert Elmunds, of the Royal Union Chapter, as a Knight Companion of this Royal, Exalted, Religious, and Military Order.

#### PROVINCIAL GRAND ENCAMPMENT OF KENT.

The county of Kent boasts of having one of the best Provincial Grand Encampments in England and Wales, the annual meeting of which was held at the Masonic Hall, Woolwich, on Friday, the 16th instant.

The Prov. Grand Commander, Sir Knight Colonel Clerk, R.A., opened the Prov. Grand Encampment in ample form.

There were present—Dep. P.G. Comr. Sir Knt. W. Smith, C.E. ; Sir Knt. P. Laird, P.G. Chancellor ; Sir Knight G. W. Taylor, P.G. Treasurer ; Sir Knt. Joseph Taylor, 1st P.G. Captain ; J. W. Figg, 2nd P.G. Capt. ; Sir Knt. Capt. W. P Dadson, and other knights, with Sir Knt. Joseph Forrester as P.G. Expert ; Sir Knt. T. W. Boord, P.G. Capt. of Lines ; Sir Knt. Geo. Kenning, &c.

The minutes of the last Prov. Grand Encampment having been read and confirmed, the PROV. GRAND CHANCELLOR read the report of the Committee of Management, which was adopted. He also read the Statutes of the Prov. Grand Conclave, as drawn up by the Managing Committee, which were approved and ordered to be printed and circulated to the Sir Knights of the province.

The PROV. GRAND COMMANDER appointed the following Sir Knights as his officers for the ensuing year :—

Wm Smith, Dep. P.G. Commander ;
Capt. G. J. Sanderman, P.G. Prelate ;
Joseph Taylor, 1st P.G. Captain ;
George Cockle, 2nd P.G. Captain ;
P. Laird, P.G. Chancellor ;
G. W. Taylor, P.G. Treasurer ;
T. Harrison, P.G. Hospitaller ;
J. W. Figg, P.G. Director of Ceremonies ;
Joseph Forrester, P.G. Expert ;
J. W. Boord, P.G. Captain of Lines ;
George Kenning, P.G. Sword-bearer ;
Alexander Henderson, P.G. Equery.

The Very Eminent P.G. Commander, having invested the officers of the Provincial Grand Encampment with their collars of office (a complete suite of which had been most liberally presented to the Provincial Grand Conclave by the V.E. Sir Knight Colonel Clerk), the Provincial Grand Conclave was closed in solemn form, and the Sir Knights adjourned to Bro. De Gray's at the Freemasons' Hotel, Woolwich.

It is anticipated that two or more Encampments will shortly be opened in the province of Kent. Their stations, it is said, will be Dover and Chatham.

### GRAND LODGE.

We publish the annexed notice of a Special Grand Lodge for the information of the brethren :—

"W. BROTHER,—At the Quarterly Communication held on the 2nd of June, time did not admit of all the business of that meeting being concluded. The M.W. Grand Master, feeling that it is undesirable that the Appeals to the Grand Lodge against certain decisions should be further delayed, has ordered that a Grand Lodge of Emergency be summoned for the 28th of July, to dispose of those Appeals.

"You are accordingly hereby summoned to attend a Grand Lodge of Emergency, to be holden at Freemasons' Hall, on Wednesday, the 28th day of July, 1869, at 6 o'clock in the evening.

"The Grand Lodge to be opened at 7 o'clock precisely.

"The following business only will be taken :—

"1. Appeal of Bro. Jose Felix Gonzalez against his continued suspension by the District Grand Master for Trinidad.

"2. Appeal of Bro. Antonio G. Julia against his supposed suspension by the District Grand Master for Trinidad.

"Appeal of Bro. John Straughn Patterson against a vote of censure, and Bro. James Alexander Brown against a vote of suspension for 12 months, passed upon them by the St. George's Lodge, No. 440, Montreal.

(By Command of the M.W. Grand Master,)
JOHN HERVEY, G.S.

"Freemasons' Hall, London, 19th July, 1869.

"N.B.—The papers relating to the above Appeals will be in the Grand Secretary's Office till the meeting of Grand Lodge, and open for the inspection of the Brethren during office-hours."

### A MYSTERY.

The following incident is told of Malibran, whose voice excited the most unromantic to folly :—She was resting in her dressing room at the theatre, after singing in the part of Desdemona, her passionate soul still quivering with the emotion of the part and the tears and applause of her listeners. A person entered and begged her to go to her mother, who had been taken ill. A carriage (not her own) was at the door ; she was whirled through the streets, and led, much to her surprise and fear, into a strange house, and to an excellent boudoir, hung and carpeted with rose-colored silk, where the beautiful songstress was left alone, after being assured by her attendants that her mother was well, that the message was a cruel subterfuge, but that her captivity would only last while she sang the song of the "Saule." On a low seat lay a lyre such as that which thrilled in Malibran's fingers as she sang Desdemona's touching song. At first she determined to resist, but after a short time of *ennui* and anxiety, her mind reverted to the evening, and almost unconsciously she took up the instrument, and sang the "Romance de Saule." As she concluded, sounds of enthusiastic applause and trembling accents of delight came to her through the silk hangings, and she was then conducted by liveried servants to her carriage and to her home. The next morning she found on her table a casket containing a magnificent pair of earrings, and inside the cover, written in diamonds, was the word "Merci." But the event remained a mystery to her for ever.

THE STAR LODGE, 1257, will be consecrated on Friday, September 3rd, at 4 p.m., at the Marquis of Granby inn, New Cross-road, New Cross.

THE globe has semblance to something that hath life—has vitality in vegetation. The clouds, air and light, are its food ; the tides are its lungs, the oceans its arteries, the rivers its veins ; shows emotions, as if from a heart, in earthquakes and volcanoes, and in affection for the magnet and love for the sun ; changes in disposition by electricity, speaks in thunder ; and in the mass moves through the heavens like an angel, in obedience to the will of the Great Creator.—*Ellis.*

### SUPREME COUNCIL, NEW YORK.

#### REPORT OF ILL. BRO. ALBERT G. GOODALL, GRAND REPRESENTATIVE, ON FOREIGN RELATIONS.

*To the Supreme Council of Sov. Gr. Ins. Gen.! of the 33rd and last degree Ancient Accepted Rite, for the Northern Masonic Jurisdiction, U.S.A.*

(Continued from last week.)

#### PORTUGAL,

With its black and unenviable gloomy record of religious and political persecutions, so deeply died in the blood of innocent martyrs to the savage power of fanatical tyrants, has never been a fruitful field or safe asylum for the Masonic Fraternity, and at the present date, when progressive and liberal ideas are breaking the barriers of despotism, and spreading light, knowledge and justice for the universal benefit of mankind, it is difficult to realise that during the present century a diabolical, systematic and fiendish system of Inquisitorial mummeries should be permitted to control a nation, and exercise at their will the power of seeking to coerce the human mind, by the vilest means of bigotry, under the plea of a religious faith. A German Masonic writer on this subject has truly said, that "There is a land wherein the light of day never penetrates ; the pilots through this eternal gloom which there reigns supreme, has no more interesting employment than that of extinguishing every ray of light which may unexpectedly be let in, and render their assistance unnecessary. This land is Portugal, that Paradise of the monks, that seat of ignorance and prejudice, and the theatre of superstition." Such were the critical statements in regard to that country during the past half century, and in many respects they are applicable at the present date.

According to some writers, it is claimed that Masonry existed in Portugal as early as 1150, being a sequel to the military order of the Templars, but there are no authentic records to sustain this claim. It is probable that secret military organizations existed at very remote periods, confined to the higher grades of society, which were then so divided and exclusive, but having nothing Masonic in their character or teachings.

The earliest authentic record that we have of Masonry in Portugal is about the year 1735, when a Lodge was established at Lisbon, under authority of the Grand Lodge of England. One account gives the honor to Bro. G. Gordon, and another states that it was Mr. Dogood ; it is probable that each of these parties (both being English) had a Warrant, or co-operated in the same work. No record is given of their operations or the fate of the Lodge, but immediately after its existence was known, the priesthood, aided by the all-powerful inquisition, determined to give a practical illustration of their hatred, and crush out the Order, by punishing the members with all the severity of long and barbarous imprisonment, burning at the stake, and as galley slaves, which hideous crimes were aided by the civil Government regardless of law, reason, justice, piety or sympathy, save only when they could accomplish their aims, and benefit their own interest under the hypocritical garb of religion.

The next important and authentic record we have is the narrative of John Coustos, published in London, in 1746, giving the details of his arrest in Lisbon, on the 5th of March, 1743, by the usual mode of treachery and secret agents of the Inquisition ; also of Alex. James Mouton, his companion, who was arrested a few days previous. Coustos, a diamond cutter by trade, was Master, and Mouton Warden of the Lodge at the time of their arrest, the former a naturalized Englishman, and the latter a Frenchman. Coustos arrived at Lisbon about 1742, and whether he found a Lodge in working order or founded a new Lodge, the record does not state. Mouton after suffering several months in prison with fear of torture on the rack, was released in consequence of being or becoming a Catholic, but Coustos, who was a firm and staunch Protestant and devoted Mason, was not so fortunate, having remained over two years in the dark subterranean prisons, some of which are still to be seen in the gloomy old Convents of Lisbon, and during that time suffered the horrible tortures of those demons on nine different occasions (engravings and details of which are given in his book), for the purpose of extorting the secrets of Masonry and compelling him to abandon the Order and become a Roman Catholic ; but true to his faith, his principles, his oath, he remained steadfast amid the horrors of his sufferings, a bright illustration and defender of our mysteries. The charges or indictments brought against him according to his statement were :—

"That I had infringed the Pope's orders, by my belonging to the sect of the Free Masons, this sect being a horrid compound of sacrilege, sodomy, and many other abominable crimes, of which the inviolable secrecy observed therein and the exclusion of women were but too manifest indications, a circumstance that gave the highest offence to the whole kingdom. And the said Coustos, having refused to discover to the Inquisitors the true tendency and

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design of the meetings of Free Masons, and persisting, on the contrary, in asserting that Freemasonry was good in itself: Wherefore the Proctor of the Inquisition requires that the said prisoner may be prosecuted with the utmost rigor, and for this purpose desires the court would exert its whole authority, and even proceed to torture to extort from him a confession, viz.: that the several articles of which he stands accused are true."

After two years of inhuman torture, Coustos was released from prison at the Auto da Fé, with other victims, and receiving his sentence was condemned to serve four years in the galleys. A few months after, he succeeded in making his condition known to the English Minister, and through his influence Coustos was released, and with his friend and Bro., Mouton, left a country of benighted despotism, bigotry and ignorance, and went to England. The effect of these persecutions appears to have checked the progress of Masonry for some time, as it is not until 1776, that the Order is again brought into notice by the arrest and long imprisonment of Major Dalimeart and Oyres de Ornelles Paraesio, for being Free Masons.

In 1792, orders were sent to the Governor of Madeira to deliver up all Free Masons to the Holy Inquisition, when Joseph da Costa Torres, Bishop of Funchal, persecuted various families on suspicion that some were members of the Order. In consequence, many persons fled from the Island and came to New York, and on their arrival hoisted a flag with the motto, "Asylum Quærimus." A most hospitable reception was given them, and so strong an impression did this make on the public mind in Portugal and throughout Europe, that the Government, in order to try and exonerate itself from the general imputation of bigotry and ignorance, removed the obnoxious bishop, but was careful to give him a more lucrative position at Elvas, where he long continued his intolerant persecutions to the disgrace of his country.

Notwithstanding the activity and relentless hatred of the Inquisition, Masonry appears to have continued its organization in secret, principally in the ports of Lisbon and Oporto, aided by officers of foreign vessels, on board of which Lodges were often held, the frigate Phœnix being conspicious for their Lodge, "Regeneration," from which it is asserted that five other Lodges were established, under what authority, if any, and in what Rite the Brethren were then working, whether strictly Masonic or semi-political, the record does not state, but it appears that many distinguished Portuguese were active and zealous members of the Order at that time. About 1806, the General Superintendent, Diego Ing de Pina Manique, became, for political motives of personal advantage, a violent oppressor and enemy of the Masons, and the Fraternity had to adopt extraordinary caution to escape his snares, but many arrests were made of prominent persons, and the severest punishment inflicted. In July, 1802, Hyppolyto Jose da Costo, the naturalist, was arrested at Lisbon, by the Inquisition, for the pretended crime of Freemasonry, and had to endure over two years' imprisonment under their system of cruel barbarous treatment, a full description of which, together with the history and By-Laws of the Iquita and unholy Inquisition was printed, in which he justly says: "An ambition to govern and an avidity for riches is so manifest in the laws of the Inquisition, that we are fully justified in concluding that they are the principal motives which have induced the Inquisition to practice all those cruelties that have cast such a horrible gloom over, in every other respect, the brilliant history of Portugal."

In 1805, we are informed that a Grand Lodge was constituted, but there is a marked discrepancy in the statements as to who was Grand Master, one party giving it as Egaz Moniz, another Jose de Seixas, and a third, as Sibastiao Jose de Carvalho, brother of the Marquess of Pombal. In 1807, when the French under Gen. Junot, entered Lisbon, a Masonic deputation waited on him and entreated his protection for the Order, which request received his favorable consideration and the Masonry permitted, to work without molestation; but soon after this some imprudent political demonstration on the part of a few of the Brethren against the French, caused Gen. Junot, to stop such proceedings, and the Grand Lodge deemed it expedient to close its meetings. Two years later the Order appears to have revived, and a Grand Master elected in 1809. One account gives that position to Fernando Romao de Ataide Teive, but on the departure of the French, and restitution of the former power with their hatred, prejudices and jealousies, Masonry received a decided check, and fresh persecutions were rigorously pursued. In 1810, thirty of the most prominent members were placed in chains and sent to the Azores, and the operations of the Order kept under the strictest surveillance by the police and Romish Church, but the meetings were still continued in secret, and many prominent personages received in the Order. Fourteen Lodges are said to have been in operation at Lisbon in 1812. In 1816, Gen. Gomes Freire de Andrada, was elected Grand Master of the Grand Orient Lusitano, and this is the first time we have a distinct title given to the Grand Body; but the following year, 1817, Andrada paid the penalty of being a Mason, having been falsely accused, arrested and tried on the pretext of an imaginary crime, and shot, and eleven of his companions shared the same fate by being hung; but these extreme barbarous, and summary measures of despotism only stimulated the faithful Brotherhood to persevere in their efforts, and they worked with a zeal worthy of imitation at the present date, to give light and knowledge, freedom and justice, to the helpless and benighted inhabitants of their despotic Government, and religious intolerance; for this purpose, a Grand Synod composed of Manuel F. Thomas, Jose da Silva Cavalho, Jose Turara Borges, and Joao Ferreira Vianna, was organized as a central or governing Body, for the protection of the craft, and perpetuation of Masonic principles.

In 1818, King John who was obliged to leave Portugal on the invasion of the French, issued a decree from the Brazils against all secret societies, especially Free-masonry, and on his being reinstated as king of Portugal, promulgated another and more stringent edict at Lisbon, on the 24th June, 1823, against the Order, making the penalty a fine and five years' transportation to the Portugal possessions in Africa; and his successor Don Miguel, was severe in his punishments, making the dungeon, the galleys and the gallows the fate of those known to belong to the society; but on the expulsion of this tyrant, under priestly influence, from the usurped throne, in 1832, a more civilized Government was inaugurated under Donna Maria II, and Jose da Silva Cavalho, Minister of Finance, was elected Grand Master, and the Grand Orient Lusitano was reestablished at Lisbon, in 1833. The Order continued their labours free from persecution, but in 1836, the ambitious views of a few caused dissention among the Lodges, which resulted in a separation.

The Marquis Saldanha was placed at the head of the military party, and the Baron Vello Novo do Toicon over the ultra-liberal portion, thus making three governing Bodies, but the one over which Cavalho presided was generally acknowledged to be the original and only regular Masonic authority.

The revolution of September, 1836, against the Government, obliged Cavalho to leave the country, and the Grand Body over which he presided suspended its meetings, but the Lodges under its jurisdiction continued its labors, and soon after his departure they elected Manuel Goncleves de Meranda, Minister of Foreign Affairs, who was succeded by Antonio Bernido do Costo Cabral, Minister of the Home Department, who took his seat on the 20th of April, 1841, as Grand Master of the Grand Orient Lusitano, working in the French or modern Rite of seven degrees. In August, 1840, the Grand Orient sent to Rio de Janeiro and requested that permission be given them by the Supreme Council of Brazil to constitute a Supreme Council of the Ancient Accepted Rite, for Portugal, the request was duly granted by letter patent from the Supreme Council, Grand Orient of Brazil, Valley of Lavradio, dated the 1st day of Kislen, 5840, creating Antonio Bernado do Costa Cabral a 33°, with full power and authority to establish a Supreme Council of Ancient Accepted Rite, according to the Constitutions of 1786, which was duly constituted in 1842, and recognized by the Supreme Council of Brazil, on the 14th day of April, 1843, V. E. and appointed a Grand Rep. of amity, near that Supreme Body, on the 23rd July, 1843. The Grand Orient Lusitano sent a circular to all the Lodges, informing them of their recognition as a Supreme Council, 33d and last degree, Ancient, Accepted Rite.

In 1846 another successful revolution against the government obliged Cabral to leave the country, and during his absence the Visconde de Oliveira presided over the Gr. Orient. Cabral returned in 1847, and was reinstated Gr. Master till 1849, when political intrigues and influence of the church induced him, for self interest, to retire from the Order, which he announced publicly, and the Visconde de Oliveira was elected his successor, and Moura Coutinho, Lieutenant Gr. Master, which appears to have caused a dissension among the Brethren, and a general separation was the result. A Grand Diet was convened which succeded in restoring harmony, and again uniting the Lodges by changing the name of *Grand Orient Lusitano* to that of the "*Supreme Council, Grand Orient of Portugal.*"

On the death of the Visconde Oliveira, the Gr. Diet elected Moura Coutinho Sov. Gr. Com., and the general workings of the Order appeared to have been much improved and better systemized. The Supreme Council was re-established, and a treaty of alliance was made with the Supreme Council of Brazil, Valley of Lavradio, signed by the Marquez de Abrantes as Gr. Com., dated on the 29th day of September, 1856. On the death of Mouro Cantinho there seems to have been some difficulty in obtaining an acceptable person for their Sov. Gr. Com., as there existed at that time several independent Lodges much more political than Masonic in their illegal operations, also a few regular Lodges of those that seceded or separated from the Gr. Body in 1836, and were working under the title of Federadas Masonica Portuguesa. After considerable labor and praiseworthy efforts in harmonizing the long standing difficulties which caused the separation, a basis of the concordat for the union was signed by all parties on the 6th day of November, 1867, and the name changed to "*Supreme Council Grand Orient Portuguesa.*" A Grand Diet was then elected to arrange a new Constitution for the government of the Gr. Body, and immediately on its being adopted, was sworn to and put it in execution. Official copies and translations of all the original documents, edicts, treaties, etc., from the Supreme Council of Brasil herein referred to, also the concordat and treaty of union constituting the Supreme Council Grand Orient Portuguesa, together with their General Statutes, are transmitted herewith.

During my stay at Lisbon, in August last, none of the Bodies under the jurisdiction of the Supreme Council were in session, being their summer vacation, but I enjoyed the pleasure of full intercourse with the Gr. Officers, and received every courteous attention from Jose da Silva Mendes Leal the Sov. Gr. Com., and Florencio Gaspar Lopes Banhos, Gr. Sec. H. E., and from the harmonious and united condition of the Brethren composing that Grand Body, I feel convinced that Masonry is destined to enjoy a more peaceful and progressive mission in perpetuating its principles of truth, virtue and the light of knowledge and universal brotherhood throughout the slow but gradually progressive Kingdom of Portugal.

Having satisfied myself, after a laborious investigation, that the said Grand Body was the only regular and legitimate Masonic authority for Portugal, I then gave special attention to ascertain what other Bodies there were claiming to be Masonic, which I found as follows:—

THE PROVINCIAL GRAND LODGE OF PORTUGAL, under the jurisdiction of the Grand Lodge of Ireland, working only in the three symbolic degrees of the York Rite, and having under their jurisdiction four Lodges, appear to have worked strictly in conformity with the laws and principles of the Order, Dr. F. G. da S. Pereira, being the Provincial Gr. Master, and Joaquin Ignacio d'Almeida Amado Pro. Gr. Sec. There is also a Rose Croix Chapter working under authority of the Supreme Council of Rites of Ireland; these are the only bodies in Portugal working under a foreign Jurisdiction.

*(To be continued.)*

## METROPOLITAN MASONIC MEETINGS

*For the Week ending July 31, 1869.*

### Monday, July 26

Lodge No. 831, "British Oak," Bank of Friendship Tavern, Bancroft-place, Mile-end.
" 902, "Burgoyne," Anderton's Hotel, Fleet-street.
Chapter 188, "Joppa," Albion Tavern, Aldersgate street.

### Tuesday, July 27.

Lodge No. 186, "Industry," Freemasons' Hall.
" 1158, "Southern Star," Montpelier Tavern, Walworth.
Metropolitan Chapter of Instruction, George Hotel, Aldermanbury at 7; Comp. Brett, Preceptor.
Domatic Lodge of Instruction, Palmerston Tavern, Grosvenor-park, Camberwell, at 7.30.

### Wednesday, July 28

GRAND LODGE OF EMERGENCY, Freemasons' Hall, at 7 precisely.
Lodge No. 507, "United Pilgrims," Harns Tavern, Kennington.
" 753, "Prince Frederick William," The Kingsland, St. Johns Tav., St. John's wood.
" 754, "High Cross," White Hart Hotel, Tottenham.
" 871, "Merchant Navy," Silver Tavern, Burdett road, Limehouse.
" 898, "Temperance in the East," Private Assembly Rooms, 6, Newby place, Poplar.
United Strength Lodge of Instruction, No. 228, Bull an Gate, Kentish Town road.

### Thursday, July 29.

General Committe of Female School, at Freemasons' Hall, at 4.

### Friday, July 30.

Belgrave Lodge of Instruction Duke of Wellington Hotel, Spring-gardens, Charing-cross.

### Saturday, July 31.

Domatic Chapter of Instruction, Horns Tavern, Kennington, at 7; Preceptor, Comp. R. Wentworth Little.

A Sermon will be preached to-morrow (Sunday, July 25, St. James' Day) at St. Helen's Church, Bishopsgate, by V.W. the Rev. John E. Cox, P.G.C., on behalf of the Royal Masonic Institution for Boys, at Wood Green. There will be full Choral Service, commencing at 11 o'clock, and it is to be hoped that the appeal of the Rev. Bro. will be met with a liberal response.

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## MASONIC HISTORY.

ON one occasion it was our lot to be present at certain excavations undertaken with the view of disinterring the foundations of a very ancient edifice, supposed to have been erected in the ante-Christian era.

The antiquity of the structure was clearly demonstrated to the satisfaction of antiquarian and archæological observers, and the tradition which ascribed its origin to the Romans was fully borne out. Upon the solid Roman masonry appeared evidences of the less skilful handiwork of the early Saxon age, while later additions and developments were plainly attributable to the Norman and mediæval periods. However, notwithstanding the irrefragable proofs afforded by the architecture of the building, doubts and denials began to prevail, when, upon laying bare the foundation stone, one of the workmen discovered a human skeleton, the cranium of which was at once pronounced to be neither Roman nor pure Saxon. How came the bones in that particular spot? was the universal enquiry. They could not have been placed there more than four hundred years it was alleged, and yet they were found in the *debris* of the Roman base, at a considerable distance below the surface. At length it was ascertained that an eccentric nobleman, who died in the fifteenth century, had ordered his body to be buried without coffin or shroud, many feet deep in the earth, where no other human remains were likely to be deposited. Upon this the doubts of the sceptical vanished, and the ancient character of the edifice was no longer disputed.

Now, we propose to apply the moral of the above narration to Freemasonry. As far as written records are concerned, we should be puzzled to prove that the Order existed as a speculative institution much before the days of Elias Ashmole, who was initiated at Warrington in 1646, and who attended a Lodge in London nearly forty years later. The admission of the famous Sir Christopher Wren took place in 1691, and by an easy transition we are brought down to the Georgian era, when the Grand Lodge of England was constituted in 1717, since which period the history of Freemasonry is clear, continuous, and regular.

We want more light as to the transactions of the Fraternity during the reigns of the Stuarts, and we desire to find traces of its existence in England at a still earlier stage of our national history.

What has been called the guild theory directs our attention to the sodalities of operative masons and builders which flourished during the middle ages, and by whose exquisite skill and workmanship the many beautiful cathedrals and castles of Europe were constructed.

The perfection of their work, its harmony with the laws of proportion and geometry—its solidity and strength—are marvellous when we consider the ignorance and darkness which prevailed in their days, and it has been well observed that the architectural art must have been handed down as a sacred tradition from father to son, and from master to apprentice in those renowned societies.

So far as Scotland is concerned, thanks to the untiring industry and zeal of such brethren as David Murray Lyon and William James Hughan, we are enabled to obtain a valuable insight into the working of certain operative Lodges, which existed long before the infusion of the speculative element into the Masonic Order. The government of the Craft, in its sub-divisions or Lodges, appears to have been altered to a very trifling extent since those days; and the same may be said with reference to the German associations of artizans in brick and stone, who were banded together for similar purposes and under similar laws.

There is, however, an absolute dearth of reliable information when we endeavour to investigate the history of those operative fraternities in England. All is mere guess-work, or simple conjecture on this point, and it is certainly strange that records should be so plentiful in Scotland, and so rare, if not altogether unknown in England. Cannot something be done to ascertain if such documents still exist? Can we not bridge over the period which intervenes between the last of the Plantagenets and the first of the Stuarts, and so prove the connection of the modern Craft with the travelling stonemasons of the mediæval era?

Let us try back, and perhaps, like the example we have quoted, it will be found that speculative Freemasonry, as the offspring of the operative institution, may be traced back, step by step, to the Dionysian artificers and the builders' colleges at Rome, and that the antiquity assigned to the Order by tradition may be thus fully substantiated. Freemasonry is probably the development, from age to age, under different conditions of society, and varying phases of thought, of the great idea of human fraternity, and every fact relating to its history and progress is precious. It is true that difficulties beset the path of investigation, and very ingenious theories have been demolished, owing to the appearance of discrepancies in the evidence, like the discovery of Norman cheek-bones in foundations dug by Cæsar's soldiers. Easy solutions of those doubts, disregarded because they are easy, may, we apprehend, be discovered in course of time, and at any rate we commend the consideration of the subject to those diligent students by whose exertions so much has been already achieved in the field of Masonic literature.

## TEMPORA MUTANTUR.

The Grand Orient de France, which so recently as last week was so peremptorily commanded by the Grand Master, General Mellinet, not to discuss anything relating to the Œcumenical Council, is, nevertheless, the same philanthropic authority that was allowed to indite, two years ago, the following noble words to its brethren in Brazil:—

"The Supreme Council of the Grand Orient of France requests the Brazilian Freemasons not to keep slaves any longer for their own use, if they wish to be acknowledged as Masons by their brethren in France, as slavery is against the spirit of the Brotherhood. The Supreme Council declares further, that the Grand Orient of France would break off all official connection with the Grand Orient of Brazil, in case of the latter not taking immediate steps and using its best efforts to bring about the abolition of that abominable institution, slavery."

## Multum in Parvo, or Masonic Notes and Queries.

"*Domatic*" *Lodge.*—Can any Brother give me the correct meaning of this name?—R. T.

I am glad to see the able remarks of "Leo" on the "Labarum," in THE FREEMASON of 10th inst. "Leo" wields a trenchant blade for the demolition of absurd legends, and is a veritable iconoclast in Freemasonry, but what he says is evidently the result of thought, and however widely we may dissent from his conclusions every one must admit his sincerity, earnestness and ability. His interpretation of the word "Labarum" merits praise for its originality and ingenuity. The XP, I may remark, was graven upon the tomb-stones or memorial slabs of many clergymen in the pre-Reformation period, as a symbol of priesthood, and it is at the present time used as a favorite monogram in the decoration of churches. I hope "Leo" will prosecute his enquiries upon the subject, and communicate the result to your readers.—R. W. L.

*Historical Commission.*—The Historical Commissioners have appointed four travelling deputies, one each for England, Ireland, Scotland, and Wales, who will have to visit country houses and report on the literary treasures that may be found in them. Such is the contents of a paragraph going the round of the papers. A body so rich and important as the Grand Lodge of England might take a hint from the above, and employ and send a duly qualified deputy through the different seats of Masonry in England, in order to report on whatever literary *Masonic* treasures they may find. So also might the Grand Lodge of Scotland do, there being a great deal of very valuable Masonic information scattered throughout different places of Scotland, which, if gathered together by some one who had the time and ability to do it, would be of great service in advancing our knowledge of Masonry.—LEO.

DR. DODD.—In an oration at the dedication of Freemasons' Hall, London, on May 23rd, 1776, Dr. Dodd thus addressed the Deity:—"Consummate Architect and wondrous Geometrician, direct us to make the Blessed Volume of Thy instructive wisdom the never-erring Square by which to regulate our conduct; the Compass, within whose Circle we shall ever walk with safety and peace; the infallible Plumb-line and criterion of rectitude and truth!"

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## PAPERS ON MASONRY.

By a Lewis.

### XVI.—MASONRY IN ITALY.

"Thus speaketh the Lord of Hosts, the God of Israel, saying, I have broken the yoke of the King of Babylon. Within two full years will I bring again unto this place all the vessels of the Lord's house that Nebuchadnezzar, King of Babylon, took away from this place, and carried them to Babylon."—*Jeremiah* xxviii. 2, 3.

That Truth is great and must prevail is a very trite maxim. That punishment follows a great wrong, with thorough humiliation, is a fact, To conciliate, to heal wounds, is right. How can we heal one who is, in a universal sense of Humanity our brother—as well as a mere tool in the hands of a most ignorant, arrogant and unscrupulous person—by whom I mean Cardinal Antonelli—when that brother, a known Mason, initiated many years ago in a Swiss Lodge, issued the Allocution of the 25th September, 1865? If his affection for billiards and bayonets have overcome that true principle—which, while it does not divest Masons of the political influence justly to be exercised by them as citizens, makes them men of honour and probity—then the sooner war is declared against, not the Rome of our history books, the Rome of our archaic recollections, but the Rome, not of the Romans—that of Antonelli. I am one who believe that Bro. Mastai Ferretti, was one of those whose intentions are so remarkable that they can only be used up in a particular place, not mentionable to ears polite, nor actually existent anywhere. Yet I will not even wrong the Pope so much as to say that his remarkable Representative Minister is not ten thousand times as bad. The world is now to see a farce, which, if it were not fraught with grave consequences to the mental progress of millions yet unborn, would be about as amusing and laughable as "Box and Cox" or "A Nice Firm." We are to have an Œcumenical Council, a universal theological jollification, in which so-called Christian priests of every dye will take part. It is a sort of un-British Association for the Advancement of Ignorance. They propose to divide it into ten sections. The two first, as meaning the same thing—though theologians make such fine distinctions—might be consolidated. Perhaps, to a certain extent, the third, Hastily recapitulating them, we here fix upon the fourth. Section one comprises: Pantheism, Naturalism, and Absolute Rationalism. Section two: Modified Rationalism. Section three: Indifference and Intolerance.

The fourth section is, however, worthy of some notice here. It proposes—and we trust that the committee of that section will be carefully selected — to take into thorough consideration the following subjects: Socialism, Communion, Secret Societies, Bible Societies, and Clerical Liberal Societies.

That secret societies are a necessity forced upon our times cannot be doubted, and their co-extension is a fact dependent upon that necessity. Were it possible to anticipate a verdict to which any respect could be paid, the attentive scrutiny of the causes which have led to their establishment might prove a useful thing, both to men of intellect, and those unhappy mortals who have no time to think, and no education to give subsistency to their reflections.

To make this programme complete, I may as well add the outline given us of the rest of the topics to be preached upon. Section five, therefore, undertakes the consideration of Errors with respect to the Church and her Rights. Section six: Errors with respect to Civil Society in itself and in its Relation to the Church. Section seven: Errors with respect to Natural and Christian Morals. Section eight: With respect to Christian Marriage. Section nine: With respect to the Sovereignty of the Roman Pope, and then—that the serpent may appear to bite its tail—we get section ten: With respect to Modern Liberalism.

Now this is so large a platform that the united exertions of the worthy and misguided men who will enjoy for a season the usufruct of "St. Peter's Pence," and take copious libations from the vessels carried away to Babylon, will have no little difficulty in covering it. So far as concerns the fourth section, however, I will try and lighten their labours.

The existence of Secret Societies has it root rather in the intolerance which forced Galileo on his knees, and condemned both Giordano Bruno and Servetus to the stake, than to any desire on the part of men to cabal in corners. That an opposition to Freemasonry and other private Orders should be made by a power which patronizes the order of Jesuits appears foolish.

There is no greater reason for patronizing the latter, than for discouraging the former; but, to some extent, the former exists as a countercheck and protest. In this "mad world, my masters," one hand, as the German proverb hath it, washes the other, and if they wash, it necessarily follows that neither are quite clean. But one certainly is dirtier than the other.

As I have incidentally said in a former paper, those countries which have not, by stress of circumstances accomplished their freedom, use Masonry as a political engine. This accounts for the hostile attitude assumed by the main holders of power on the European continent. This love for freedom—the battle for which has been going on for so many centuries—is singularly visible in Italy, and Masonry there, in my personal opinion with perfect justification, assumes a political aspect. Sicily and Naples were freed mainly by Masonic influences; the First Mason of Italy swept with his irresistible and compact little phalanx over the rocks of Sicily, and what may be termed Greek Italy—*Magna Græcia*, as it was called in times of old. The pacific influence of the Society could not be re-established without the use of the sword, and the Grand Orient of Italy—the last Bulletin of which lies by my side—has not quite lost the savour of political salt. Had Aspromonte and Mentana not unfortunately been opposed by Piedmont herself, a substantial and not a shadowy Italy might have been seen. But I warn those of opposite views, that within two years, in the words of the son of Azur, the vessels carried to the mystical Babylon must be restored. It matters not whether Popery is fought in Ireland, Spain or Italy, it must be fought; the battle is a necessity for the advancement of the Right.

We may emphatically exclaim in those memorable words put into the mouth of King John, by the great Shakespere, in his reply to Pandulph:—

"Thou canst not, Cardinal, devise a name
So slight, unworthy, and ridiculous,
To charge me to an answer, as the Pope.
Tell him this tale; and from the mouth of England
Add this much more, that no Italian priest
Shall tithe or toll in our dominions."

The autonomy of nations, and the self-respect of races, is best attained by permitting them to work out the problems of their existence, by institutions calculated to endow them with the most unfettered action. There exists a gentleman of great capacity, invested with extraordinary power, who some years ago pledged himself to accomplish the freedom of Italy, or rather of the Italian Peninsula "from the Alps to the Adriatic;" he redeemed it by a compromise after Solferino, he capped it by the cession of Venetia to himself: the murder of Cavour crowned this edifice. As Jacques de Molay summoned Philip and Clement, so I, in the sacred name of Freedom, summon, metaphorically, Mastai Ferretti, by Cardinal Antonelli, and Louis Napoleon, to the bar of public condemnation if, within two years, the vessels carried away to Babylon are not restored—without the intermediation of measures, not abandoned, but postponed by the Illustrious Giuseppe Garibaldi, First Mason of Italy.

It must surely be evident to the Fraternity in England that political action on the part of Masons in countries where opinion and thought is enslaved, is a necessity. We have, in this country, stagnated so long by a belief in our partial possession of popular rights—our ideas have been limited to so narrow an area, and the censer of Catholicism has been waved so continually before us—that we have become stupified, and we stagger under the hateful influence. Hence it is that English Masons cannot see the giant wrong of permitting Freemasonry not to act according to the impulses of the Brotherhood wherever a Grand Orient exists.

"La santissima causa di Roma," wrote on the 9th of October, 1867, the illustrious Garibaldi. This we must keep before us, whether we fight the battle of Light in Ireland, Italy, or Spain. While the Sun of Masonry shines there can be no possible compromise with that gigantic fraud, the Papacy. *Roma, o Morte!*

CRYPTONYMUS.

P.S.—I am obliged to "Mystes" for divulging the signification of the name I adopt for these papers. I am but in the position of Junius—"*stat nominis umbra*"—but I chose rather to sign these articles thus, than to "do" the editorial We—nor am I the editor. I assure "Mystes" that I have a personality, and one of a very vehement character. C.

## MASONIC CONGRESS.

A Congress of Masons will be held at Amsterdam, not as originally contemplated in September, but in August. We have a Special Correspondent, in the person of our esteemed Bro. George Warriner, on the spot. He will inform the readers of THE FREEMASON of such things, as it is desirable should be communicated to the Fraternity at large. He may be addressed on this subject at the office of the Exhibition.

THE "HILDA."—Bro. R. Hubbard is the Provendor appointed to the General Steam Navigation Company's paddle-wheel steamer, "Hilda." His gentlemanly courtesy and kindness of manner are so well known as to have become proverbial. He supplies a good table both fore and aft, which give universal satisfaction, and all his prices are moderate and economical. The "Hilda" leaves London-bridge every Sunday morning at half-past eight, and after a stay of three hours at Margate arrives at the Bridge again about eight o'clock in the evening. The Company have evidently not spared any expense to make the "Hilda" one of the fastest and best-fitted ships on the Thames.

THE forthcoming work by Bro. Wm. J. Hughan will contain:—1. An article on Masonic MSS., by Bro. Hughan. 2. A reprint of the Constitution of the Freemasons by the Grand Lodge of England, 1723, being the *first edition* (slightly abridged.) 3. A fac-simile lithographic reprint of Coles' copper-plate edition of the Constitutions, 1728, from transfers from the original in Bro. Hughan's possession. Seventy copies only are to be printed for sale, at 10s. 6d. each, and 30 copies for presentation. The work will be dedicated, by permission, to the M.W.G.M., the Earl of Zetland. Subscriptions to be sent to the publisher, Bro. Wm. Lake, Truro, stating name in full and Masonic position.

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## Original Correspondence.

[The Editor is not responsible for the opinions expressed by Correspondents.]

### MASONIC PROMOTION.

*(To the Editor of The Freemason.)*

DEAR SIR AND BROTHER,—I am glad to know that since your publication of my letter in reference to the promotion of the Prince of Wales many have espoused my opinion on that item. I would add, that undue promotion to any Masonic degree is fraught with evil in two grand directions, viz., the moral crime committed by the brother presiding and permitting; and, secondly, the direct nullification of the Antient Landmarks, which every Mason is solemnly enjoined to preserve. What is stated at the commencement of charge No. 4 ought, of itself, to be a sufficient constraint:—"All preferment among Masons is grounded upon real worth and personal merit only." And this *general* qualification is corroborated by further *particular* references to the *liberté toute entiere* of every Masonic degree. How then, in the face of its own laws, can Freemasonry countenance such an ostensible infraction thereof? The outer world is always ready with its objurations against inconsistency and irrational procedure; and it is well, for the sake of erratic humanity, that every one is watched by every other.

The Antient Landmarks properly permit princes and noblemen to occupy superior places, by actual working to obtain them, but directly forbid any other course. This is naturally the result of Freemasonry being *operative* at the time the Constitutions were declared. It being now *speculative*, error creeps in surreptitiously, and therefore it behoves all good Masons and true to wage an unceasing war against the evil until it is extirpated. What does Grand Lodge say in its defence? Is the word "precedent" still the specious subterfuge? If so, the quality of such precedent had better be re-examined, for every unbiassed mind conceives it to be pernicious.

Yours truly,
14th July, 1869. A. CUTHBERTSON.

### SPURIOUS MASONIC BODIES.

*(To the Editor of the Freemason.)*

DEAR SIR AND BROTHER,—Under the above head you have editorially, in your paper of June 12, very much misrepresented a condition of Masonic doings in America, and which, when you are better informed, I believe your sense of right and justice will prompt you to correct. By way of conveying a "brief summary" of that condition you copy a portion of a *balustre* issued in this country by the chiefs of bodies styling themselves respectively the Supreme Councils of the A.A.S. Rite for the Northern and the Southern Jurisdictions of the United States, furnished you by a Bro. Albert G. Goodall, 33°, of New York, and which, originally written for the G.M. of the G.O. of France alone, has been very much circulated in this country on behalf of the assumptions of the said Councils, and under which they aim to occupy the whole of these United States and territories.

The Supreme Council of Louisiana was originally organized under French Supreme Council authority, and the statement that it submitted unconditionally to the authority assumed within the past ten years by the Southern Jurisdiction Supreme Council is simply false. Except on the part of a portion of its members, no such submission had place; nor was the Lo. Supreme Council dissolved *de facto* at any time by the consent of all its members—the statements in the "balustre" alluded to, being made in the interests of misrepresentation, to the contrary notwithstanding. I would advise you to be very cautious how you accept statements of persons signing themselves "33°" from this country, as their statements, if written in any high degree interest, will be found to be invariably *ex parte*. Before accepting and publishing such you will do well to stop and ask yourself: Why is this sent to me for publication? Why should I publish this, evidently but a one-sided statement, by itself, when I have not been approached by the opposite party with his statement? Why should I decide that this is correct, and publish it, when I know nothing of the other except what I learn through this? Questions like these will determine you from doing that which you will subsequently have to regret. Not *audiatur altera pari* only, but *audiatur utrisque pari* is safe, and then make your own deductions and *print them*. This you will find the only way you can represent a fair condition of any matter Masonic in America. Mr. Goodall was in haste to forestall English Masonic opinion in favour of his representation, and you dropped right into his trap, and, with your circulation, spread before the eyes of thousands of brethren his statement, and that of those who evidently desired, if they did not employ him to thus misrepresent. That kind of thing has been the Scotch Rite game always played in this country. In 1828, the Grand Orient of France was induced by just such a trick to recognize one man, J. J. J. Gourgas, of New York City, the writer of a statement to that effect, as the Supreme Council for the Northern Jurisdiction of the U.S. of America, and another, whose name was given by him, as the Sup. Council of the Southern Jurisdiction, and to publish the same in its Calendar. This trick was subsequently ventilated upon inquiry made by the S.C. for France the year following, but it nevertheless had its effect for the time—was "a good-enough Morgan until after the election," as Thurlow Weed said concerning the body picked up on the shore of Lake Ontario in that year—and proved to be the cause of the revival of these N. and S. Supreme Councils when each of them were much further gone *in articulo mortis* than the Supreme Council of Louisiana has ever been, or, now, probably, ever will be.

As to Grand Lodge jurisdiction, I regret to find you just as far from right when you compare as similar the G.L. of England and the many G.L.'s of America; for there is no similarity in the condition named. That of England is a body formed under a monarchy, and regulated by monarchical laws. These laws give to it exclusive control of all Masonry recognised at the union in 1813, and no more. The Grand Lodges of the United States are not, except in a few instances, recognized even by the States in which they exist, and not at all by the United States' Government. They are self-elected bodies exclusively, and as such have no right to dominate other Masonic bodies which do not recognise them. They do this, however, just as the Roman Catholic Church does—by excommunicating such bodies, and calling them *clandestine*. This is all the Church of Rome can do, except where it has power, as in the Romagna or States of the Church in Italy; and this is all these Grand Lodges can do anywhere. Wherever one of them is incorporated by the State in which it exists, that incorporation has always been based upon such Grand Lodge being "a charitable organization." It is so in Massachusetts, it is so in Kentucky, it is so in Louisiana, and it is so in all places (States), as the only manner in which the body called a Lodge or Grand Lodge of Masons can be incorporated. Now, let me ask you, by what right has one charitable body to set itself up *ex princeps* of a whole State in which numerous others bodies of men have also organized themselves as charitable bodies? Is the principle or practice of charity a monopoly, or so understood anywhere? This claim of jurisdiction over Masonry of any degree set up by any Grand Lodge of Masons in the United States is mere assumption, and nothing else. The "balustre" alluded to, and which you have copied, following the statement of the G.L. of Lo., calls this assumption "the common law of the United States." I say, and will proceed to prove, that it is not a law at all, neither proper nor common. No such law has ever been enacted by any number of the Grand Lodges of the United States which by it would be affected in convention held at any time or in any place. How then can it be a law? A *law* must be enacted by a majority of the people who are to be affected by that law, or their representatives, in congress or legislature assembled. Heretofore, and to get a foothold in the United States, the Supreme Councils of A.A.S. Rite, have *waived* their right to organize bodies of Masons or lodges to work the three degrees known to the Scottish A.A. Rite, as they are known and worked in France, and have been in that country known for more than an hundred years, under one authority or another. Mark the language—"*waived*" this right. When they feel they are quite strong enough they will resume it; or, in this country, assume it, and by that time the Grand Lodges of the American York Rite will be so fully possessed by them that there will be no opposition. This rite *in full* Chassaignac is now working in New Orleans, under the authority of his S.C. of Lo. He and his co-labourers are declared by the G.L. of Lo. clandestine, and the G.O. of France is condemned for recognizing them. So long as the Grand Orient of France condemned Foulhouze and the Lo Supreme Council, it did well, and was applauded by the Councils north and south, and the Grand Lodges generally. When it endorses Foulhouze's successor it does ill. The old story of your bull and my ox!

You will naturally ask, "If this be so why should the two A.A.S. Rite Supreme Councils which assume to possess the United States and territories not support Chassaignac, as he is only doing that which they expect to do when, as you (I) say, they are strong enough?"

I will answer: 1st, Chassaignac dared to reorganize a State Supreme Council, and in defiance of the assumption of the two S.C.'s aforesaid, which divide the forty states and territories of this country between themselves and desire to keep them so divided. 2nd, Chassaignac did so to admit black men and men not so black who, before the "late unpleasantness" in this country, had been slaves, but are now free men, and made by Chassaignac and his co-labourers Free-Masons.

This, you see, is a double offence on C.'s part. The G.L. of Lo. under the "waiver" arrangement occupied the State, and by the aid of its Master Mason lodges made Master Masons for the Lodges of Perfection, &c., of the A.A.S. Rite, and for the Chapters, &c., of the American Rite; in fine, did the initiatory work, and, as is being done by every other Grand Lodge in the United States, Chassaignac did not ask the G.L. of Lo., or the "Mother Council of the World," as the S.C. South styles itself, for leave to practise all or any of the degrees of the A.A. Rite. He would only have been refused if he had; and another black mark consequently be put against him. He believed in the great Fatherhood of God and the great Brotherhood of Man, and, so believing, resuscitated the Supreme Council of Louisiana, and took his material from the newly-enfranchised, arguing properly that any man who by his country's laws was endowed with the right to vote at his state or county election had also the right to be made a Mason. This right the Grand Lodge of England recognized long ago, having adopted the argument when she resolved to strike "free born" from her prerequisites, and adopt "free man" as all-sufficient. And the Grand Orient of France has now recognised it, in endorsing Chassaignac and his Lo. Supreme Council. So has the G.O. of Belgium. So did the G.L. of Hanover. So would the G.L. of England, if she recognized the A.A.S. Rite as Masonry; and so will all other grand Masonic bodies *in course of time*, because the principle recognised by Chassaignac recognizes the Manhood of Man; and those who deny that principle, and prefer to recognize assumed law and the despotism of the strong hand, cannot maintain their position but for the time being.

I beg your pardon for occupying your columns with this so lengthy explanation, but which I considered due to you no less than in the interests of truth and justice, and remain,

Fraternally yours,
J. FLETCHER BRENNAN.
Editor of the *American Freemason*.
Cincinnati, O., U.S.A., July 4, 1869.

### THE TOLLING BELL.

BY H. J. DANIEL.

Toll for the good—thou solemn bell, toll on!
For them, at least, thou hast a joyful sound—
Since to eternal bliss their souls are gone,
And having borne the Cross, with light are crown'd.

Toll for the great—the princes of the earth,
Their sceptres shatter'd, fallen, and thrown aside;
Their thrones deserted, and their pride of birth
No better now than if a beggar died.

Toll for the wise—for even they must die,
As dies the fool, but not like him unknown,
Since they have raised our low humanity,
And folly's gew-gaw idols overthrown.

Toll for the brave who for their country bled,
And closed their eyes upon the field of strife—
Who bore the battle-brunt when cowards fled,
And deemed their honour dearer far than life.

Toll for the rich—toll on, thou solemn bell!
The worms hath trampled o'er the power of gold;
If worthy of their stewardship,—'tis well;
If not—their souls they have insanely sold.

Toll for the poor, whose days were dark and drear;
Beyond the grave the sunshine smiles for *them*,
Although disdained on earth, in Heaven held dear,
That chiefly honours those whom we contemn.

Toll for the child—that little human flower,
That shrunk before the world's cold wintry blast,
And drooping, faded in life's morning hour,
Too frail, too bright, too beautiful to last.

Toll for old age, bowed down with many years,
A son of sorrow sighing for the end—
Whose smiles have been outnumber'd by his tears,
Who welcom'd death as one would greet a friend.

Friends weep when those they love resign their breath,
But, wherefore weep when Azrael sets us free?
It matters not if none lament my death,
When thou, oh! funeral bell, hast toll'd for me.

July, 1869.

The sun in the firmament gives light, and in that light, warmth that animates all nature in life and growth. The very plants rise up from the earth in confession of its wonderous power; they cannot speak, but they expand their beautteous flowers, and give out their sweet fragrance to the air of heaven, perfect their germs for an after life, and then fall down and die at the termination of their varied periods of permitted existence, in conformity with the divine law of nature.—*Extr.*

HOLLOWAY'S PILLS.—Biliousness. Diseases of the Liver.—Through imperfect drainage or uncleanly habits, the hot summer's sun will cause the atmosphere to be surcharged with deletrious exhalations, which produce fevers, and irritations of the bowels. To check the undue action of the liver, usually the first indication of febrile complaints, the Pills invented by Professor Holloway should be taken. These Pills are so cheaply and easily procured, that none need suffer from nausea, indigestion, disordered liver, dizziness or torpid bowels, or in a word, from any functional irregularity. These Pills produce a more happy effect in the digestive organs than any other medical compound, whether mineral or vegetable. By their means any person can easily secure robust health.

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## ANNUAL FESTIVAL OF THE PROVINCIAL GRAND LODGE OF KENT.

The annual grand festival of Ancient Free and Accepted Masons of the Province of Kent was held at Brompton, on Wednesday, the 14th inst., when a great number of brethren from all parts of the county were present. The proceedings of the day commenced with an excellent breakfast at the Golden Lion Hotel, to which about 150 brethren sat down, and ample justice was done to the excellent viands provided by the worthy host (Bro. Wraith), whose catering left nothing to be desired.

The Provincial Grand Lodge was opened at the head-quarters of the Gillingham Volunteer Artillery (courteously placed at the disposal of Grand Officers by Bro. Captain Lock Beveridge), by the M.W. Bro. Viscount Holmesdale, *M.P.*, Prov. Grand Master, who was saluted according to ancient form.

Among the Grand Officers present were the V.W. Bro. W. F. Dobson, D.P.G.M.; Bro. the Rev. W. A. Hill; *M.A.*, Grand Chaplain; Bro. the Rev. T. Graham, P.M., Assistant Grand Chaplain; Bro. B. Thorpe, P.M., Grand Treasurer; Bro. E. Wates, P.M., Grand Secretary; Bro. T. S. Warne, P.M., Assistant Grand Secretary; Bro. Lierberman, P.P.G.S.B.; Bro. Joyner, P.G.J.W.; Bro. Blakey, P.M., P.P.A.S.W.; Bro. Martin, P.P.G.S.B.; Bro. Bushridge, P.G.A.S.; Bro. White, P.G.S.W.; Bro. Moncton, P.G.D.; Bro. Sutton, P.A.D.C.; Bro. Spencer, P.G.S.; Bro. Finch, P.P.G.D.C.; Bro. Boys, P.D.P.G.M.; Bro. Trueman, P.G.S.B.; Bro. Nettlingham, P.P.G.S.W.; Bro. Morris, P.P.G.S.B.; Bro. Snowden, P.P.G.J.W.; Bro. Vale, P.P.G.S.W. (Hereford); Bro. Wyles, W.M., 1050; Bro. Turtle, W.M., 184; Bro. Burfield, W.M. 20; Bro. Elliott, W.M., 874; Bro. Winch, S.D., 429, &c., &c.

The minutes of the last Provincial Grand Lodge were read and confirmed; the Provincial Grand Treasurer was re-elected without opposition; and the R.W.P.G.M. then appointed his Grand Officers for the year ensuing:—

G.S.W. Bro. the Rev. G. W. Sicklemore, *M.A.*, W.M., 1209; G.J.W. Bro. the Rev. J. H. Timmins, *M.A.*, W.M., 1063; G. Reg., Bro. A. H. Boys, W.M., 127; G.A.S., Bro. T. Wescombe, W.M., 107; G.S.D., Bro. W. J. Palmer, W.M., 913; G.J.D., Bro. T. Wyles, W.M., 1050; G.D.Cr., Bro. F. Kite, W.M., 503; G.A.D.C., Bro. W. Sheen, W.M., 77; G.Sup.W., Bro. W. C. Turtle, W.M., 184; G.S.B., Bro. R. B. Newsome, W.M., 1223; G.Org., Bro. E. W. C. Laforest, W.M., 1208; G.Purs., Bro. J. O. Rees, 199. The following were appointed Grand Stewards:—Brs. W. Fleming, W.M., 158; E. Mackney, W.M., 299; R. Elliott, W.M., 874; J. H. Macdonald, W.M., 1089; O. J. Carter, S.W., 20; and J. Ellern, S.W., 1209.

It was afterwards proposed by the R.W.P.G.M., that the following grants be made from the P.G. Lodge Fund:—To the Zetland Commemoration Fund, 20 guineas; to the Old Men's Asylum, 20 guineas.

Both propositions were carried *nem. con.*, and the brethren then proceeded in procession to Holy Trinity Church, Brompton, where divine service was celebrated, the prayers being read by the Rev. W. Crabham, of Faversham, and the first and second lessons by the Revs. the S. and J.P.G. Wardens. Mr. Norman, of Chatham, during the temporary absence of the P.G. Organist, presided at the organ in a very efficient manner assisted by the choir of the Royal Dockyard Chapel, of which he is the Organist; the service was partly choral, the various chants, &c., being well rendered. For the anthem, the 207th hymn was sung, and the first part of the 19th psalm was sung before the sermon, which was preached by the P.G. Chaplain, Bro. the Rev. W. A. Hill, *M.A.*, Vicar of St. Peter's, Maidstone, who selected for his text part of the first verse of the 13th chapter of Ecclesiastes, "Remember now thy Creator in the days of thy youth." The preacher delivered an eloquent discourse appropriate to the occasion for which they had met together, and he was listened to with marked attention throughout; he concluded by appealing to the brethren to aid by their contributions the national schools of the parish, and the Masonic Charities, for which a collection was made at the conclusion of the sermon by several brethren appointed for that duty, a soft voluntary being meanwhile played by the Organist. The opening voluntary played by Mr. Norman was "The Masonic Festival March," by Bro. W. Spark; and the voluntary played while the brethren were leaving the church was "The March of the Israelites."

The brethren then returned to the lodge-room, when the business of the Grand Lodge was concluded.

The banquet was held in the National School-room, which had been very tastefully decorated for the occasion, there being an abundance of gay bunting which relieved the otherwise somewhat dreary aspect of the room, and caused it to have quite a festive appearance. A very handsome repast was provided by Bro. Wraith, of the Golden Lion Hotel. The arrangements made for the comfort of the numerous guests, nearly 200, were as perfect as possible, the only matter of regret being that there was not room to accommodate a great many more who were anxious to be present. The edibles and wines were of first-class quality, and Bro. Wraith is deserving of all praise for the very successful manner in which he carried out the wishes of the committee of management. Bro. Lord Holmesdale, *M.P.*, presided, supported by the Revs. G. W. Sicklemore, G.S.W., and W. A. Hill, G. Chaplain; Bro. Dobson, D.P.G.M.; Wates, P.G. Sec.; Turtle, P.G. Supt. of Works, W.M. 184; S. Astin, P.M., &c.

The band of the Royal Engineers performed during the banquet.

The cloth being removed, Lord HOLMESDALE gave "The Queen and Craft," followed by that of "The Prince and Princess of Wales," in proposing which, his lordship remarked that now that the Prince of Wales had taken the vows of a Freemason they hoped, at no distant day, to find that he had joined one of the English lodges. (Cheers.) Whether, however, he joined his brethren in this country or remained in the outer world, their esteem and respect for his royal highness would remain undiminished. (Loud cheers.)

Lord HOLMESDALE next proposed "The Grand Master of the Order, the Earl of Zetland," and in doing so remarked that his lordship had had the good fortune to hold that appointment for the long period of 25 years—a period quite unexampled in history of the Craft. Whatever might be their opinion as to the expediency of retaining one person for so long in the chair—(hear, hear,)—Lord Zetland might be congratulated at having seen the craft at a rather low ebb and now in the full flood of prosperity, and he was sure they would drink the health of the Ruler of the Craft with the utmost enthusiasm. (Loud applause.)

The Deputy Provincial Grand Master, Bro. DOBSON, in proposing the health of Lord Holmesdale, remarked that they owed their personal thanks to the Earl of Zetland for having appointed Lord Holmesdale to be the Provincial Grand Master for Kent. They did not proceed to the appointment of a Grand Master annually, as was the case in the Grand Lodge, but if they did he felt sure the unanimous voice of the province of Kent would be in favor of Lord Holmesdale, who had comported himself, since his connection with the Provincial Grand Lodge, so as to win the respect and esteem of the whole of the Freemasons over whom he presided in Kent. (Loud cheers.) His lordship had done everything in his power to promote the interest of the Craft in the province by his constant attendance at the meetings of the Grand Lodge, and in every other way, and it would be an unfortunate thing for Freemasonry if his lordship should ever be compelled to sever his connection with the Provincial Grand lodge of Kent. (Loud applause).

Lord HOLMESDALE, who was received with rounds of Masonic cheering, in thanking the brethren for the manner in which they had received the toast, said as year by year rolled round they generally had at their meeting to report a great increase in the number of Freemasons year by year. The past year, however, had proved an exception, but, notwithstanding that, they had no fear of going back in the province. On the contrary, he thought they ought rather to congratulate themselves that they had during the last year gone back a little, as it would enable them to take a fresh start for the future. (Hear, hear). But although they had not received an accession of new members they could, nevertheless, congratulate themselves on the fact of an increase year by year in the number of lodges, which proved that Freemasonry was advancing steadily and satisfactorily in Kent. (Cheers). It lay in their own hands whether they would make the Craft respected or the reverse. The outer world knew nothing whatever of the inner working of Freemasonry, and therefore they could only judge of Freemasonry by what was apparent and real. If they saw that Freemasons were noted for their loyalty to their country; for that they were upright, God-fearing citizens, who were actuated by the one object of doing all the good in their power to their fellow-men, depend upon it they would see that there was a desire to flock to the Craft, and to be one with them. (Cheers). Year by year they found the old roots of Freemasonry flourishing, and well-ripened wood springing up. It had been his good fortune to see the Craft flourishing year by year, and it would be his earnest endeavour that no action of his should mar its continued prosperity or lessen the esteem the brethren entertained towards him. (Cheers). Before he sat down he had to propose "The health of Earl de Grey and Ripon, the Deputy Grand Master of England." When they found that Lord de Grey and Ripon had been found worthy to fill the place of a Cabinet Minister, it spoke well for the Craft. (Loud cheers).

Lord HOLMESDALE next proposed "The health of Bro. Dobson," and in doing so remarked that year by year as his duties increased, he found the value of a right-hand man like Bro. Dobson to assist him. It would be strange if he did not, seeing that Bro. Dobson gave up so much of his time to look after and promote the interests of the Craft. (Loud cheers).

Bro. DOBSON, who was loudly cheered, said it was, perhaps, true that he devoted a considerable portion of his time to advance the interests of Freemasonry in the province, but he could assure them his duties were really a pleasure to him. True, little difficulties would sometimes creep into lodges, but it was a sound maxim that the minority should always give way to the majority. (Cheers.) Lord Holmesdale had remarked that they had not increased their members to any extent during the past year, but that he considered to be a good feature rather than anything else. His advice to all lodges was to like quality rather than quantity. (Hear, hear.) There was always a number of men who were anxious to be allowed to join a Freemasons' lodge, and therefore it behoved them to exercise the greatest caution as to whom they admitted. If they adopted that course the status of the Craft would be raised, and they should consist of a respectable intelligent body of men rather than a body composed of mere numbers. (Hear, hear.) After all, Freemasons all over the world could always fall back on what they did. (Applause.) Many persons there were who appeared to labour under the delusion that Freemasons assembled only to eat and drink. (Laughter.) Eating and drinking were necessary for all persons, and he supposed Freemasons formed no exception to that rule. When they looked at the three great charitable institutions supported entirely by Freemasons, and found that after one of their festivals £8,000, £10,000, and even £12,000 had been subscribed by those round the table, the outer world might say what they pleased, but Freemasons had the proud satisfaction of pointing to the results. (Loud applause.) Freemasons were justly proud of their three great charitable institutions—(cheers)—while they could point to them as being better managed, the funds better administered and economically dispensed, and the results more satisfactory than was the case with any other three similar institutions in the world. (Loud cheers.) In the two great schools the boys and girls were brought up to be little gentlemen and ladies, and not one of them had ever disgraced those institutions. (Hear, hear.) In the old men's and women's asylums, too, they had valuable institutions, and with the frequent vicissitudes of fortune God only knew which of those present might want to be succoured by it first. (Hear, hear.) In the support rendered to those charities the province of Kent had never been appealed to in vain. After an appeal to Masters of lodges to act under the direction of the charity committee in dispensing their funds, Bro. Dobson again thanked the brethren for the manner in which they had received the toast, and resumed his seat amid loud cheering.

Lord HOLMESDALE proposed "The Past and Present Grand Officers," and was gratified to find that year after year he found a body of gentlemen ready to take office in the province. His Lordship also alluded, as a happy augury, to the circumstance that two of the clergy of the Establishment were Provincial Grand Officers.

Bro. the Rev. G. W. SICKLEMORE, S.W., said he and the other Grand Officers felt a pride in being appointed by his Lordship to even the smallest office. They could not do better than follow the valuable advice which they had heard that day, and the noble sentiments uttered. For himself he felt that since he had become a Freemason he felt himself an altogether better man, and better able to do his duty both to God and also to his fellow-man. (Cheers).

Bro. the Rev. W. A. HILL said they were banded together in the bonds of brotherhood and holy and charitable purposes. Although they might not have increased in their mere numbers, yet they had in the esteem and respect of the outside world. (Applause). He trusted they would continue to prosper, and that the motto of the Freemasons of Kent would continue to be *Nulli secundus*. (Cheers.)

Bro. WATTS, Grand Secretary, said although they might not have increased during the past year, yet, for all that, they still looked exceedingly well in numbers, while they had attained to that high position that they could now afford to be select. (Cheers and a laugh). His labours as grand secretary were happily increasing year by year, but he trusted that they would all contrive to work with that love and harmony which should at all times characterise Freemasons. (Cheers).

Lord HOLMESDALE then proposed "The health of Bro. Turtle, W.M., of 184, the entertaining lodge," and highly eulogised the effective preparations made for the reception of the Grand Lodge.

Bro. TURTLE responded in appropriate terms, in which he expressed the pleasure it afforded the members of that lodge to have entertained the Grand Lodge.

Bro. TURTLE proposed "The Visitors," which was responded to by Bro. WHITE, P.G.S.W., Hants.

The "Masonic Charities" were then proposed, which was responded to by Bro BINCKES, Secretary of the Freemasons' School for Boys.

The proceedings were then brought to a close.

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## ROBBERY AND MYSTERY.

Soon after entering the capital of the so-called Mexican Republic, as was my usual custom while sojourning in a foreign city I hired for my servant a man capable of acting as my cicerone about the town. At this time I had in my possession a bill of exchange upon a wealthy house; but not caring to have it honoured before my departure, I thought it best to retain it till the last moment, as the care of a large sum of money would be troublesome to one whose desire was to be free from standing guard over his own effects.

For this reason I did not even call upon the drawees of the bill; and as I was a stranger to them personally, I thus exposed myself to a total loss, in the event of the same falling into the possession of some dishonest individual, who might represent himself as the proper payee. That I committed a great error in thus neglecting to secure myself against false representation—an error by which my money and life might have been forfeited—the peruser of this transcript from my note-book will clearly perceive.

I had been some three or four days in the city, promenading through its principal thoroughfares and drives, glancing modestly at the dark, lustrous-eyed beauties whom I continually met and passed, when I said to my man, Pablo, that he must now take me in hand and show me everything that could possibly interest a foreign traveller. Pablo, I may remark, by the way, was one of the keenest rogues that ever dodged the police and kept his worthy neck outside of a halter—though this I learned too late to save myself some trouble—and he had the reputation of having once been an indifferent actor, which will account for his mode of putting his questions.

"Does your worship wish to go behind the scenes?" he quietly inquired.

"Even into the 'green-room' of the town, Pablo," laughed I, "and observe, if possible, the 'make-up' of the actors."

"The best time for that, then, senor, is at night, while the dramatic corps are preparing for their parts."

"We will begin to-night, Pablo."

We did begin that night; and before the bell tolled the hour of twelve I fancied I had seen the city of nobles and beggars turned inside out. At least I had seen enough to content me; and as we issued from a splendid gambling saloon, where a beautiful and fascinating senorita was dealing monte for the benefit of herself and numerous admirers, I said—

"Now then, for our hotel, Pablo."

"One adventure more, senor, and your worship shall retire with the wisdom of Solomon."

"One adventure more," I assented.

With this Pablo began to lead the way through a dark, narrow street; when suddenly, as I turned a sharp corner, a heavy mantle was thrown over my head, and my person at the same moment seized by two powerful ruffians, one of whom forced a gag into my mouth, while the other pinioned my arms.

"Senor," said a calm, quiet voice, "it were easier for us to kill than to take you alive; but your life we do not seek; so be governed by policy, and make no resistance, and you shall not be harmed. We will tell you presently what we require of you. Pray follow as we lead."

I did so—for I was in their power, and could do nothing better—and in the course of a couple of minutes I found myself alongside of a carriage, with a request that I would enter it. I still obeyed—not with the best grace and most pleasant feelings—but quiescently and without disturbance. My kidnappers entered with me, still keeping me pinioned and gagged, and away we whirled.

Fifteen minutes — or less time it might have been—brought us to a halt beneath some dark archway.

"Senor," said the spokesman, "have the goodness to alight, and suffer me to conduct your worship into a private apartment."

I got out of the carriage, and was led down some ten or a dozen steps, into what I fancied, from the change of atmosphere, to be a damp stone vault, beneath the surface of the earth. The cloak was still over my eyes; but presently I could see the reflection of a light, and immediately after this the mantle was removed, and two masked men, dressed in black, one of them holding a sort of dark-lantern, were revealed to my view. I glanced quickly around the apartment, and saw that it was small, having rough stone walls, and only one outlet—the door through which we had entered. Save two or three rough benches, it was empty also; and pointing me to one of these, the same person who had before addressed me, said—

"Pray be seated, senor, and we will give you liberty to speak."

I complied with his request, and he at once stepped forward and removed the gag. As soon as I found I could use my voice, I sternly demanded the meaning of such treatment.

"Be calm, senor, do not get excited, and we will inform you," was the cool reply, spoken in an ordinary business tone. "The fact is, senor," he went on, "you are a stranger in Mexico, with more means at your command than strangers generally have, or any honest man may have immediate use for; and we, being less blessed in this respect than your worthy self, have taken the liberty of inviting you hither to negotiate a loan."

"In other words, to rob me," said I.

"That is a harsh word, senor, which we seldom make use of—we call our mode of acquiring means a new way of borrowing; and for this reason; that, instead of giving the person from whom we borrow security of our own, we leave him safely housed for the security of ourselves. In short, senor, not to waste words, let me inform you in brief that we want all your weapons, jewellery, and ready funds, with the exception of sufficient to support you till you can raise more; and, once possessed of these, we will quietly depart, and leave you here for such time as will be necessary to make our escape certain — say till to-morrow night — when you will be set at liberty in a very harmless way. You see at once, senor, you have providentially fallen into honest hands, for which you should thank the saints—for had you fallen into the hands of villains, your life might have been the forfeit."

"Oh, I am deeply and profoundly thankful, of course!" returned I, ironically. And then I quickly added: "By your accent and mode of speaking, I judge you are no Mexican."

"So much the better for our purpose," replied the villian; "for you have a bill of exchange on a house here which you have never visited; and if I can personate a respectable foreigner — say yourself, for instance—I can get it honoured as well as another."

I saw that I was really caught by robbers at last — that it would be useless to waste words — that perhaps it would be best to yield with a good grace to what I had not the power to avert—and so I informed the *gentleman* that he was at liberty to do what he thought proper, only I would pray him to give me my liberty in a reasonable time, and not leave me entirely destitute.

"By San Marco!" he rejoined; "your worship is the most sensible gentleman I have had dealings with for years! and I assure you I am one not unacquainted with the customs of the road. We will deal as gently by you as by an infant, and ever remember you gratefully in our prayers."

With this he coolly proceeded to rifle my pockets and person, taking from me my revolvers, knife, jewellery, purse, and pocket-book, in the latter of which he found the afore-mentioned bill of exchange, the amount of which caused his eyes to glisten, as I could see even through the mask.

"Pray tell me," said I, "how you knew I had that draft, and had not presented it."

"Pardon me, senor! that would be exposing the secrets of our profession, which we never do to the uninitiated."

"By treachery," said I. "My servant must have made the discovery, and you are his accomplices."

"Suspect whom you please, senor," he replied; "every gentleman is entitled to his thoughts; but in order to show your worship the possibility of your being in error, permit me to observe, confidentially, that a watch has been upon you ever since the moment you set foot in this glorious city. Ah, senor, I perceive your purse is heavy and will suffice for your present wants—accept it back, sir; your jewellery also may be of more value to you than us, and so we restore it—we only desire to do the fair thing; and this bill of exchange, being even larger than we supposed, shall satisfy us for the present."

With this he returned the articles mentioned; and then cooly remarking he did not think it safe to unbind me till the moment for restoring me to liberty, he turned on his heel, made me a polite bow, and with his companion, walked out, closing and locking the door behind him.

I was thus left alone in my prison in total darkness, with my arms so pinioned as to be both useless and painful. My feelings during the long hours which followed, the reader can better imagine than I express; but though I suffered much, physically and mentally, I did not at first despair, because I believed I should eventually be set at liberty in some mysterious manner.

As hour after hour, however, passed away in that dark and silent dungeon, I began at last to grow more and more uneasy. What if, after all, I should be left to perish in my prison? The thought was too horrible to be entertained, and I strove to banish it, and, aided by a strong will, I so far succeeded as to keep in tolerably fair spirits.

At last, to my great joy, I heard the key of my door turn, and was surprised to see a female mask standing in the grey light of the opening—for it was already day without, though not a ray of light had reached the vault.

"Senor," she said, in a clear, stern voice, "will you be kind enough to present yourself to my view?"

I advanced to the door where she was standing.

"You are still bound, I perceive," she said.

"Unfortunately, lady," I replied, "and have suffered much."

"You wish your liberty?"

"I certainly am not overjoyed at remaining where I am."

"Will you answer me one question, upon your oath as a Christian, and upon your honour as a gentleman?"

"If within my power, and it does not affect my safety."

"It affects your release, senor; and if favourably answered, may restore you immediately to liberty."

"Speak on then!"

"Will you, then, solemnly swear, and if all your effects are restored to you, even to your weapons, you will suffer yourself to enter a carriage blindfold, and thus remain till driven beyond sight of this dwelling; and then leave and depart without asking any questions, or seeking in any manner, or by any means, to pry into the mysterious occurrences which have surrounded you within the last twelve hours?"

"Yes," said I, "for a complete restoration of all my effects, and my person to liberty, I will solemnly swear, by all that I hold sacred and holy, to conduct myself according to the conditions named."

"Then, senor, within an hour you shall have your freedom!" was the reply, as the masked lady stepped back, and closed and locked the iron door, leaving me again alone, a prisoner still.

A few minutes later, as I remained standing by the door, pondering this singular mystery, I fancied I heard the rumble of carriage wheels; and shortly after the door was again unlocked, and a masked figure entered, who said he had orders to blindfold and conduct me hence, and restore me to liberty.

All this might be treachery, I thought; but I knew, if my life was really sought, I was in the power of my enemies, and could not escape; and by assenting quietly to every proposition made me, my condition would certainly not be rendered worse than by rejecting them. I therefore suffered him to bandage my eyes and lead me to the carriage, which he entered with me, my arms still remaining pinioned.

A few moments later we were whirling through the streets of the city, which we continued to do for some half an hour, when the carriage stopped suddenly, the bandage was removed from my eyes, and I was solemnly charged by my masked companion to remember my oath, or else no power on earth could save me. I looked from the window, and, to my astonishment, saw we were in a fashionable part of the city; and, to my still greater astonishment, my strange conductor now proceeded to cut loose my bonds, and restore me my weapons and pocket-book, which latter he opened, and showed me the same bill of exchange which had been taken from me.

"Now, senor," he said, as he flung back the door of the carriage, "please mingle with those people yonder, and take no notice which way we drive. Adios."

The door closed as I desended the steps, and the carriage whirled away, I never knew whither.

This whole matter, a mystery from beginning to end, has remained so to this day. I could not believe I was not robbed until I searched everything, and received my money on my draft; after which, I pondered the matter deeply, but, of course, venturing to question no person, because forbidden by my oath.

At first I thought it a case of conscience merely: then a practical joke, perhaps; but subsequently, on looking through my pocket-book, and finding in it a small silver symbol of the Masonic Order, I was led to conjecture that that had saved me from robbery if not from death, and that one or more of those who had me in charge were members of this fraternal band.

This, of course, was, and is, mere conjecture: but it is the only reasonable solution of the mystery I have ever been able to obtain; for Pablo, who might have thrown some light upon the matter, I never set eyes upon since.—*Hoskin's Monthly Journal.*


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Grand Lodge Reports are published with the sanction of the Right Honorable the EARL of ZETLAND, *K.T.*, Most Worshipfu Grand Master of England.

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## ROYAL ARCH MASONRY.

BY THE SON OF SALATHIEL.

(*Continued.*)

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The Hebrew Sephiroth are alluded to in Rosenberg's "Explication du Tableau intitulé Sapientia Generalis," which was published at Paris in 1844. In this curious work the author follows the system of the celebrated Father Sabathier, whose ideas are tinged with the mysterious doctrines of Gnosticism, as also with the occult speculations of the Rosicrucians.

The main object of Rosenberg's publication was to obtain support for the cardinal points of his creed, namely Liberty and Equality for all forms of religious worship, and the subject has a peculiar interest at the present time. Rosenberg although we believe a professor of the Hebrew faith, speaks with the greatest reverence of Christ, whom he describes as the "summary, or perfection of all things." Like the renowned Rabbi Maimonides, whose writings we have already quoted, Rosenberg recognises the ternary or triple influence in the operations of nature, and his "Tableau" is a splendid illustration of this belief.

It is well known that the same majestic conception pervades and permeates the writings of the much-abused, because little-understood, mystics of the 17th century, such as Jacob Boehme and other members of the Rosicrucian Fraternity. Amidst a host of inchoate thoughts and crude imaginations, glimpses of a divine light may be discerned in the bulky tomes of the old alchymists and natural philosophers, and the name of Elias Ashmole alone ought to redeem their speculations from ridicule and contempt, without going back to the days of Paracelsus or Roger Bacon.

The true objects of the Rosicrucians have never been fully revealed to the world, and even diligent students, minus the true key, have failed to unlock the treasury of their secret science.

There can be little doubt, however, that spiritual teachings and revelations constituted a portion of their formulæ; and we are informed that this curriculum of study is still observed in a society existing in London, which claims to represent, by a chain of intellectual affinity, the ancient Rosicrucian fraternity. From the organ of this body we extract the following account of its formation.

"This extraordinary society received its name from Christian Rosencreutz, who was born in Germany, in the year 1359. He was educated in a monastery, and excelled in most ancient and modern languages. A powerful desire urged him to seek a more extensive range of information than could be obtained within the precincts of a cloister, and he determined to travel. The religious feelings, common about the close of the fourteenth century, led him to visit the holy land. Having seen the holy sepulchre, he proceeded to Damascus, where he was in great danger of losing his life. This circumstance, however, was the cause of all his fame and greatness; for he learned from the physicians, or (as they are sometimes called) philosophers, who undertook and completed his cure, the existence of many extraordinary secrets, by which his curiosity was so highly excited, that he spent much time travelling over most of the eastern parts, till he became master of those most wonderful secrets, which had been preserved by tradition from the ancient Egyptians, Chaldeans, Brahmins, Gymnosophists, and the Magi.

Addison in the "Spectator" gives a sketch of a well-know tradition, respecting the tomb of Rosencreutz.

The system was anciently, and is to this day in the English Society, divided into nine degrees, viz.:—1, Zelator. 2, Theoricus. 3, Practicus. 4, Philosophus. 5, Adeptus Minor. 6, Adeptus Major. 7, Adeptus Exemptus. 8, Magister Templi. 9, Magus.

Their name, according to Mosheim the ecclesiastical historian, is derived from the latin *ros*, dew, and *crux*, the cross, as a hieroglyphic of light, which he thus explains:—"Of all natural bodies dew was esteemed the most powerful solvent of gold; and the cross, in chemical language, is equivalent to light, because the figure of a + exhibits at the same time three letters, of which the word LVX, or light, is composed. Hence a Rosicrucian philosopher is one who, by the assistance of the dew, seeks for light, or the philosopher's stone."

Rosicrucianism, like the Royal Arch degree, is based upon the Hebrew mysteries, and the symbolism of the Sephiroth is common to both, as each professes to have discovered the great Name—the King-attribute of God by which the world is ruled, and, which the Jews consider inspires the very angels with astonishment and terror.

The Essenes, it is alleged, knew the name, which they always pronounced in a whisper, and it is said to have been engraved on the rod of Moses, thus enabling him to perform the most stupendous miracles.

The Cabalists state, according to Manasseh Ben Israel, that the name denotes the Aziluthic, or sphere of emanations, in which the ten Sephiroth or emanations from the Divine Being are contained.

The significations of the Sephiroth, both in the Masonic and Rosicrucian systems, possess, therefore peculiar interest, and are well worthy of study and earnest consideration, and to enable our readers to judge by comparison, we will place them in juxtaposition.

*(To be continued.)*

THE ROYAL ARCHÆOLOGICAL INSTITUTE.—The Royal Archæological Institute on Tuesday closed its summer meeting at Bury St. Edmunds, which has passed off successfully. Next year the Institute will meet at Leicester.


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# HOSPITALLARIA;

OR

A SYNOPSIS OF THE HISTORY OF THE ORDER OF

## Knights Hospitallers.

*(Continued.)*

Baldwin, with the ardour of a redoubted soldier, flung himself into the thickest of the fight, followed by Du Puis and his knights, with the bravest of the Christian lords, and the Moslems were routed with great slaughter.

This victory enabled the king to relieve and regarrison Antioch, and he returned in triumph to Jerusalem. The Hospitallers shortly afterwards threw themselves into Edessa and the adjacent strongholds, and there made a gallant stand in defence of the prince's right; and when Tyre, then one of the most magnificent cities of the east, surrendered, after five months' seige, to the Christian arms, (in 1119), the valour of the Hospitallers was as conspicuous as in the battle that led to the relief of Antioch.

During subsequent expeditions, the Hospitallers were in constant attendance on the king, and the utility and popularity of the Order of Saint John suggested a new institution (in 1119) for kindred purposes; viz. the Knight Templars. With generous zeal the Hospitallers encouraged the formation of this knightly fraternity, and granted it pecuniary assistance till the munificence of secular patrons placed it in the condition of an independent body. The influence of the famous Bernard of Clairvaux—the oracle of the age, and great advocate of the second Crusade—who accorded his special patronage to the knights of the Temple, so greatly enriched their treasury, and swelled their ranks, that, according to the historian Brompton, "the Order became so wealthy and puissant, that this daughter of the House of Saint John almost eclipsed her mother, and threatened to throw her into perpetual shade."

For two centuries the Bauseant and the Banner of the Baptist waved in fraternal rivalry on the same ensanguined fields. Christendom resounded with the chivalrous deeds of the soldiers of the White Cross and the Red. Princes supplicated to be buried in the habit and harness of these warrior-brethren; and kings were proud to be enrolled under their victorious standards.

The capture of Ascalon, on the 12th August, 1154—a triumph than which the Christian arms had achieved none greater since the conquest of Jerusalem—showered new honours on the Hospitallers; and in token of his sense of their services, Pope Anastasius the Fourth greatly extended the privileges of the Order. The great battle fought against the infidels on the plains of Putaha in the year 1158, was the last victory from which the venerable Raymond du Puis saw his knights return. He died two years afterwards in the sanctuary of his Order, having filled for upwards of forty years the office of Grand-Master, revered by his brethren and all the Latin Christians of the east.

Under the rule of successive Grand-Masters, the Hospitallers, between 1160 and 1187, lived in their war-saddles, and through perilous times were the chief prop of the tottering kingdom of Palestine. In this latter year the storm, which the Christians had long seen gathering on their frontiers, burst upon them. The victorious Saladin, the conqueror of Egypt, invaded the country, made captive the king, Guy de Lusignan, and the flower of his nobles, and, after a series of successes, in which the Hospitallers and Templars were nearly extirpated, laid siege to Jerusalem, which capitulated after an ineffectual resistance of fourteen days. Thus, at the end of eighty-eight years from its conquest by the first crusaders, the Holy City again passed under the Mohammedan yoke.

The loss of Jerusalem filled Europe with sorrow and alarm, and a third Crusade was undertaken for its recovery, headed by the Emperor Frederick Barbarossa, Philip the Second of France, and Richard Cœur de Lion. Their arrival on the Syrian frontier, in 1191, was the date of the erection of the Teutonic Knights of St. Mary of Jerusalem, which order was confirmed by Celestine III., February 23, 1192; and during the campaign that followed, the three military Orders, fired with noble emulation, upheld the honour of their respective banners, and gained the admiration of Christendom for their valiant deeds in arms.

On the 13th of July, 1191, the Standard of Redemption once more floated over Ptolemais, purchased with the blood of one hundred thousand Christians. The Hospitallers shortly after made it their principal residence, which since the fall of Jerusalem had been at Margat. There they remained, to quote the language of Hugh de Lusignan, King of Cyprus, "feeding daily an innumerable multitude of poor, attending to the sick, and comforting the dying; consecrating their days to deeds of mercy, and to the maintenance of a constant warfare against the infidels," until the Latins, in 1240, once more beheld themselves the sole occupants of Jerusalem, and the banner of the Cross dominant from the Jordan to the Mediterranean Sea.

During the twelfth century, the Order of St. John became so wealthy and extensive, that it possessed principalities, cities, and villages both in Asia and Europe, and enumerated within the bounds of Christendom no less than nineteen thousand manors. The European Commanderies were so many depôts whence the knights and hired troops were drafted to serve under the Grand-Masters in the distant wars; and large levies were constantly made from the various Languages to supply the places of those who fell in Paynim war. At this period the Order of St. John, including knights, priests, and serving-brothers, amounted to perhaps not less than 30,000 strong, their treasury was richer than that of any potentate in Europe, and their Chief came to be accounted the most powerful prince of the East.

Fifteen years after the date of the Emperor Frederick's triumphant entry into Jerusalem, the Korasmians rolled like a deluge upon Syria; and the Military Orders, on whom its defence devolved, saw at once that the open state of the Holy City rendered it untenable. They accordingly retired, and it passed into the hands of a barbarous people, never to be regained. Notwithstanding the great numerical superiority of the Korasmians, the Christians came off victorious in several partial conflicts, when it was determined to hazard a general engagement. For two days the warriors of the Cross maintained the battle; until, borne down by a constant succession of combatants, they fell one by one around their banners. The Grand-Masters of the Hospital, the Temple, and the Teutonic brethren, were all slain; and there escaped from the sword and captivity only sixteen Hospitallers, thirty-three Templars, and three Teutonic knights.

This fatal battle, which was fought on the eve of St. Luke, 1244, completed the calamities of the Holy Land. The remnant who escaped the scimitars of the Korasmians immured themselves within the strong walls of Acre, where the Hospitallers chose William de Chateauneuf, a rigid observer of the regular discipline, who had passed through all the offices of the Order, Grand-Master in the room of the pious and heroic Peter de Villebride, who had sealed his vow of fidelity to the Cross with his blood. Recruited from the European Commanderies, the White Cross banner was again unfurled in many a bloody field during the disastrous progresses of the eigth and ninth Crusades; until in 1291, after a gallant resistance, Khalil, with an army of 60,000 horse and 140,000 foot made himself master of Acre. Thus terminated, after one hundred and ninety-four years, a struggle called to this day, "the Holy War:" and which, in the words of its chronicler (Fuller), "for continuance was the longest—for money spent the costliest,—for bloodshed the cruelest,—for pretences the most pious,—for the true intent the most politic the world ever saw."

After the fall of Acre, the Military Orders no longer attempted to maintain themselves in Palestine. The Teutonic knights retired to Prussia and Livonia, which they enjoyed in absolute sovereignty, and the Templars to indulge at ease in their rich European preceptories. Henry of Cyprus received with humanity the remnant of the battle-scarred knights of Saint John, who came out of their vessels "covered with wounds, with looks (says Vertot) suitable to their fortunes, and infinitely affected at having survived the utter loss of the Holy Land." The town of Limisso was assigned to them as a place of retreat; and to prevent the total extinction of the Order in the Levant, the Grand-Master sent a general summons to all the knights that were dispersed throughout Christendom to repair to his standard. In accordance with this mandate, every Commandery in Europe poured forth its chevaliers, who flocked to Cyprus burning for glory and revenge; and there they shortly afterwards planned the enterprise which gained for the Order an independent sovereignty, and made the flag of their war-galleys respected over all the waters of the Mediterranean Sea. On the 15th of August, 1310, the Grand-Master, Faulk de Millaret, after a sanguinary conflict,—not of weeks, but years,—stormed the city of Rhodes, and placed the standard of Saint John permanently on its walls. Having driven out the Greeks and Saracens, he subsequently reduced the islands of Nisara, Lero, Calamo, Episcopia, Chalce, Simia, Tilo, and Cos.

Whilst Europe resounded with the achievements of the Hospitallers, Philip the Fair of France, effected the suppression of the Templars, their former rivals in glory. On the 12th of October, 1307, all the Templars in France were arrested, and the example was followed in England, Scotland, and other kingdoms. Fifty-four Templars were burnt alive at Paris on the 12th May, 1310. Shrieks and groans resounded in all the prisons of France, and the spirit of many a knight quailed at the stake and on the rack, whom the terrors of Paynim war had failed to subdue. Many dark crimes were laid to the charge of an Order, which for two centuries had been so puissant and revered throughout Christendom; but its vast wealth was its real offence.

*(To be continued.)*

## MASONIC EXHORTATIONS.

FROM THE GERMAN.

### II. *The Immortality of the Soul.*

Man! King of the earth! Master-piece of the creation, animated by the breath of God; be sensible of thy dignified destination.

The whole animal race is subdued under thy dominion. All that waves and moves about thee ceases again to be; by thy soul survives all component things, and is by virtue of its divine origin incapable of being destroyed.

In this consists thy true nobility. Feel thy happiness without arrogance: Pride was the cause of the degradation of man, it certainly would plunge thee into the same abyss.

Degenerated being! what art thou in the presence of the Eternal, with all the dignity originally appropriated to thee, and still distinguishing thee from other beings?

Adore him, the Lord on High, in the utmost humility, and take care that the heavenly immortal essence, which animates thee, be not depraved.

This essence is thy soul; exert thyself in endowing it; it is capable of infinite perfections.

Make it so susceptible, so open to virtuous impressions, that, after thy dissolution, it may without impediment return to the pure and original source of virtue.

So prepared, thou wilt be free even in fetters; serene in misfortunes; the heaviest storm will not make thee tremble, and with true heroism thou wilt advance even to the face of death.

Mason! If ever thou couldst doubt the immortal nature of thy soul, and its high destination, in vain had we initiated thee. Thou wouldst not be the adopted son, the darling of wisdom; thou wouldst step back, and mix again with the multitude of the profane rabble, who like moles crawl in the dark.

### III. *Duty towards thy King and Country.*

God has ordained a sovereign power of each country to be his vicegerent.

Entertain reverence for the supreme power, and be faithful to it, in whatever corner of the world thou livest.

After the homage thou owest to God, the duties toward the state and country follow next.

Should man wander rude and unsociable about woods and forests, he would be less inclined to answer the intentions of Providence, and to ensure to himself all the good intended for him.

His being enobles itself among his equals, and the difference of opinions improves his genius.

But in society, were every one left to himself, the possession of property, and the unrestrained passions, would cause incessant quarrels, and cunning or power would soon triumph over innocence.

For this reason laws were necessary to regulate mankind by, and rulers to support and keep inviolated those laws.

Sensible Man! thou honourest thy parents; honour the fathers of the state also, for they represent the Deity.

If they err, they are accountable for it to the Judge of Kings; but thy own, often very erroneous, judgement, cannot exempt thee from obedience.

Pray to God for their preservation, and exert all thy powers in favour of thy country.

Shouldst thou ever neglect this sacred duty, should thy heart not beat with joy, at the dear names of thy country and thy prince, every Mason would turn thee away as a disturber of public tranquillity and order, and an outcast that does not deserve to partake of the prerogative of a society that has particular claims upon the esteem and confidence of the sovereign power; because, animated with patriotism and zeal to form the best citizens, she makes it an invariable law for her pupils to fulfil all civil duties in the most distinguished manner, and from the purest motives.

A Mason ought to be the most valiant warrior; the most just judge; the kindest master; the most zealous servant; the tenderest father; the most faithful husband; and the most obedient son; for his duties as a citizen in general have been strengthened and rendered sacred by the voluntary Masonic obligation; and he, if ever he should neglect them, not only would show a want of fortitude, but also be guilty of hypocrisy and perjury.

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THE forthcoming work by Bro. Wm. J. Hughan will contain:—1. An article on Masonic M.SS., by Bro. Hughan. 2. A reprint of the Constitution of the Freemasons by the Grand Lodge of England, 1723, being the *first edition* (slightly abridged.) 3. A fac-simile lithographic reprint of Coles' copper-plate edition of the Constitutions, 1728, from transfers from the original in Bro. Hughan's possession. Seventy copies only are to be printed for sale, at 10s. 6d. each, and 30 copies for presentation. The work will be dedicated, by permission, to the M.W.G.M., the Earl of Zetland. Subscriptions to be sent to the publisher, Bro. Wm. Lake, Truro, *at once*, stating name in full and Masonic position.

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## GRAND CHAPTER OF ENGLAND.

We publish the following for the information of our readers :—

E. Companions,—You are hereby requested to attend a Quarterly Convocation of the Supreme Grand Chapter, at this place, on Wednesday, the 4th day of August next, at 7 o'clock in the evening, punctually.

By Command of the M.E.Z.,

JOHN HERVEY, E.

Freemasons' Hall, London, 28th July, 1869.

*The Report of the Committee of General Purposes.*

To the Supreme Grand Chapter of Royal Arch Masons of England.

The Committee of General Purposes beg to Report that they have examined the Accounts from the 21st April, to the 20th July, 1869, both inclusive, which they findto be as follows :—

| | | | |
|---|---|---|---|
| To Balance 21st April - | £479 1 8 | By Disbursements during the Quarter | £193 5 0 |
| „ Subsequent Receipts | 334 11 10 | Purchase of £300 Consols at 92⅞ - - | 279 0 0 |
| | | By Balance - | 341 8 6 |
| | £813 13 6 | | £813 13 6 |

which balance is in the hands of Messrs. Willis, Percival and Co., Bankers of the Grand Treasurer.

The Committee have also to report that the Chapter of Concord, No. 394, Southampton, have applied for a Certificate for Companion Cyprian Wollowiez, exalted on March 11th, 1869, he not having been raised until the 12th November, 1868, the Chapter was applied to for an explanation, which the Committee considered very unsatisfactory. This case being a very flagrant one, the Companion having been exalted in less than four months after being raised, and the offence being very much on the increase, the Committee deem it necessary to put a stop to the practice if possible, and with that view have inflicted a fine of £5 5s. upon the Chapter of Concord, No. 394, Southampton.

The committee have likewise to report that they have received a Petition from Companion Andrew Hay as Z, Companion Thomas Diver as H, Companion Christopher Thwaites as J, and six others for a Chapter to be attached to the Lodge St. George, No. 549, Bombay, to be called the Chapter "St. George," and to meet at Bombay.

The foregoing Petition being in all respects regular, the Committee recommend that the prayer thereof be granted.

The following Notice of Motion has been received for the next Quarterly Convocation :—

From Companion Francis Bennock, P.Z., No. 2.

"When the Minutes of the previous Meeting have "been read, and their accuracy unimpugned, and "their confirmation proposed :—no motion to omit "any substantial portion of the business recorded as "transacted shall be accepted; unless due notice of "such motion shall have been given and printed in "the usual paper of business."

(Signed) W. PULTENEY SCOTT, President.

Freemasons' Hall, London, 21st July, 1869.

## GRAND LODGE OF MARK MASTERS.

The following circular has been issued by the Stewards :—

*First Annual Benevolent Fund Festival.*—The Festival as above will be held, with the sanction of Grand Lodge, and under the presidency of Bro. Rev. George Raymond Portal, M.W.G.M., at the Mitre Hotel, Hampton Court, on Tuesday, the 10th of August, 1869.

The objects of this Festival, are : 1.—To afford an opportunity for a reunion of ladies and brethren at the banquet. 2.—To assist, by contributions, the fund recently established for the relief of Mark Master Masons, their widows and children, when distress or calamity may necessitate applications.

There exists a general and earnest desire that this Festival shall be continued annually, but this will depend in a great measure upon the success which may attend the first celebration. Let me, therefore, earnestly entreat your kind personal support, and the company of members of your family.

A return of the enclosed form, on or before Saturday, the 5th of August, will be esteemed a favor.

Any amount as a Donation, however small, will be thankfully welcomed.

Tickets (exclusive of wine), Lady, 7/6 ; Gentleman, 10 6 ; Double Tickets (Lady and Gentleman), 15/6. The Banquet will be served at six o'clock precisely, but it is hoped that those to whom it may be convenient to do so, will assemble at three o'clock, for the purpose of visiting the Palace and Grounds.

## PRESENTATION TO BRO. DEVESON, P.M. OF LODGE 898.

At a meeting of this lodge, on Wednesday at their Hall, Newby-place, Poplar, in consequence of the unavoidable absence of the W.M. Bro. Cannon, Bro. Finch, P.M., ably conferred the third Degree on two candidates, and Bro. Deveson, P.M., the second Degree on two candidates. The lodge was then resumed in the first Degree, when Bro. Finch, in presenting a handsome P.M. Jewel to Bro. Deveson, I.P.M., thus addressed him :— Brethren, in the absence of the W.M. Bro. Cannon, a duty has devolved upon me of a very pleasing nature. My only regret is that I am unable to do that justice to it, which the nature of the case requires. Brethren, it is by your unanimous wish, that a Jewel should be presented to our worthy W.M. Bro. Deveson. Now you are so well acquainted with his abilities, his courtesy and uniform kindness as to make it almost unnecessary for me even to allude to them, but justice demands that I should say this much, that ever since he has belonged to the lodge, we have found a zealous persevering brother, always at his post of duty, and willing to make himself useful in any capacity where his services were required, and I am only proud, to see him in the position which he now occupies, and which he so justly deserves. Were I now pressed I could say something more in his favor, but you are so well acquainted with his merits as a Mason, as to make it quite unnecessary for me to do so. Bro. Deveson, in the name of the lodge, and on my own behalf, I now have much pleasure to adorn you with this Jewel ; may you be spared many years to wear it, may health, peace, prosperty, and many other blessings attend you and yours.

Bro. DEVESON, P.M., in return said :—

W.M. Officers and Brethren,—It is with mingled feelings of gratification and pleasure that I accept this Jewel, which you have been kind enough to present to me this evening. I am quite sure in awarding me this present, you do not mean me to accept it as the full measure of your kindness, neither shall I regard its intrinsic value so highly as the kindly feelings which prompted you to make it. I know that it is the custom in this Lodge to present the retiring Master with some substantial mark of respect. I also know that it is a voluntary offering. That you can, and doubtless would deviate from this custom if you were not satisfied with the way the Master for the time being had discharged the duties of his office. The fact, therefore, of having awarded me this present is evidence of your satisfaction that I have discharged the duties of Master to the best of my ability. Now, I take no credit to myself for so doing, I simply note it as a fact which you by this token have recorded in my favor, and I must add that whatever office I may hold in the Lodge I hope to be equally successful. I promise you that no effort on my part shall be wanting to bring about such a result. It is now some six years since I was first received into Freemasonry in this Lodge, and I can conscientiously say from that time to the present moment it has been a source of happiness to me to meet you here to partake of the work of the evening, and after the Lodge is closed to spend a social hour together, and if unfortunately there has been any interruption to the even tenor of our way, I have been as anxious as any of you to smooth away the difficulty, bearing in mind that we are creatures of impulses and circumstances. That which looks black to day may not appear so dark to morrow. That by giving and taking as it were will tide us over many difficulties, when an opposite would tend to make matters worse and drift us into confusion and disorder. Most of you know something of my love and zeal for Freemasonry. I seldom missed attending any of your meetings ; I may say for the last two years-and-a-half I have not been absent a single night, and if I am spared I hope to be as punctual for the future as I have been in the past, for I hold it to be an imperative duty of every one who accepts office to be prepared, if necessary, to make some sacrifice in order to discharge the duties of that office with credit to themselves and with satisfaction to the Lodge. And here allow me to tender my best thanks to the proposer and seconder, Bros. Smith and Marflett for this Jewel, as well as to the Brethren generally, who so readily responded to the proposition. In conclusion, brethren, I shall wear this Jewel as a memento of your kindness ; may we be spared many years to meet together. May the Lodge increase in prosperity, and be handed to our successors as second to none in London.

The lodge was then closed in form and with solemn prayer, and adjourned.

## LAYING THE CORNER STONE OF A NEW MASONIC TEMPLE AT QUEENSTOWN.

Last week was a lively one in Queenstown, owing to the fact that the Freemasons of this town, and brethren from many other towns of the Eastern Province, had assembled together for the purpose of taking part in the ceremony of laying the foundation-stone of their new Temple "Star of the East."

The interesting event took place on Wednesday week. About 11 o'clock the Masons met in the lodge and at 12 o'clock marched in procession, headed by a band, to the site of the new Temple. Altogether, there were about 70 members of the Queenstown lodge present, and about 16 or 17 of other lodges ; and although the weather was not propitious, a large concourse of the uninitiated also were there. The brethren having formed themselves into a circle, the lodge Chaplain, the Rev. Canon Waters, offered up the usual prayer delivered on such occasions.

P.M. C. [illegible]. Griffith then presented W.M. C. A. Nesbitt, in the name of the B.B., a silver trowel, the workmanship of Messrs. Scott Bros., nicely engraved by Mr. Maullin.

Shortly afterwards the stone was lowered.

In the leaden box deposited in the cavity of the stone were coin, papers, &c., together with a parchment scroll on which was emblazoned a suitable inscription.

The W.M. C. A. Nesbitt, Esq., next took a position on the top of the corner-stone, and delivered an eloquent address, concluding thus :—The same principles are preserved and taught among us, as those which formed the landmarks of our Fraternity when operative Freemasonry existed in the zenith of its splendour. The sphere of our operations is, however, now enlarged. We no longer point to the operative building, the mere work of hands, as evidence of Masonic skill, but we refer to that spiritual working which erects the temple of wisdom in the dormant mind, and stepping boldly beyond the restricted bounds of all ordinary mundane institutions, seeks to re-establish the principles of human fraternity, by leading all to adore the Great Architect of the Universe, and acknowledge the kindred claims of every brother of the human race. In the outer world we behold nation arrayed against nation, creed against creed, and race against race ; but if we regard Freemasonry we find that under its genial influence all national perfidies vanish, all religious animosities disappear—the Christian, Hebrew, Mussulman, and Hindoo, the American Indian and Chinese, acknowledge the common bond, and their hearts respond to the endearing term of "Brother." The principles of Freemasonry are based upon truth—truth inimitable, truth eternal, and *thus* it is that those principles are capable of universal extension ; this subject is one embracing many points and principles, but every step affords matter of abundant interest and gratifying search. May it teach us to *measure* our actions by the rule of *rectitude*, *square* our conduct by the principles of *morality*, and guide our *conversation* and our *very thoughts*, within the compass of propriety, that we may learn to be meek, humble, and resigned, to moderate the passions, the excess of which *deforms* and *disorders* the *very soul*, and the brother who has thus far discharged his duty as a Mason can patiently await the arrival of his dying throb, when he must experience that awful moment, when the soul shall take wing to the boundless and unexplored Grand Lodge above. In conclusion my B.B., let me congratulate you upon the work this day begun. May you continue to enjoy every delight which disinterested friendship can give, and may our children's children celebrate with joy and rejoicing the transactions of this auspicious solemnity.

The stone having been duly laid, the brethren returned to lodge, and the company separated.

The concert was, we suppose, the best one—whether professional or amateur—ever given in Queenstown, and the bazaar held on Thursday and Friday was also a grand success. Never before did money flow so fast through the fair fingers of the fair vendors who served the various stalls. At the close of the two days' sales, the money taken amounted to about £370. This, together with something over £30, the proceeds of the concert, made up a total, in round numbers, of £400. Not so bad for Queenstown.

On Friday evening a Ball came off, at which everything went on pleasantly, and dancing was kept up until the small hours.

On the whole, therefore, we can fairly offer to the Masons of Queenstown our most hearty gratulations on the immense success of their efforts to raise money for their building fund.

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The Temple was erected without the sound of any instrument of iron, the stones and timbers having previously been fitted for their respective places with exact nicety. So in a lodge of Masons ; no harsh or discordant sound should ever be heard. Unity of sentiment and feeling should prevent every harsh word, and brotherly love flow like the waters of life from heart to heart.

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# Reports of Masonic Meetings.

## THE CRAFT.

### METROPOLITAN.

*Camden Lodge, No. 704*—The above lodge met on Tuesday, the 20th inst., at the York and Albany Hotel, Regent's Park. Bro. S. G. Cripps having taken the chair the minutes of the former lodge were read and confirmed. Bro. Meadway, the S.W., who had been unanimously elected at a former meeting, was presented to the lodge, and duly installed as W.M. by Bro. Frost P.M., in a very excellent manner. The W.M. then invested the following brethren, viz:—Bros. Webb, S.W.; Garratt, J.W.; Tyrrell, Treas.; Boys, Sec. The newly-installed W.M. then initiated (by flat) Mr. John Pike in a very excellent manner. The lodge was then closed, and the brethren then sat down to a very sumptuous banquet; the usual toasts followed, and the visitors were Bros. Warr, P.M. (23), Foxall, P.M. (742 Crystal Palace), Lowenthall (228), Harris, P.M., who severally returned thanks. Some very good songs were sung, more particularly by Bro. Garratt, and the brethren separated early.

### PROVINCIAL.

SCARBOROUGH.—*Old Globe Lodge, No.* 200.—The regular meeting of this lodge was held, on Wednesday the 21st July, at the Masonic Hall, Globe-street. The following officers and brethren were present:—Bros. William Peacock, W.M.; Richard H. Peacock, S.W.; Joseph Hardgrave, J.W.; H. A. Williamson, P.M.; W. F. Rooke (J.P.), P.M., P.P.G.J.W.; H. C. Martin, P.M., P.P.G. Dir. of Cers., Sec; G. H. Walshaw, S.D.; W. Wilson, J.D.; J. Groves, I.G.; Ash; Tyler, Symons, Westlake, Walker, Garnett, and Land. Visitors:—Bros. C. E. Lucas, P.M., Prov. Grand Sec., Lincolnshire; H. Boys, 250; E. H. Shipley, 297; W. Cowling, P.M., 236; J. S. Cook, 1248; J. O. Surtees, W.M., 1248; W. Wilson, 991; T. Hornsey, 304; A. Allen, 342; E. Armitage, P.M., P.P.G.W., 275; G. Stephenson, Harbour of Refuge. The lodge was opened at 7.30 p.m. The minutes were read and confirmed. Bros. Harvey, Reeve, Newton, and Scott, were balloted for, and elected joining members. The lodge was raised to the second degree. Bros. Land and Allen, passed an examination and retired; the lodge was raised to the third degree, and Bros. Land and Allen were separately re-admitted, and raised to the sublime degree of Master Masons. Bros. Williamson and Rooke, P.M.'s, assisting the W.M. in their usual very impressive and able manner. The lodge was now worked down to the first degree. Bro. Surtees, W.M., 1248, gave notice that it was intended to have a Grand Masonic Ball in aid of the Masonic Charities, at the Grand Hotel here, the latter part of August, and asked for the co-operation of the Old Globe Lodge, which was unanimously agreed to. Bro. Lucas, P.M., Prov. Grand Sec., Lincolnshire, and other P.M.'s spoke in very high terms of the working of the lodge. Bro. Allen, of 342, was proposed as a joining member. A Brother received two guineas as relief, from the funds of the lodge, after which the lodge was closed with solemn prayer at 9.30 p.m., and the brethren spent a very happy hour at the refreshment board.

LIVERPOOL.—*Merchants' Lodge, No.* 241.—The annual meeting of this lodge, for the installation of the W.M. for the ensuing year, was held on Tuesday, June 29th. The proceedings were commenced at 2 o'clock in the afternoon, when, after the confirmation of minutes of the previous meeting, Bro. Samuel Forrest was duly installed in the chair of the lodge by his predecessor. The W.M. appointed as his officers the following brethren: Bros. John Cobham, S.W.; Thos. Nicholson, J.W.; James C. Baker, Sec.; William Jewett (elected), Treas.; Thos. Griffiths, S.D.; J. I. Knight, J.D.; John Halton, I.G.; Thos. Welch, Org.; A. C. Mott, P.M., Dir. of Cers. The lodge having been closed in due form the brethren adjourned to the Stanley Arms Hotel, Roby, where a banquet was prepared by Bro. Houlston, to which 86 brethren sat down, amongst whom were many visitors of note. During the course of the evening, after the usual loyal and Masonic toasts had been honored, "The health of the W.M., Bro. Forrest," was proposed by the immediate P.M., who spoke in high terms of the general fitness of Bro. Forrest to occupy the chair of a lodge such as the Merchants, the reputation of which as a well-worked lodge was widely extended throughout the Province. The toast was most enthusiastically received by the brethren, who thus testified their approval of the eulogium which had been spoken, and the perfect confidence they had in Bro. Forrest as their W.M. After spending a pleasant evening the meeting was closed, and the brethren returned to town at 9 o'clock.

LEICESTER.—*John of Gaunt Lodge, No.* 523.—An emergency meeting of this lodge, which, for the first time, was presided over by the newly-installed W.M., Bro. George Toller jun., was held at the Freemasons' Hall, on Thursday, the 22nd inst. A making, passing, and raising were on the list of business, and the ceremonies of the three degrees, with the exception of the working tools and the secrets of the third degree (which were given by the I.P.M. Bro. Duff) were performed by the W.M. most efficiently; indeed, in a manner rarely equalled by an outgoing W.M., and still more rarely by any brother occupying the chair of a lodge for the first time. The lodge having been opened in the first degree, and the whole of the officers being in their places, except the Treasurer who was in the country, the Rev. Bro. H. E. von Stürmer was examined as an E.A., and, having answered in a satisfactory manner, retired, when the lodge was opened in the second degree and he was duly passed thereto, after which the W.M. gave the lecture on the tracing board. Bro. J. J. Millar was then called to the pedestal and passed a satisfactory examination as a Fellow Craft, when a Master Mason's Lodge having been opened he was duly raised to that sublime degree. The lodge was then lowered to the first degree. A dispensation from the Rt. Hon Earl Howe, P.G.M., for the initiation of Mr. Thomas Dunn, as a serving Bro., was read and entered in the minutes; a ballot was then taken and it being in his favour, Mr. Thomas Dunn was duly initiated. The effect of the ceremonies during the evening was greatly enhanced by the musical chants by Bro. Johnson, Crow, and others. Among those present were Bros. G. Toller jun., W.M.; W. Kelly, P.M., and D.P.G.M.; Duff, I.P.M.; Buzzard, S.W.; Sculthorpe, J.W.; Rev. Dr. Haycroft, S.D.; Partridge, J.D.; Baines, Sec.; C. Johnson, Org.; S. B. Atkin, Stwd.; Lewin, I.G.; Bembridge, Tyler; Mace, Miller, Rev. E. H. von Stürmer, and T. Dunn. Visitors Bros. I. H. Williams (925, Birmingham,) and L. A. Clark, P.M.; Crow, Sec. and Org.; Jacobs, Palmer, and Roper of No. 279. The lodge having been closed, the brethren adjourned to refreshment, and spent an hour or two very pleasantly.

LIVERPOOL.—*Everton Lodge, No.* 823.—Bro. John Jackson, S.W., having been unanimously elected W.M. of this flourishing lodge, the installation ceremony took place at the Masonic Temple, Hope-street, Liverpool, on the 21st inst., when there was a good attendance of members and visitors. The lodge having been opened in the first degree by Bro. Ashmore, W.M., the minute of the last meeting were read and confirmed, and a ballot taken for three candidates who were duly elected. The lodge was then opened in the second degree, when the W.M.-elect was regularly presented by Bro. A. C. Mott, P.M., P.G.D., and Bro. Lunt, P.M., after which the lodge was opened in the third degree, and a board of Past Masters formed. The W.M. was then installed according to antient custom, by Bro. Ashmore, I.P.M., in a very creditable manner. The lodge was then closed down through the various degrees with the usual proclamations and salutations. The officers were then invested as follows:—Bros. S. Hayes, S.W.; T. D. Pierce, J.W.; W. I. Lunt, Treas., (2nd year); I. Holland, Sec.; W. Boulton, S.D.; W. Bird, J.D.; W. Nash, I.G.; and Sharpe, and Lomas, Stewards. W. H. Ball, was re-elected Tyler. The sum of twenty guineas was voted to the West Lancashire Masonic Educational Institution to make the W.M., P.M., and Wardens for the time being Life Governors of the Institution. The brethren showed their appreciation of the valuable services rendered the lodge by Bro. W. J. Lunt, P.M. and Treas., by unanimously granting the sum of five guineas to constitute him a Life Governor of the above Institution. Bro. Lunt suitably returned thanks, and the W.M. (on behalf of the lodge) presented Bro. Ashmore, I.P.M., with a beautiful Past Master's jewel. The lodge having been closed in due form the brethren partook of a little refreshment, provided by the worthy house-steward, Bro. P. Ball, and at one o'clock proceeded to St. George's Hall, where omnibuses were waiting to convey them and their lady friends to Knowsley Park, permission having been kindly granted by Admiral Homby to hold a pic-nic there. The weather was propititious, and all seemed bent on enjoyment. A quadrille band having been engaged from Bro. G. A. W. Phillips, the lovers of the Terpsichorean art tripped it on the light fantastic toe, whilst others strolled through the beautiful park and noble hall of the house of Stanley. At four o'clock the party, numbering about 120, sat down to a cold collation in a marquee, provided by the caterer, Mrs. Lloyd, of the King's Arms Hotel, Prescot. The toasts of "The Queen," "Earl of Derby," and "The Ladies," having been duly drank, the party amused themselves in various ways until 9 p.m., the hour appointed to return. After a pleasant ride, town was reached about 10 o'clock all apparently pleased with their day's entertainment.

LIVERPOOL.—*Royal Victoria Lodge, No.* 1013.—On Wednesday, July 7th, the annual meeting of this lodge was held, when Bro. J. Robinson, was duly installed W.M. for the ensuing year. The ceremony of was conducted by Bro. A. C. Mott, P.G.S.D., P.M., 241, 1013, &c., who discharged the duties devolving upon him in a most admirable and effective manner. Bro. Robinson, having been duly installed, appointed the following brethren as his officers:—Edward Friend, I.P.M.; Thos. A. Lowe, S.W.; Thos. H. Gawith, J.W.; Simon Lewis, Treas.; Richd. W. Crowe, S.D.; A. L'Estrange, J.D.; Jno. Kenyon, I.G.; F. K. Hughes, P.M., Dir. of Cer.; Thos. Welch and Wm. G. Glover, Stewards; Edwin Robinson, Org. The W.M. then proceeded to initiate into Masonry Messrs. Thompson, Jordan and Teeling, who had been regularly balloted for, and with such fluency, correctness and feeling, did he perform his duties in the ceremony, as convinced all who were present that he had well prepared himself for the high and important trust he had just taken upon himself. The brethren were then called off for refreshment, and sat down to a well ordered banquet, which the house steward, Bro. Ball, had prepared. Amongst the visitors who had assembled to do honour to the occasion were:—Bros. Hamer, P.G. Treas. P.M., 220; Smith, P.M., 1094; Johnson, P.M., 1013; Doyle, P.M., 667; De la Perelle, P.M., 249; Wilson, P.M., 241; Baker, P.M., 220; McKune, P.M., 216; Sheldon, W.M., 1094; Ashmore, W.M., 823; Forrest, W.M., 241; Hill, J.W., 724; Dawson, J.D., 1094, &c. The usual loyal and Masonic toasts having been proposed, Bro. Mott gave the health of the W.M., Bro. Robinson, and in doing so expressed the confidence which he and every brother of the lodge must feel in having Bro. Robinson in the chair of the lodge. What they had witnessed that day of his working was an evidence of the future success, which he trusted would characterise Bro. Robinson's year of office. The toast having been enthusiastically received by the brethren, the W.M. responded in an admirable and appropriate speech, in which he expressed his determination to earn, if possible, the approval of every brother of the lodge, in the discharge of his new and responsible duties. The brethren were in due time recalled to labour, and at an early hour the lodge was closed.

### IRELAND.

*Tralee Lodge. No.* 379.—An emergency meeting of this lodge was held on Monday, the 19th inst., Bro. Hill, P.M., in the chair. Owing to the attractions of the seaside, most of the officers were out of town and their places were filled as follows:—Bros. Wm. Mason, P.M. as S.W.; G. H. Johnson as J.W.; Dr. Hudson as S.D.; John Gray as J.D.; Chas. O'Connell as I.G., and Wm. Graham as Sec. Lodge was opened in form of first degree and called up to the third, when the Tyler-elect Thomas Scannell, was raised to the "Sublime Degree" by Bro. D. De G. McGillycuddy, junr., in a manner which evoked the just admiration of all present. Lodge was shortly afterwards closed in due form. It is rumoured that some influential brethren are about applying to the Grand Lodge of Ireland for a warrant to hold a new lodge in this town, and from the rapid spread of the Order, they are sure of moderate success, there being at present only one lodge in the whole county.

## THE ROYAL ARCH.

### PROVINCIAL.

WARRINGTON.—*Chapter of Elias Ashmole, No.* 148.—A regular Convocation of this Chapter was held on Monday afternoon last, at the Chapter-rooms, Sankey-street. Comp. John Bowes, M.E.Z., was supported by Comps. Robt. Stevenson, H.; D. W. Finney, J.; W. Mossop, S.E.; W. Richardson, P.S.; Horatio Syred, N.; Rev. J. H. Porter, W. Woods, Jas. Johnson, Janitor, &c. Visitors:—Comps. Jas. Hamer, P.Z., Prov. G.T., and Jas. Parry, 781. The Chapter was opened by the Principals, when the rest of the Companions were admitted and the minutes read. Bro. P. J. Edlesten (who had been previously balloted for and accepted), being present was exalted by the M.E.Z., the Historic and Symbolic Lectures, being given respectively by Comps. D. W. Finney, and Jas. Hamer. There being no further business the Chapter was closed with the usual solemnities.

LIVERPOOL.—*Temple Chapter, No.* 1094.—The regular meeting of this Chapter was held at the Masonic Temple, Hope-street, on Tuesday, July 27th, when the Chapter was duly and solemnly opened by Comp. R. H. D Johnson, M.E.Z., assisted by Comp. Pastar, as H., and Comp. Hamer, as J. After the proceedings of the previous Chapter were read and confirmed, the ballot was taken for Bro. Edward Howell, of Lodge 1094, for exaltation, who was duly elected. Comp. Robinson, P.S., then retired to examine Bro. Washington, who being found worthy, was entrusted with the pass-word, and afterwards exalted to the sublime degre of R.A.M., by Comp. Johnson, M.E.Z., assisted by the officers and companions present. During the ceremony the Historic and Symbolic Lectures were given in an able and impressive manner by Comps. Hamer and Ashmore. The proposed bye-laws were then submitted *seriatim* by Comp. Danson, S.E., and duly passed, after which the Chapter was solemnly closed. The Companions and visitors then adjourned to banquet, at which the usual patriotic and Masonic toasts were given and responded to.

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## FESTIVAL OF LODGES "THREE GRAND PRINCIPLES," 208, AND "ST. JOHN'S," 827, DEWSBURY.

On Friday, the 16th day of July, the members of these lodges united together to celebrate the festival of St. John the Baptist, at Kirkby-Overblow, near Harrowgate, by the kind invitation of Bro. Mark Newsome, P.M., of the St. John's Lodge. The brethren, accompanied by their lady friends, left the Dewsbury station of the L. and N.W.R. Co., at 10.9 a.m., in three first-class saloon carriages, arriving at Pannal station, N.E.R. Co., at 12. The ladies were conveyed in waggonettes to the residence of Bro. Newsome, whilst the Brethren walked over the hills to the same rendezvous. Having refreshed the inner man, the Brethren assembled in the Church of England School Room, put on their Masonic costume, and marched in procession through the village to the rectory, and returned to the school room, where they put off their Masonic clothing and went to enjoy the company of the ladies, in the grounds of the rectory, the rector the Rev. Mr. Toogood having generously thrown them open upon this occasion. At 2.30 p.m., the Brethren and ladies sat down to a sumptuous banquet (provided by the hospitality of Bro. Newsome) in a spacious marquee, erected in a field adjoining the rectory; about one hundred and fifteen were present including the Rev. J. J. Toogood, Rev. Edmund Snowden, Rev. Mr. Coppleston, Mr. Haxworth, Mr. Brooke, and Mr. Matthew Todd of Bradford, the presidental chair was occupied by Bro. Benjamin Blakeley, W.M. (827), and supported by the following Brethren:—

Bros. James France, W.M. (208); Thos. Schofield, W.M. (306); Rev. Mr. Mayes, Chap. (380); Rev. Samuel Vaughan, P.P.G. Chap. (208); Rev. W. Appleyard, P.P.G. Chap. (827); Chas. Oldroyd, P.G. Treas. (208); John Booth, P.P.G.J.D. (258); John Kirk, P.P.G. Supt. of W. (827); R. R. Nelson, P.G. Sec. (208); Fawcett (258); Benjamin Oates, P.M. Sec. (208); John Armitage, P.M. Sec. (827); Mark Newsome, P.M. (827); H. J. Fearnley, P.M. (208); Joe Fox, S.W. (827); Thos. Chadwick, J.W. (827); Mark Ward, I.G. (827); A. F. E. Stiegawald, Treas. (827); Walter Walker, Purst. (827); Abraham Wilson, P.M. (827); Richard Hewitt, P.M. (827); John Tobley, P.M. (827); John Spicking, P.M. (208); Thos. Halliwell, P.M. (208); James Hunter, P.M. (208); Wm. Hemingway, P.M. (208); R. J. Crutchley, *J.P.*, S.W. (208); John Wilson, J.D. (208); John Haigh, I.G. (208); Lee (208), Sheard (208), Senior (208), Crawshaw (208), Wilkinson (208), Johnson (208), Spedding (208), Talbot (208), Robinson (208), Watts (208), Rider (208), Ratcliffe (208), Neville (208) Alex. Millar (208), W. Machell (827), Dixon (827), J. J. Brearer (827), Thackrach (827), James Cardwell (208), Jonathan Todd (827), and J. M. Fearnsides (827).

After the cloth was drawn the following toasts were proposed, "The Queen" by the W.M. (827); "H.R.H. Bro. the Prince of Wales, the Princess of Wales, and the rest of the Royal Family," by the W.M (208); "Our National Defences," by Charles Oldroyd, P.G. Treas., responded to by Capt. Watts, and Lieut. Hewitt; "The Visitors," proposed by the President, and responded to by the Rev. Mr. Toogood, Bro. Schofield, W.M. of the Alfred Lodge, Leeds, and Bro. John Booth, P.P.G.J.D., "Our Host" (Bro. Mark Newsome), was given by the W.M. (827), and heartily received by all present. Bro. Newsome in responding spoke of the pleasure it gave him, to see so many of the brethren and ladies, and hoped all would enjoy themselves on this occasion. The health of Mrs. Newsome and the ladies was proposed by Bro. Capt. James France, W.M. (208), and responded to by Bro. Joe Fox, in a very humorous speech.

After the toasts had come to an end, the company retired from the table, and wandered in groups about the grounds and viewed the beautiful scenery of the neighbourhood, until it was time to prepare for taking their departure, when all assembled on the lawn in front of Bro. Newsome's residence, and Bro. the Rev. W. Appleyard proposed and Bro. the Rev. Samuel Vaughan seconded, a vote of thanks to Bro. and Mrs. Newsome, for the kindness and hospitality shown this day. Bro. Newsome replied, and said that he was extremely glad that all had enjoyed themselves, and was happy in having the pleasure of receiving such a goodly number, for, if it gave as much pleasure to those assembled before him, as it gave to him he was satisfied, a vote of thanks was also given to the Rev. Mr. Toogood for his kindness in allowing them the use of his grounds; three hearty cheers, such as Englishmen and Masons can give, were given, and the company departed having enjoyed another red-letter day, and wended their way to the station arriving at Dewsbury at 10.15 p.m.

Before closing this report, reference must be made to Mrs. Newsome for her indefatigable exertions in attending to the comfort of the ladies, for whom tea was provided on the lawn; also to the kindness of Mrs. Toogood, Mrs. Schofield, and Miss Walker, for inviting the ladies to their respective residences to take tea with them.

# Masonic History, Antiquities, and Bibliography.

## SPECIMENS FROM A MASONIC QUARRY.

By Wm. James Hughan, P.M., No. 131, Truro,

*Honorary Member "Mother Kilwinning," Scotland; Provincial Grand Secretary for Cornwall, &c., &c.*

### Specimen No. 2.—The Torphichen-Kilwinning Lodge, No. 13, Bathgate.

We have been led again to hunt out our Specimens, from reading the kind reference to our former ones in The Freemason of the 24th July. The utterances of the Editor respecting "Masonic History" have our warmest sympathy, and should meet with a ready response in many a Masonic heart. We lament with him, that "There is an absolute dearth of reliable information when we endeavour to investigate the history of the operatives' fraternities in England." Why Scotland is more favourably circumstanced, and can number a score of lodges possessing minutes of their records anterior to the institution of Speculative Freemasonry, whereas England possesses but one lodge that was in existence before A.D. 1717, seems inexplicable. We know, however, that *it is a fact*, but *why it is so*, is still a fit subject for the investigation of the curious, for as yet no reasonable solution has been offered. It is equally strange that though the records of these lodges in Scotland have been made public by such a worthy brother as D. Murray Lyon, lately by Bro. W. P. Buchan (who has done good service in bringing the minutes of old lodges in Glasgow to the light, and making excerpts from Burgh Records), and other Masonic writers, yet absolutely nothing has been published anent the Lodge of Antiquity, No. 2, London, which has existed from "*time immemorial*," and was one of the four that instituted the Grand Lodge of England, A.D. 1717. The Editor of The Freemason asks, "cannot something be done to ascertain if such documents still exist?"—(*viz.* Records of Operative Lodges, &c.)—"can we not bridge over the period which intervenes between the last of the Plantagenets and the first of the Stuarts, and so prove the connection of the modern Craft with the travelling stonemasons of the mediæval era?" We have attempted a little in our humble way to follow in the path so ably marked out by the Editor, and several have done much more than ourselves in the same direction, but little after all has résulted from such labours in England so far as regards the history of the operative or ancient fraternity of the Freemasons; and it was actually left to a non-Mason to publish the oldest Masonic MS. in the British Museum. Bro. Matthew Cooke, however, thanks to his untiring industry, soon followed by printing a fac-simile of the next oldest manuscript, but there are still several MSS., on Freemasonry that have never been published extant in our noble Museum. Having devoted sometime to the preparation and writing of the history of the Operative Lodge of Banff, &c., we will now ask our readers attention to the Torphichen-Kilwinning Lodge, No. 13 on the Roll of the Grand Lodge of Scotland. The date of its institution is uncertain, at least we have not been able to discover when it was formed. A.D. 1707 is considered to be its date of origin, but a well-informed Mason believes it is entitled to a much greater antiquity, as he considers it was held "originally in the villiage of Torphichen, connected with the Knights of St. John, whose chief residence in Scotland was there. The Preceptor was Lord St. John of Torphichen, the last one being Sir James Sandilands who got a grant of all their possessions."

Perhaps Bro. Lyon, the well-known historian of mother Kilwinning, can throw some light upon this subject, as the lodge evidently hailed from that famous old Operative Storehouse of Masonry. The earliest minutes preserved do not mention the affix "*Kilwinning*," as the first entry simple terms the lodge "Torphichen," although it does appear on the charter from Grand Lodge of Scotland. The lodge was formed early in the eighteenth century (if not before), under the patronage of Lord Torphichen, from whom it derives its title. It continued at Mid-Calder (where we presume it had been removed) until 1734, when it was agreed to remove the lodge to "Living-Stone-Kirk."

From the "Preamble to the original Rules of the Lodge," we glean the following facts:—The lodge continued in the same place until 1744, when the brethren from the west and north still increasing, and those to the east of Living-Stone-Kirk decreasing, it was agreed to hold the lodge one year at Living-Stone-Kirk, and two years at Bathgate, and on St. John's Day, 1754, it was agreed to by the lodge, that if the brethren from the east did not prove more numerous than the brethren from the north and west of the former place for three succeeding years, then the lodge was to be removed entirely to Bathgate. Accordingly, on St. John's Day, 1757, the roll being called over, there appeared only one member from the east of Living-Stone-Kirk, the rest of the members being from the west and north; consequently the agreement was observed, and the lodge was removed to its present abode, under the title of "Torphichen-Kilwinning Lodge, held at Bathgate," where it has since continued.

In the year 1760, the members "feued a piece of ground from the Right Honorable the Earl of Hopetown," in order to build a lodge; but the funds being rather inadequate to accomplish such an undertaking, the members agreed to give half a-guinea each, or six days' work gratuitously at the building. This arrangment being insufficient, money was borrowed, and in 1763 the work was finished. The lodge received a charter from the Grand Lodge of Scotland, A.D. 1763—and obtained a very distinguished position on the roll of daughter lodges.

"The members being for many years exclusively Operative Masons, Wrights, Slaters and others connected with building operations, were much exposed to accidents, hence among other causes arose the *necessity* or at least the *great propriety* of instituting and accumulating a fund for providing for their own and their succeeding brethrens' wants while labouring under disease. It was thus that the members of the lodge almost unconsciously formed themselves into a Friendly Society," (Preamble to Bye-laws No. 13, A.D.) It is not more than about fifty years since the Rule of the Lodge to admit no other classes of the community as members *than operative Masons* and the tradesmen above alluded to, was relaxed.

The "Torphichen-Kilwinning Lodge Friendly Society," Bathgate, is held in connection with the Craft Lodge, although of course perfectly distinct from the latter as respects the financial arrangements. No one can be admitted a member of the Society "unless he has previously become a member of said Lodge, and that fact be duly certified to this Society." All the meetings are held in the lodge room, and the Rules are duly certified by the Registrar-General for Scotland.

*Note.*—"Expulsion from the Masonic Lodge will not necessarily infer expulsion from the Society, nor *vice versa*"—(Rule viii.) The dues are very light, for as late as 1803 they were only 5s. per annum. There was no annual subscription to the Lodge some little time since, and likely enough none is required now, as few lodges in Scotland pay anything beyond the fees exigible on admission.—A Bye-law of the lodge provided for the Friendly Society meeting in the lodge-room, when required, gratis.

*(To be continued.)*

## MASONIC BAZAAR AT SKIBBEREEN.

We feel more than ordinary pleasure in drawing attention to the Bazaar for the 12th of August next, in aid of the funds for the building of a Masonic Hall in Skibbereen, a want long felt, as the Craft is rapidly progressing, and their present accommodation is quite inadequate for the increasing numbers of the ancient Lodge 15, the warrant of which was transmitted from Rosscarbery some thirty years ago. Bro. James H. Swanton has kindly appropriated the Lecture Hall, Mardyke, for the Bazaar, and has also given a subscription of £20. From all we can learn the arrangement will be a *chef-d'œuvre*, particularly when we record the names of the following nobility as patrons and patronesses:—Hon. J. F. Townsend, Judge of Admiralty, Earl and Countess of Bandon, Lord and Lady Carbery, Hon. Col. and Mrs. Bernard, Sir Jocelyn and Lady Coghill, Sir Henry Becher, Right Hon. Hedges Eyre Chatterton, Vice Chancellor; Thomas Somerville, *D.L.*; Col. and Mrs. Somerville, Sir James and Lady Cotter, J. E. Somerville, *M.D.*, and Mrs. Somerville, J. H. Swanton and Mrs. Swanton, the O'Donovan, H. W. O'Donovan and Mrs. O'Donovan, S. N. Townsend, A. Newman, &c., &c. A number of the above patronesses are catering to render it a complete success, and that amusement may harmonize with recreation, a fashionable promenade will take place at the low entrance fee of six-pence, where archery and other suitable games will take place. We also learn the stalls will be replete with both useful and ornamental articles of various descriptions, and that there will be a lottery on the second day, of unique goods, which were sent to our office for inspection, and we pronounce them to be both valuable and beautiful. It is to be hoped the Queenstown, Cork, and Bandon Lodges will pay us a visit. They will be amply repaid by the attractiveness of the bazaar, the wild scenery of our hills and valleys, and the pretty faces of our country maidens. It is the intention of the brethren that the edifice will be an ornament to the town, and credit to the craft; not inferior to any building lately erected, a sufficient reason, that, one and all should use every effort to make the bazaar profitable by united exertions.—*The Skibbereen Paper.*

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Lord Ravensworth is busy with a general work on "Antiquity" for the Newcastle Society of Antiquarians, of which the noble lord is President.

Bro. D. G. Berri has received a letter of thanks from the Lords of the Committee of the Council of Education of the South Kensington Museum, for his cleverly written book on "Monograms," which is placed in the library for the benefit of the art students.

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## Births, Marriages, and Deaths.

DEATHS.

CRUCIFIX.—On the 20th inst., at 6, the Grove, Gravesend, in her 90th year. Jane, widow of the late Bro. Robert Thomas Crucifix, M.D., who was a Past Grand Deacon of England, and Editor of "The Freemasons' Quarterly Review" for several years.

## Answers to Correspondents.

CAVALIER.—We advise you to take no notice of the anonymous scribbler, who applies the offensive word "spurious" to an order of undoubted *status* in the annals of chivalry. *Ex parte* statements of that kind are estimated at their proper value by all impartial minds, and may be safely ignored.

BOOKS RECEIVED.

"Bard and Authors of Cleveland and South Durham," by Bro. Geo. Markham Tweddell. Published by the Author, at Stokesley.

"Proceedings of the Grand Lodge of Louisiana, New Orleans, 1869."

"The Craftsman," Hamilton, Canada.

"The Masonic Monthly," Boston, U.S.A.

"The American Freemason," Cincinnati, Ohio.


# The Freemason,

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## SPURIOUS MASONIC BODIES.

IN last week's FREEMASON we inserted a letter from Brother J. Fletcher Brennan, editor of the *American Freemason* in which our able *confrere* expresses his dissent from the views we enunciated with reference to the claims of the *soi-disant* Supreme Council of Louisiana.

Brother Brennan appears to be under the impression that our opinions were formed from a one-sided and prejudiced statement of the case, and that our article was written mainly in the interest of the Councils of the Ancient and Accepted Rite for the Northern and Southern Jurisdiction of the United States.

We regret that Brother Brennan should deem us so oblivious of our paramount duty as a journalist as to ignore the manly and Masonic principle of fair play, and we also deplore the assumption that our remarks were made at the instance of Brother Goodall, or any other member of the Thirty-Third degree in America, or elsewhere.

As a justification of our course of action, and in vindication of our views, we must therefore recapitulate certain circumstances which have a bearing upon the subject under discussion.

On the 31st May, 1801, the first or Mother Supreme Council of the Ancient and Accepted Scottish Rite was opened at Charleston, South Carolina, by Bros. John Mitchell and Frederick Dalcho, and in the year 1813, a similar body was created for the Northern States of America, under the auspices of the Southern Council. We have little or nothing favorable to state with regard to the legality of the establishment of these Masonic Jurisdictions; indeed, a strong impression prevails that their foundation was based upon a superstructure of falsehood and fraud; and therefore, we shall hardly be suspected of any undue partiality for the system which they represent. But whatever its origin may have been, the so-called Scottish Rite has found favor in the sight of many brethren who are willing to condone the errors of its founders and to forget the myths circulated respecting Frederick the Great, in their admiration for one or two degrees—such as the Rose Croix and the Kadosh, which are unquestionably beautiful.

A Supreme Council of the Rite having become *un fait accompli*, and certain laws having been promulgated for the government of its members, it will be generally admitted that such laws ought to be considered binding upon all who recognise the validity of the authority from whence they emanated.

According to the Constitutions of the Ancient and Accepted Rite, only one Supreme Council, consisting of nine members, can exist in each nation, with the exception of the United States of America, where two are permitted.

The State of Louisiana was formerly a French territory, and a Council of the 33° appears to have been legitimately constituted therein.

Upon the cession of Louisiana to the United States, brethren who preferred working Freemasonry under the York Rite in due time established a Grand Lodge of Master Masons, and were duly recognised as a legal body by every State Grand Lodge in the American Union.

The Grand Lodge of Louisiana finding that the Supreme Council of the 33° exercised the right of making Masons, and Chartering Lodges in the Craft degrees, entered into a treaty with the latter potentates, in the year 1833, by which the power of constituting and administering Symbolic Lodges throughout the limits of the State was vested in the Grand Lodge alone.

After this period, if our information be correct, the Supreme Council of the Ancient and Accepted Rite had become virtually defunct, when a Brother James Foulhouze revived it, and re-assumed the right to constitute Symbolic Lodges.

Foulhouze was disowned by the French Masonic authorities, and we believe ultimately expelled from the Order, and the Council again fell into abeyance until a certain M. Chassaignac rehabilitated it in all its former pretensions, including the power of Initiating Freemasons and Chartering Lodges.

Against M. Chassaignac's intrusion the Grand Lodge of Louisiana protests, and we contend, with justice; for if his Council is the legitimate successor of the Council erected under the French authority, it is bound by the treaty of 1833 to respect the rights and privileges of the Craft Grand Lodge, and has no valid claim to exercise Jurisdiction over Master Masons' Lodges; and if it is a self-constituted body, it must be evident that it has no *locus standi* whatever, and must be considered a spurious and irregular branch of the Masonic Institution.

We cannot agree with Brother Brennan in the distinction he draws between the Grand Lodge of England and Grand Lodges in other Kingdoms or States. The laws of Freemasonry are universal, and are no more monarchical in England than they are in Switzerland or America. Looking to the interests of the Craft itself, we conceive that the existence of two conflicting and jarring Masonic Jurisdictions in one country or dominion, is not only a scandal to the Fraternity, but an injury to society at large, and to human progress and development generally throughout the world.

The fact that Chassaignac admits colored men to the privileges of Freemasonry, although we approve of their admission *per se*, must not be permitted to weigh with us in his favor, or induce us to overlook his invasion of the rights secured to the Grand Lodge of Louisiana by a solemn treaty; nor should we under any circumstances be disposed to support the pretensions of any Supreme Council of the 33° to dominate over Craft Lodges.

The question, we readily admit, has little interest for English brethren if viewed solely in reference to the working of the so-called High grades, but it has also a broader and more comprehensive aspect.

In stating deliberately our conclusions upon the subject, we apprehend that they will be found more in accordance with the opinions expressed by Brother Brennan than he is at present disposed to allow, and if our views are based upon erroneous data, we hope our worthy confrere will correct them.

We are strongly of opinion that the authorities of the Grand Orient of France have acted injudiciously in recognising Chassaignac, after having condemned Foulhouze, and we believe that the Grand Lodge of Louisiana, and the other governing bodies in the United States would have merited the contempt of the Cosmopolitan Craft if they had tacitly submitted to the arrogant and unwarrantable assumptions of the pseudo-Supreme Council at New Orleans.

Even from the Ancient and Accepted Rite point of view, we are unable to discern how a Supreme Council can be legally established in any single state of the American Federation, under the existing laws of the Rite.

If the present Constitutions are impolitic, let them be abrogated in a proper manner, but until then, they should be respected by all who owe, or profess to owe, allegiance to those Statutes.

We are therefore unable to side with the Grand Orient of France in the position it has chosen to take upon the question, and we consider that the American Grand Lodges have done wisely, and will, in resisting so gross a violation of their rights and privileges as rulers of the Craft.

## Obituary.

BRO. JOHN IRVINE HAZLETT, W.M., LODGE 69, LONDONDERRY.

The members of the Craft in the neighbourhood of his mother lodge, and friends generally, will long regret the Brother who on Thursday, the 15th inst., at the early age of 31 years, has passed away from among them. He had but a short time since filled the chair of his lodge, No. 69, and also held office in the Provincial Grand Master's Lodge, No. 52.

Bro. Hazlett was a young man of many personal and amiable attractions; to a prepossessing exterior he added a well-cultivated mind, and a gentleness of manner which never forsook him made him universally beloved. He had only about a month since succeeded to his late father's estate, and in that short period followed him to the grave. He succumbed to an illness under which he had been suffering for some years past, and fell a victim to decline, though no apprehension was entertained of so sudden a termination to its course during the week previous to his death.

The funeral procession was largely extended by the carriages of the gentry of the surrounding district, and proceeded at an early hour from the family residence, Carrownaff (a beautiful spot on the banks of Lough Foyle) towards Londonderry, from which it is distant about 16 miles. On arriving within about a mile and a half of the town it was met by about fifty of the brethren, attired in black with crape armlets, and sprigs of acacia in their breasts, but wearing no other emblems. They walked three abreast, taking their places immediately after the carriages of the relatives of deceased, till the procession arrived at the graveyard gate of the Chapel of Ease. On reaching this spot the coffin was removed from the hearse, and borne by four of the Brotherhood to its last resting-place. An appropriate address was delivered by the Rev. William M'Clure, and each brother, before retiring, cast his sprig of acacia into the open grave.

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## UNITED GRAND LODGE OF ENGLAND.

A special meeting of Grand Lodge, pursuant to the notice inserted in last week's FREEMASON, was held at Freemasons' Hall, Great Queen-street, on Wednesday, the 28th inst., at 7 precisely, for the purpose of disposing of Appeals.

The throne was occupied by the R.W. Bro. the Right Hon. the Earl De Grey and Ripon, (Lord President of Her Majesty's Council), Deputy Grand Master, in the unavoidable absence of the Grand Master. His lordship was supported by the R.W. and Right Hon. the Earl of Limerick, P.G.M. for Bristol, as Deputy Grand Master. R.W. Bros. Henry Murray, D.G.M. for China, as S.G.W.; J. G. Dodson, *M.P.*, J.G.W.; and J. Havers, P.G.W.; Revs. T. F. T. Ravenshaw and C. J. Martyn, G. Chaplains; J. Ll. Evans, P.B. Gen. Purposes; J. Hervey, G Sec.; S Leith Tomkins and J. Cooper Forster, G. Deacons; J. Udall, J. Savage, G. Cox, H. Browse, B. Head, J. M. Clabon, P.G.D.'s; A. W. Woods, G.D.C.; C. C. Dumas, A.G.D.C.; J. Nunn, G.S.B.; T. Mason, P.G.S.B.; W. Ough, G.P.; J. Brett, A.G P.; J. Smith P.G.P.; R. Spencer, P.G.S.; F. Hockley, P.G.S.; H. G. Buss, P.M., 27; R. W. Little, P.M., 975; J. Coutts, P.M., 27; M. Edershein, W.M., 957; H. W. Hemsworth, W.M., 190; G. Townsend, W.M., 820; J. E. Saunders, P.G.S.; W. M. Bywater, P.M., 19; C. Bennett, P.M., 25; H. Dicketts, W.M., 25; F. B. Davage, W.M., 167; F. Kemble, P.M., 190; H. Carvill, P.M., 201; J. Chamberlain, W.M., 205; J. J. West, W.M, 548; F. Robinson, P.M., 259; J. Henderson, P.M., 700; J. B. A. Wolpert, W.M, 720; T. Bartlett, S.W., 813; C. E. Thompson, J.W., 1158; C. A. Cottebrune, W.M., 1257; R. W. Marsh, W.M., 1196; J. Stevens, P.M., 720.

The Grand Lodge was opened in due form, and the summons convening the meeting was then read by the G. Secretary.

Bro. HAVERS, P.G.M., moved that as the appeal of Bro. J. Gonzalez was short, it be read for the information of the brethren, which was agreed to.

Bro. HAVERS then said, that in the absence of the G. Registrar, and having had the advantage of that able officer's opinion and council upon all the appeals, he should throw himself upon the indulgence of Grand Lodge, while he gave them as briefly as possible the conclusions which had been arrived at upon the several cases.

Bro. HAVERS recapitulated certain circumstances which had occurred in the Royal Phœnix Lodge, No. 911, and out of which the present appeal mainly arose. Bro. Gonzalez had been suspended by the D.G.M. for Trinidad, for his share in those transactions, and his suspension had been confirmed by the Grand Lodge of England, until due submission should have been made. A letter from Bro. Gonzalez to the D.G.M. was then read, and Bro. Havers concluded his lucid and exhaustive synopsis of the case by remarking that although the letter of the suspended brother did not contain a specific acknowledgment of his faults, it was couched in respectful language, and he, Bro. Havers, would therefore submit a resolution to the following effect for the adoption of Grand Lodge:—That in consideration of the long period, during which Bro. Gonzalez had been suspended, his submission be accepted, and that he be reinstated in his former Masonic privileges.

Bro. EVANS, President of the Board of General Purposes, seconded the resolution, which was carried *nemine contradicente*.

Bro. HAVERS then proceeded to state the substance of the second appeal, which was that of Bro. Antonio G. Julia, against his alleged suspension by the D.G. Master for Trinidad. It appeared that in consequence of the D.G.M. having summoned the Treasurer of the Royal Phœnix Lodge to produce his books, the lodge took offence, and at a certain meeting unanimously resolved to return their warrant to Bro. D. Hart, the D.G.M. Bro. Julia and the other brethren of the lodge were then very properly prohibited from visiting other lodges in the district more than once during their secession from the Craft, although it also appeared that in Bro. Julia's case, he had been admitted to the D.G. Lodge as a P.D.G. Officer, and upon Bro. Havers' motion it was resolved that Bro. Julia's appeal could not be entertained, inasmuch as there was no evidence that he had ever been suspended, and moreover, the D.G.M. distinctly denied that such supposed suspension had ever taken place.

Bro. HAVERS then entered into the case of the Royal Phœnix Lodge itself, the warrant of which had been returned to the D.G.M., and intimated that as a better feeling now prevailed amongst the brethren in Trinidad he should move that the D.G. Master be empowered to restore the warrant within six months, upon proper submission being being made by the brethren, and there being reasonable ground for belief that the lodge would be better conducted in future.

Bro. EVANS seconded the proposition.

Bro. H. MURRAY, D.G. Master for China, opposed it on the ground that it would be unworthy of Grand Lodge to ask a number of contumacious brethren to take back a warrant which had been surrendered.

Bro. F. ADLARD, P.M., 7, concurred with Bro. Murray's observations, and Bro. E. Cox, P.M., 657, also questioned the legality of reviving a warrant which was virtually extinct.

Bro. HAVERS explained that he had considered the question with the eye of a judge, and not with that of an advocate; he had no personal feeling whatever in the case, and left the matter entirely in the hands of Grand Lodge.

Bro. J. SAVAGE, P.G.D., objected to the proposition as he considered the lodge defunct.

Bro. J. MASON, P.G.S.B., followed in a similar strain, and thought the warrant ought not to be restored.

Bro. J. M. CLABON, P.G.D., supported Bro. Havers' motion, as a better feeling had been exhibited, and it would be advisable to afford the brethren an opportunity of retracing their steps.

Bro. J. NUNN, G.S.B., called attention to the statement that *all* the members of the lodge had concurred in the surrender of the warrant—all the members who attended that particular meeting might have done so, but if there had been even only one absentee, who had not been consulted, it could not be said that the action of the lodge was unanimous. He supported the motion.

Bro. MURRAY, still objecting, Bro. Havers further explained that the object of the resolution was to *empower* not to *direct*, the D.G.M., to restore the warrant, and in order to temper justice with mercy he adhered to the resolution.

After some remarks from Bro. S. L. TOMKINS, G.S.D., the resolution was put and carried by a considerable majority.

The appeals by Bros. Brown and Patterson against sentences passed upon them by the St. George's Lodge, No. 440, Montreal, were then entertained.

From the evidence adduced, it appeared that in a conversation held in the street, Bro. Brown made some remarks respecting the conduct of the W.M. towards his father, whose funeral was then taking place, and Bro. Patterson was guilty of hearing Bro. Brown's remarks. Upon this a Brother complained to the lodge, who suspended Bro. Brown for twelve months, and severely censured Bro. Patterson. It was unanimously resolved that the action of the Lodge was illegal, and the resolution was ordered to be entered on the minutes of No. 440, and the sentences were directed to be erased therefrom accordingly.

The Grand Lodge, which was very thinly attended, was then closed with the usual formalities.

## Multum in Parvo, or Masonic Notes and Queries.

*Queries.*—1. Does it make any difference to a candidate which Masonic Rite he is initiated in, whether York, French, A. & A., &c. ?—2. Must a brother belong to some lodge to be recognised as a Mason by the Craft, even supposing his life be spent travelling about?—ASPIRANS.

When the Master of a Scotch Lodge dies or removes during the year, is it competent to elect a new Master immediately? If not, who are the proper parties to carry on the Lodge? Quote authorities. The laws of Grand Lodge only authorize an "annual election," but are quite silent on a temporary one. Could this silence be construed into sanctioning negatively an election at, say the present time?—ELEHORNAI.

*The Labarum.*—I beg to thank "R. W. L" for his kind remarks at page 42, and can assure him that, so far as circumstances will allow me the necessary time, I shall feel great pleasure in assisting in the elucidation of any masonic subject I take up; and although I feel bound to differ occasionally from some of my brethren or fellow-masonic-students, it is only because my views of the interests of truth and historical consistency compel me so to do.—LEO.

*Masonic History.*—Allow me to reproduce the following under the above heading:—"We want more light as to the transactions of the Fraternity during the reigns of the Stuarts, and we desire to find traces of its existence in England at a still earlier stage of our national history." Let those who are able and willing contribute to this desirable result. What we want are facts and records, not "Celestial Mysteries" and bumbug. "Leo" and others such are worth all the "New Lights" put together.—RES NON VERBA.

*The Rosicrucians.*—I should be glad to learn the aim and object of the society of this name recently established in London. Does it claim any descent from the old association? The traditional history of the Rose Croix degree, under Baron Rancliffe, as given at Nottingham, referred to the Rosicrucian brotherhood. The chief promulgator of the opinions of this sect in A.D. 1300 was Raymond Lulli; from him they passed to Theophrastus Paracelsus Bombast, who styles himself "Monarch of Philosophers, Prince of Spagyrists, Chief of Astronomers, Paradoxical Physician, and Grand Master of Mechanical Secrets." Cornelius Agrippa, about A.D. 1509, belonged to a secret association holding like views, and the revived brotherhood published its existence in England about 1630. The "Chemical Nuptials of Christian Rosy Cross," seems to convey allusions both to Craft and Arch Masonry, and the Alchemists used the symbol now upon our Arch pedestal. Ashmole is the first Freemason and last Rosicrucian we read of in England, but bitter allegations of Rosicrucianism were brought against Masonry between 1722 and 1730. The present brotherhood may find useful employment in trying to ascertain how far the R.C. brotherhood used and adapted Masonic organization.—JOHN YARKER, Manchester.

NARROW ESCAPE of Bro. Sir F. A. Gore Ouseley, Bart, P.G. Chaplain of England. As this esteemed brother was passing an ironmongers shop in the High Street, Hereford, a few days since, a heavy rake which was suspended above the shop, suddenly fell and, grazed the Rev. gentleman's back so closely as to rend his coat to a considerable extent, fortunately without inflicting any personal injury. The rake was a heavy implement, and fell with such force upon the pavement as to fracture the stone, and damage the front of the building.

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## PAPERS ON MASONRY.

By A Lewis.

### XVII.—MASONRY IN FRANCE.

"Heureux l'homme qui n'a jamais commis une seule faute! Qu'il jouisse de sa vertu; mais qu'il sache excuser les faiblesses des autres; et qu'il se ressouvienne que le repentir nous rend à l'estime publique."—*Mes Ecarts, ou Le Fou qui vend de la Sagesse.* Par M. Coffin-Rony, Paris, 1807. Vol. I. p. 45.

"Happy the man who has never committed a single fault! Let him rejoice in his virtue; but let him know how to excuse the weaknesses of others; and remember that repentance restores us to public esteem."—*My Escapes, or The Fool who sells Wisdom.* By M. Coffin-Rony, Paris, 1807. Vol. I. p. 45.

"And in those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries. And nation was destroyed of nation, and city of city: for God did vex them with all adversity. Be ye strong, therefore, and let not your hands be weak: for your work shall be rewarded.—2 *Chronicles* xv, 5, 6, 7.

Masonry, in the country governed so long with a fictitious success, the glory of which is tinsel, and its endurance a dream, seems in a somewhat darkened condition. It is all very well to send in satisfactory bulletins, for of this kind were some recently re published documents by an eminent Ruler of Nations, who was conspicuous alike for a series of daring successes, one great injustice towards his first wife, and one final and irrevocable failure. The Bulletin and Order of the Day is not a difficult, but a dangerous style to adopt. I fear it is like to prove so at the present time in reference to Masonry in France.

Some very few days ago, the Masons of France, in the presumed security of their Grand Orient, met to consider what action should be taken as to rebutting an insult levelled at them by the Pope—or rather his advisers. The Grand Master, General Mellinet, was undoubtedly accepted by order of the Autocrat of France—who, in the words of a facetious contemporary, has apparently "lowered the curb,' but really done no more than try a last failing attempt to save himself from political ruin—this Grand Master dissolved a meeting of honest and honourable men, in a manner as Imperial as it was Imperially ordered.

It was truly a happy day for distracted France, when the nation, swayed by Jesuitical influences, allowed a certain gentleman to moderate a Republic gradually into an Empire. Of course Baron Haussmann could, if instructed, pull Paris down to employ the artisans to build their own prison. The Grand Orient of France bowed to the storm, warmed the adder, and it stings.

This is natural to the adder, but it cannot be said to be natural in Masonry. If no protest can be forwarded; if even a Papal *non possumus* cannot be elicited, where is French Masonry at the end of the conflict? It was right for the adder to sting the traveller, because the traveller should not have been so foolish as to have let him in.

Without alluding to many matters in connection with the action of Masonry within the last twenty years in France, which would point to its gradual betrayal, and therefore decadence, it is only sufficient to consider present facts. Where there is a strong Government, but no fair open Government, no real good can be effected. The Government of France is very strong and very secret. Its cunning has also made use of the usual non-interference doctrine professed by Freemasons, to utterly shackle that noble body. How many eminent and agreeable Masons in France are well-known police spies? Or, rather, how many are *not*?

And that very numerous body, as they are at the mercy of unscrupulous and irresponsible chiefs who believe and act upon a motto which becomes worse than a blasphemy when used by them ("*Ad majoram Dei Gloriam*") are they not powerless? My friends, the days of the Inquisition are not passed away. The principle has only become more powerful, because centralized. Far be it from me to revive unpleasant reminiscences, but certain persons, for certain acts *have* been thrown out of New York windows. Hence it was that I gave precedence to a motto from a French book, a faithful translation of which has been appended by me, published when the events of 1806 to 1812 were being meditated and accomplished.

Those whom it may concern had better look to it. Grand Masters of Masons, desiring, as they should, a peaceful, social, scientific association, should beware of oppressing those to whom the Tyler's toast now so aptly applies. "Be ye strong therefore, and let not your minds be weak: for your work shall be rewarded."

The truth, however, is that if you let any institution whatsoever alone, and free to act according to its own proclaimed standards, it will not turn against the ruling power, however bad that may be; it is the meddling pertinacity of the Jesuits that draw upon them the opposition they most righteously receive. It is well-known in certain circles that the abortive Northern Italian Revolution of 1848-9—not that of Rome in the same year—was artfully fomented by the Jesuits, just as the last Polish Insurrection was caused by them in order to complicate matters with the Eastern Church. They furnished means by which to place Louis Napoleon in the Presidential chair, and so lightly do they esteem him, that they would not hesitate to pluck him down if it suited any purpose of their own.

It is somewhat remarkable, but appears to be a law of history, that the founders of such institutions are almost without exception amiable and well-meaning men—but, as the conceiver of a great idea alone can grasp its entirety—so those who succeed to it warp it selfishly to their purposes. Masonry is the only institution which has been true to itself; and to those who respect it, it is a great matter of regret to see it oppressed in countries where its quiet influence is humanizing mankind, and forming a bond of union which overcomes racial antipathies, and neutralizes the influence of political animosity. But, I repeat, we must not blame the brethren of enslaved countries if their Masonic action be tinged with political and patriotic motives. It is neither wise for the Emperor, whose Imperial robes are covered with wasps—not bees—to order Freemasons to sit down in silence, nor is it even politic. If he choose to "remember that repentance restores us to public esteem," he will act fairly and expel the Jesuits from France; it is only fair if he muzzles the Freemasons.

Never was a time when the biblical text I have chosen for this paper was more aptly illustrated. In these days, amidst astounding political and social convulsions, there can be no peace to him that goeth out, nor to him that cometh in. Great vexation is, truly, upon the inhabitants of the countries. We have seen agitations in all parts of the world—poverty and disease are amongst us, but from the alleviation of these the Fraternity of Charity is not debarred. Why then stop their action when it is absurdly and cruelly assailed by those who ought to know better?

There is an ominous rest among the armed hosts of Europe, portending violent struggles between these serried multitudes, but the Brotherhood of Peace is repressed! This can *never* last. "Nation was destroyed of nation, and city of city," and so it will be again, methinks, if the only intermediators who teach science, kindness, straightforward labour, and a love of truth, are thrust out and humiliated.

But I do not suspect that Freemasons and other secret societies—not enjoying the Papal or Imperial favour—will desist from their objects. At any rate, *some* are free to fight against the paralyzing influence both of Popery and Jesuitism. While their unbroken chain of members exist—and it is not likely that even the Jesuits can prevail over that—the battle will be continued for the good of man, and the advancement of his mental welfare.

Should the Emperor desire to be "healed," he will expel the Jesuits, dethrone the miserable Pope, and fulfil that specious declaration at Bordeaux, *L'empire c'est la Paix.* But?

CRYPTONYMUS.

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On Sunday morning last, a most interesting and instructive sermon for the benefit of that excellent institution, the School for Boys, at Wood Green, was preached at the church of St. Helen's, Bishopsgate, by the Vicar the Rev. J. E. Cox, *M.A., F.S.A.*, Past Grand Chaplain (who wore the riband and jewel of a P.G.C.) from Genesis chap. 4, part of verse 9, "Am I my brother's keeper?" from which sentence the Rev. Bro. most eloquently drew a very beautiful moral on the subject of brotherly love, and brotherly duties, and in a most able manner introduced and applied in an effective style many of the beautiful sentences of morality and the various virtues and duties made use of and inculcated in the several ceremonies and lectures of our lodges and chapters, but as the Very Worshipful and Rev. Brother's sermon is to be published and sold for the benefit of the school funds, we forbear to dilate further upon it, but strongly recommend every Brother Mason and Brother Christian to purchase it, and read the instructive lesson upon that most beautiful of all Masonic and Christian virtues, *Universal Charity*, inculcated in it. We regret to add that the attendance of the Brotherhood was not so numerous as could have been wished, but those worthy Brothers and friends who *did* attend, contributed very liberally. This venerable and beautiful old church is well worth a visit, the choral services are exceedingly well conducted.

## FREEMASONRY VERSUS MASONRY.

In The Freemason for April 10th, page 6, I made a few remarks upon the above subject, which I was glad to find met the approval of some of our Masonic students, and since then my ideas anent the antiquity there expressed have only been deepened by time; at least, as yet, I have seen nothing to change them, but rather otherwise, for I now have to assert that I know, as yet, of no substantial evidence of the existence of our Freemasonry as a Speculative Institution previous to the "revival," as it is called, of A.D. 1717. Further, our Masonic histories (?)—with the exception of Findel's; few I have seen are of much worth, generally speaking—make much of the circumstance of Elias Ashmole becoming a member of the Masonic body in 1646, but I am not inclined to allow that he was then made a Freemason as we now understand the term, for I consider that to have been impossible; because so far as I can judge, Freemasonry was not then in existence. Ashmole therefore was simply made a Freeman of the Masons' Society; that is, that he being admitted, thereby became *free* of it, and was therefore entitled to the privileges and honours of membership; but that merely made him a Free-*mason*, just as joining the weavers would have made him a Free-*weaver*, or a Freeman of the Weavers' Society. The London Weavers are very old, having, it is said, been chartered by Henry II. in 1164.

Another idea I have formed, is that Freemasonry somehow was a *product* of the Reformation. It was not, so far as I know, in existence during the Reformation struggles as an institution, nor in Shakespeare's time, or we would be able to trace, or hear about it. Then, had Freemasonry really occupied the position (previous to 1717) which our notions have given it, how comes it that amongst the twelve "Great Livery Companies" of London, the Masons are *non est*? and are so far back amongst the "Companies" in precedence as No. 30? Then when in the time of Edward III.—1327 to 1377—many of the trade fraternities were incorporated, the King joined one of them, not the Masons, but the Merchant Tailor's, or as they were then designated the "Linen Armourers."

About this time *all* artificers and people of *mysteries* had each to choose his own mystery, which ever after had to be kept by.

Honour to whom honour is due, therefore if the "revivalists" of 1717 were the real founders of Freemasonry they are entitled to the honour; they may have used an old site, but *their* building was new, and of materials which the site had never before upheld. To call Ashmole the founder of Freemasonry—as Chamber's Encyclopedia says—is therefore a mistake. As I observed before, Operative Masonry is one thing and Freemasonry another, and at present I know of no real evidence of the existence of Freemasonry previous to the second decade of the 18th century; however, I am quite open to be set right if I be wrong. Only substantial proof must be forthcoming, and—let *Truth* triumph. LEO.

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In Part I. of "Life and Fashion," published by James Watson, 334, Strand, price 6d., there is a portrait of the Earl of Zetland as Grand Master of the Freemasons of England.

The death is announced of Mr. Edward Richardson, the sculptor, at the age of fifty-seven. He was the restorer of the effigies of what are called the Knight Templars in the Temple Church, and of the recumbent effigy of the Earl of Powis at Welshpool.

The Hon. James Ludovic, the Master of Lindsay, was married on the 22nd inst. to Miss Wilbraham, daughter of Colonel Edward Bootle Wilbraham, of the Scots Fusilier Guards, at St. George's, Hanover-square. At the *dejeuner* afterwards there were present the Earl and Countess of Derby, Earl Crawford, Lord Skelmersdale, Lord Stanley, Lord and Lady Lindsey, and Lady Adela Mary Wilbraham. Bro. Lindsay is a member of the Lodge of Harmony, No. 255, and a zealous Mason.

In our report of the Festival of the Provincial Grand Lodge of Kent, last week, we omitted to mention the interesting fact, that on investing Bro. Turtle (W.M. 184) with the collar of Prov. Grand Supt. of Works, the R.W. Grand Master presented him, on behalf of the lodge over which he presides, with a centenary jewel, to be worn by the W.M. of the lodge for the time being, the Chatham United Lodge of Benevolence having completed the centenary of its consecration.

Holloway's Ointment and Pills.—Diseases and casualties incidental to youth may be safely treated by the use of these excellent medicaments according to the printed directions affixed to each box and pot. Nor is this Ointment applicable alone to external ailments; conjointly with the pills it exercises the most salutory influence in checking inflammations situated in the interior of the body. When rubbed upon the chest and back it gives the most sensible relief in asthma, bronchitis, pleurisy and threatening consumption. Holloway's remedies are especially serviceable in liver and stomach complaints. For the cure of bad legs, all sorts of wounds, sores, and likewise scrofula and scorbutic affections, this ointment produces a cooling and soothing feeling most acceptable to the sufferer. Advt.

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## SUPREME COUNCIL, NEW YORK.

REPORT OF ILL. BRO. ABBERT G. GOODALL, GRAND REPRESENTATIVE, ON FOREIGN RELATIONS.

*To the Supreme Council of Sov. Gr. Ins. Gen. of the 33rd and last degree Ancient Accepted Rite, for the Northern Masonic Jurisdiction, U.S.A.*

### PORTUGAL—CONTINUED.

THE GRAND ORIENT LUSITANO,

From information which I had received from other Jurisdictions, also from the regular Masonic Bodies at Lisbon, that the said Gr. Orient was irregular and spurious, induced me to make a careful investigation in regard to their claims and organization; for this purpose I called on His Excellency, the Conde de Paraty, who holds the position of Gr. Master, and informed him of my Masonic authority, mission, and desire to obtain authentic information relative to all Masonic Bodies, for the purpose of establishing fraternal relations. This gentleman received and treated me, during my stay at Lisbon, with marked attention and courtesy which I will ever retain in pleasing remembrance, but in regard to his Masonic claims he totally failed to produce any evidence that would entitle him to be acknowledged as a Mason, or the so-called *Grand Orient Lusitano, a Masonic Body.* He freely and candidly admitted to me the glaring defects of what he understood of Masonry as it appears to exist under his authority, and expressed an earnest desire for more "light, information, and union among his Brethren." While strictly avoiding, with such a Body, any Masonic intercourse, I deemed it proper to have some evidence that would enable our Sup. Body to decide understandingly, and for that purpose I addressed to him the following communication:—

Lisbon, August 6th, 1868.

To His Excellency Conde de Paraty.

Dear Sir,—In addition to the documents received from you this morning, and according to our verbal understanding, you will please favor me, at your earliest convenience, with the following information:—

1st. When, by whom, and at what place, were you initiated into what you claim to be the mysteries of Freemasonry?

2nd. When and by what authority did you organize or join with the society styling themselves the *Grand Orient Lusitano*, and claiming to be a regular Masonic Body?

3rd. Under what Masonic Rite do you or they work, and what degrees do you or they confer?

4th. If any regular foreign Masonic Grand Bodies have recognized the Grand Orient Lusitano, and if so, the names of the same, with certified copies of such recognition?

5th. How many Lodges now compose or work under authority of the Grand Orient Lusitano, and the total number of members?

By communicating to me the foregoing particulars and any other information you may deem necessary, and forwarding the same to my address in New York City, U. S., they will receive careful attention, and be properly presented to the Sup. Con. for the Northern Masonic Jurisdiction of the U. S. for their consideration and decision, of which a reply will be duly communicated to you.

With very kind regards, I have the pleasure to remain,

Most respectfully yours,

A. G. GOODALL.

Soon after my return I received the following letter:—

Lisbon, 30th of August, 1868.

Dear Sir,—In reply to your letter of the 6th inst, which you addressed to me in continuation of the conversation that we had, and desiring to oblige you, I have to say to you that I was *received* in the Respectable Lodge "Tolerancia a Regeneradora," with the formalities which the General Statutes of the Order recommend.

I was elected Gr. Master by the vote of my Brethren, as it is customary to practice among all the Orients, and in consequence I addressed myself to the Grand Orient of France, which, on the 18th of November, recognized the Grand Orient Lusitano as the only one legally constituted in the Kingdom of Portugal. Up to this time the Grand Orient Lusitano has relations with that Orient constantly.

The Rite which predominates is the French, there being no Orient whatever in the Scottish Rite.

I have now the satisfaction of sending you the following:—

1st. Relation of the Lodges of the Grand Orient Lusitano, the numbers which are wanting are Lodges 9.

2nd. Our constitution lately approved.

3rd. Discourse at the opening of the Grand Lodge and its reply.

4th. List of the dignitaries of the Gr. Orient Lusitano for this year.

5th. Discourse of the Venerable of the Respectable Lodge Cosmopolite

In view of this I judge your desires will be satisfied and you may believe that I am ready to give you whatever information you need from here, as much for the good of our August Order as in being of particular service.

I am with satisfaction, respectfully yours,

Signed, CONDE DE PARATY.

The following extract from their Constitution appears to be their only authority for constituting a Grand Masonic Body:—

TRANSLATION.

To the Glory of the Sup. Arch. of the Universe.

To all Masons on the surface of the globe.

H. S. U.

"The Grand Diet, constituent of the Grand Orient Lusitano, extraordinarily convoked and regularly constituted and formed under the geometric point only known by the sons V. L., in a place very bright very hidden and entirely inaccessible to the sight of the profane, where reign only fraternal peace, love, and the good of the Order.

"Considering that the decree of its convocation promulgated by the Supreme power, imposes upon it the mission of arranging, discussing and decreeing the Constitution which should govern the same Grand Orient.

"Considering that the convenience of the Order requires that the code should be founded on the most liberal principles, there being guaranteed the full liberty of the Lodges of the Circle and the entire independence of superior bodies.

"Considering that the prosperity of the Grand Orient Lusitano depends essentially upon its definitive and complete organization.

"And having in view that during the discussion there were pronounced freely the opinions of the legitimate and natural representatives of the Lodges of the Circle which assisted at the labors of the Grand Constituent Diet"

Decrees then follow the articles of their Constitution, and are dated January 31st, 1868.

The want of satisfactory replies from the Conde de Paraty to my questions, his apparent want of knowledge relative to the history and actual condition of Masonry in Portugal, especially the Ancient Accepted Rite (Scottish), the admitted informality of their entire proceedings, together with the other evidences herewith submitted, warrant me in believing that all regular Masonic Grand Bodies must declare the so-called *Grand Orient Lusitano* to be irregular, spurious and clandestine.

It is further asserted by the Fraternity at Lisbon that the Conde de Paraty *was not regularly initiated*, but received the degrees by communication from an expelled Mason. Copy of the decree of said expulsion I transmit herewith. Their recognition by the Gr. Orient of France cannot justly be used as an argument for their legality, as it is a well-known fact in the Masonic world that the Grand Orient of France generally recognizes every so-called Grand Body that applies to them, without investigating the facts, and arrogating to themselves a supremacy of opinion in such matters without deigning to be guided by the knowledge and co-operation of those with whom they are in fraternal alliance.

There are two Independent Lodges professing to work in the Ancient Accepted Rite (Scottish) under the Visconde Soares Pramo. They are generally known as a military club, and have no relations with any parties except the Lusitanos, and claim to have obtained their authority from Montezuma, of Brazil, about 1842, who was an expelled Mason.

A number of Lodges, under the name of *Masonic Federation*, organized without authority at various times, and only having intercourse with the Grand Orient Lusitano, who, being in the same irregular position, co-operate with any and all such assemblies.

There are also several isolated Lodges working independent as a political and pecuniary speculation, making no claim to any regular Masonic authority.

Such is the brief but correct history and present condition of Masonry in Portugal, which I obtained after a careful and laborious investigation, having only in view as a compensation an earnest desire to give reliable information to the Fraternity at large, and thus enable them to act knowingly, and have intercourse only with the regular Masonic authority in that Kingdom.

### SPAIN,

that has so long been under the barbarous rule of ignorance and priestly despotism, gives no brighter or better historical record than Portugal, as the tyrannical proceedings and inhuman murders during the powerful sway of the Inquisition, and the hatred of the Jesuits, priestly power and influence of later periods, have effectually prevented Freemasonry from maintaining any fixed organization in that country.

The earliest reliable record of the introduction of the Order in Spain was about 1727, when Lodges were established at Gibraltar by authority of the Gr. Lodge of England, and a Gr. Lodge was soon after established at Madrid, but its existence was short, as the edict of a papal bull was vindictively enforced by the police and hirelings of the Inquisition and the prisons of the latter were the abode of the Fraternity until all were disposed of by the punishment of torture, death and the galleys. In 1751 another anathema was hurled forth against the Order from the church and throne, when the perjured monk and inquisitor of Spain, Father Peter Torrubia, gave to the world an example and true illustration of the cursed, fiendish principles that actuated the Romish Church in their endeavour to perpetuate despotic power for ruling mankind under the hypocritical garb of a pretended religious faith. The initiation of Torrubia in 1751, under false pretences, his violation of a sacred oath, and treacherous betrayal of the Order, by which over ninety Lodges were placed in the savage power of the Inquisition, and thousands thereby had to suffer long imprisonment and painful trials under the merciless rule of their inhuman judges. But notwithstanding these persecutions, Masonry, like "Truth crushed to the earth will rise again"—continued its work in secret, and by strict caution, and keeping no records, evaded the vigilance of their enemies, and so continued, with varied phases of success and suppression, till 1807, when the French occupation of Spain enabled the Fraternity to work in public. The Order rapidly increased, and the Gr. Lodge on being re-established at Madrid, in 1809, enjoyed the proud satisfaction of occupying the *Hall of the Inquisition*. In 1811, it is asserted that Joseph Bonaparte, while acting as Gr. Master, created Chapters of the higher degrees, which is so peculiarly adapted to the French ideas and taste for display. But the prosperity of the Order was of short duration; and on the return of Ferdinand VII. to the throne, his first progressive act was to re-establish the Inquisition, and this hypocritical tyrant, in May, 1814, issued a violent and stringent edict against Freemasonry, and the fate of the Order was again sealed in benighted Spain.

Additional decrees were issued against the Order at various times, and the one of August 1, 1824, required that all the members should appear within a month and deliver up all their papers—the penalty for not complying being hanging without ceremony or trial. In 1825, seven members of one Lodge were put to death at Grenada; and the death penalty was awarded to many as late as 1833, and among them several prominent personages.

About 1849, the "Grand Orient Hesperico" is said to have been established, incorporating the Ancient and Accepted Rite to the 33rd degree, and admitting all the Lodges then working in Spain in other Rites. This Grand Orient had no fixed locality, and its authority emanated from the "Invisible Valley," and their meetings were held in different parts of the country for security.

The existence of this Grand Lodge, or Orient, is not generally known, and they have never been able to enter into relations with any foreign Gr. Bodies.

In 1853, the Lodge St. John of Spain was betrayed by its treasurer, and dissolved by the Minister of Police, the Master and members that were caught condemned to four years' imprisonment, and finally pardoned by Queen Isabella.

At the present date the Order is still strictly prohibited, and no Lodges are working in public except those in Gibraltar, and one or two in the different sea ports under foreign authority and protection. The late successful revolution in Spain which has driven a long-existing despotic power from the throne, given liberty and toleration to the people, will no doubt continue in the good work of reform and progress, and by establishing an enlightened government will soon enable our Fraternity to again resume their Masonic labours, and henceforth be permitted to continue their work in peace and harmony for the benefit of universal brotherhood, light and knowledge.

*(To be continued.)*

## METROPOLITAN MASONIC MEETINGS

*For the Week ending August 7, 1869.*

### Monday, August 2.

Lodge No. 188, "Joppa," Albion Tavern, Aldersgate-street.

### Tuesday, August 3.

Colonial Board, Freemasons' Hall, at 3.
Lodge No. 167, "St. John's," Holly Bush, Hampstead.
Chapter 169, "Temperance," White Swan, Deptford.
" 507, "United Pilgrims," Horns Tavern, Kennington.
Domatic Lodge of Instruction, Palmerston Tavern, Grosvenor-park, Camberwell, at 7.30.

### Wednesday, August 4.

GRAND CHAPTER, Freemasons' Hall at 7.
Lodge No. 217, "Stability," George Hotel, Aldermanbury.
" 1044, "New Wandsworth," Spread Eagle Hotel, Wandsworth.
" 1216, "Macdonald," 1st Surrey Volunteers' Head Quarters, Brunswick-rd., Camberwell.
United Strength Lodge of Instruction, No. 228, Bull and Gate, Kentish Town road.

### Thursday, August 5.

Lodge No. 554, "Yarborough," Green Dragon, Stepney.
" 742, "Crystal Palace," Crystal Palace.
" 1155, "Excelsior," Sydney Arms, Lewisham-rd.
" 1178, "Perfect Ashlar," Gregorian Arms Tav., Jamaica-road, Bermondsey.
Chapter 733, "Westbourne," New Inn, Edgeware-road.
" 742, "Crystal Palace," Crystal Palace.

### Friday, August 6.

Chapter No. 754, "High Cross," White Hart Hl., Tottenham.
Metropolitan Lodge of Instruction, George Hotel, Aldermanbury, at 7; Bro. Brett, Preceptor.
Belgrave Lodge of Instruction, Duke of Wellington Hotel, Spring-gardens, Charing-cross.

### Saturday, August 7.

General Committe of Boy's School, Freemasons' Hall, at 4.

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## MASONIC PICNIC AT SUNDERLAND.

The annal picnic of the Freemasons of Sunderland took place on Wednesday week (July 21st,) when when 200 ladies and gentlemen left the Fawcitt-street Station, Sunderland, by speceial train at 7 a.m., for Studley Royal, the Yorkshire seat of the Right Hon. the Earl de Grey and Ripon, the M.W.D.G.M. of England. Ripon station, a distance of 62 miles, was reached before half-past nine o'clock. Some of the party remained a time to inspect the different objects of interest, most notable the old cathedral. Others proceeded on at once in the conveyances provided to Studley, where, divided into parties, they wandered on through the delightful and charming grounds. Our space will not permit us to describe at length the varied beauties of the valley in which are situated the picturesque grounds of Studley and the ruins of Fountains Abbey. Doubtless several of our readers are as well acquainted with them as we are. Entering at the park lodge a noble avenue of limes above a mile in length (with a distant view of an obelisk) is traversed, and leaving the Mansion House on the right hand, we diverge down a beechen avenue till we reach the valley of the Skell, which is all comprised in the grounds. Entering the grounds the eye is first struck by the ornamental lakes, the scattered, statutes and the magnificent trees that surround the visitor on every hand. The Octagon Tower, the Temple of Piety, Anne Boleyn's Seat, Robin Hood's Well, and other landmarks are passed, and the noble ruins of Fountains Abbey are reached. The visitor stands for some time in amazement at this grand relic of the energy and piety of our forefathers. The fine Tower, the Lady Chapel, the Cloisters, and every part is minutely inspected, and a return is then made to Kendall's Walk (a long glade near the entrance gates) where all sit down to luncheon. After luncheon many trip the light fantastic on the greensward, till tea, which being over, dancing is resumed, until a move was made homewards.

The return train left Ripon at 8 p.m., and reached Sunderland close upon 10.30, p.m. All parties expressed themselves well and highly delighted with the day; favored by one of the finest days we have had this season, the arrangements at every point carried out without a single hitch, pleasant company, and the remembrance of the fine scenery they had left, made the ladies especially wish the "Masons" would on an early date arrange for a similar day's enjoyment. The management was in the hands of an influential committee, of which Bros. S. J. Wade (W.M 80), was Chairman; Scott (W.M. 94), Vice Chairman; R. Hudson (S.W. 949), Treasurer; and J. H. Coater (949) Secretary. The train was specially in charge of Bro. Hudson; the conveyances of Bros. A. Clay (S.D. 97), W. H. Pearson, and J. H. Coater; the luncheon of Bro. Scott; the dancing of Bros. W. H. Crookes (P.G.S., P.M. 80), and J. Tillman (W.M.949).

The very excellent luncheon and tea were supplied by Bro. Blacker of the Crown Hotel, Ripon, who did everything that man could do (and succeeded), both at his hotel at Ripon and in the grounds, to provide for the comfort and wants of the party. The conveyances, which were also first class and well horsed, were supplied by Bro. T. Mountain, of the same borough. Some good photographic groups were taken by Bro. P. Stabler of Sunderland, and Bro. Pettitt of Keswick and Giltsland Spa.

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THE Grand Lodge of Nova Scotia was formally organized at Halifax, on last St. John's day, by the union of the self-elected body with the English lodges in the province. The Hon. Alexander Keith was elected M.W.G.M of the new Grand Lodge.

RETIREMENT OF AN INSPECTOR.—After twenty years' service in the Detective Department of Scotland-yard, Inspector Tanner has retired from the police force on a pension of £100 a year. In the course of his connection with the police Mr. Tanner has been very successful in tracing and arresting celebrated criminals. Among those whom he apprehended were Mullins, who murdered Mrs. Emsley; Forward, the murderer of the theee children in a coffee-house at Holborn; Hunt, who committed murder in a cab; and Muller, who killed Mr. Briggs on the North London Railway, having arrested him in New York.—*Daily Papers.* [Bro. Tanner is a most straightforward and upright man, and we wish him every success in his new career in civil life. He is also an estimable and zealous Mason, and at the present time holds the position of W.M. of the Domatic Lodge (177), and Scribe N. of the Rose of Denmark Chap. (975.)—ED. *F.*]

THE first theatrical representation of the Tralee Amateur, Musical, and Dramatic Society, took place on Monday evening last, before a crowded and fashionable audience. The pieces selected for the evening were, the comedy of "Delicate Ground," and the burlesque of the "Maid and the Magpie," in the latter Bro. W. J. Fagar played the very difficult *role* of "Isaac," the old clothesman, in a most superior style; Bro. T. Graham sustained the part of the farmer in every way doing justice to the character. The other parts were very well performed by various local gentlemen, under the direction of Mr. Fitzroy Wallace, late of Theatre Royal, Cork.


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PROVINCIAL GRAND LODGE OF SOUTH WALES (Eastern Division).

R. W. Bro. Theodore Mansel Talbot, Prov. G. Master.

NOTICE is hereby given that a Provincial Grand Lodge will be held at the Town Hall, Neath, on THURSDAY, August 5th proxo., at Twelve o'clock, P.M. punctually, when the Members of the Provincial Grand Lodge and the other Brethren of the Province are requested to attend.

By command of the R.W. Prov. G. Master,

John Jones, Jun.,
Prov. G. Sec.

The Banquet will be served at 4 o'clock punctually. Tickets (including Dessert and Wines) 7s. 6d. each; may be procured of the W.M. of the Cambrian Lodge, (No. 304), Neath, or of the Provincial Gr. and Stewards.

Caehir, Aberaven, 15th July, 1869.

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# THE FREEMASON



Grand Lodge Reports are published with the sanction of the Right Honorable the EARL of ZETLAND, *K.T.*, Most Worshipful Grand Master of England.

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The article on "Royal Arch Masonry," which was to have been concluded this week, is unavoidably withheld till our next issue—the arrangement of the tables causing the delay.

## THE EARL OF ZETLAND, M.W.G.M.

ON Saturday last, in company with a Masonic friend, we had the pleasure of paying a special visit to Bro. Morton Edwards' Studio, at 18, Hollywood Road, West Brompton, and of viewing some of the *chef d'œuvres* of his chisel as a sculptor. In No. 19, page 30, of THE FREEMASON we alluded to the artistic skill of Bro. Edwards, and particularized some of the best known creations of his genuis, but until our visit we had no conception of the absolute and exquisite perfection to which he has attained. Our chief object was to see the bust of Lord Zetland, and as this work is of course the most interesting to our readers, we may state that the Grand Master is represented in his official Masonic Costume, and wearing the Jewels of the Lodges of Antiquity, and the Prince of Wales' Lodge and Chapter, together with the Order of the Thistle of which his Lordship is a Knight. The bust is beautifully modelled, and the likeness excellent.

We also saw the marble busts of Bro. B. B. Cabbell, Provincial Grand Master for Norfolk; Lord Chief Baron Kelly; W. E. Gladstone, M.P.; and an unfinished one of Behnes, the sculptor under whom Bro. Edwards studied, which when completed will be placed in the National Gallery.

It would be impossible to enumerate the many gems of art in Bro. Edwards' Studio, but we may mention a fine Christ on the Cross, in marble; models of the Prince of Wales; Archbishops Tait and Manning; Lord John Manners; Peabody, the philanthropist; and a life-like statue of Palmerston.

As a pupil of the celebrated Gibson, of Rome, Bro. Edwards has imbibed a taste for colored statuary, and a more admirable specimen of tinted work we never witnessed than his "Bather," which was exhibited last year at the Royal Academy. It is also right to add that Bro. Edwards's talents are not limited to marble work, as he is now executing in Electro-silver a vase of a very rich character, for the Hon. Society of the Middle Temple. The bas-reliefs on this noble production of art will illustrate two important events in the history of the Society:—

1. The Opening of the New Library of the Middle Temple by H.R.H. the Prince of Wales, October 31st, 1861.

2. The Inauguration of the Middle Temple Hall by Queen Elizabeth, in 1584, and according to the tradition, Shakespere reciting his Midsummer Night's Dream in the presence of the assembled company.

On the upper part of this splendid vase will be placed the figure of Lucas Beaumanoir, Grand Master of the Knights Templar, in the time of Richard Cœur de Lion.

As the Earl of Zetland's bust will be copied in two sizes, the first adapted for Lodge Rooms or Masonic Halls, at five guineas, and a smaller size at one guinea, we should recommend the brethren at once to send their names to Bro. Edwards, and procure so interesting a memento of our Masonic Sovereign.

Specimens of the busts, both large and small, will be on view at Bro. Kenning's extensive Masonic Show-rooms, Nos. 3, 4, and 5, Little Britain, E.C., and we shall also be happy to receive the names of subscribers.

## ANNUAL ASSEMBLY OF THE PROV. GRAND LODGE OF LINCOLNSHIRE.

The annual assembly of the Provincial Grand Lodge of Lincolnshire was held at Boston, on Tuesday last, under the auspices of the Franklin Lodge, 838. In the unavoidable absence of His Grace the Duke of St. Albans, the P.G.M., Bro. Major Smyth, D.P.G.M., presided on the occasion.

The proceedings opened with an invitation breakfast to the Benevolent Committee, at the Peacock Hotel, after which the Charity Committee met for business.

At 1 o'clock the D.P.G.M. opened the Grand Lodge in the breakfast-room of the Assembly Rooms, when the reports of the Committees were read and adopted. An allowance of £10 a year for the remainder of his life was voted to Bro. Cotton, of Lincoln, from the Prov. Benevolent Fund.

Bro. Rev. G. Nash, of Belleau, P.G.C., then delivered an eloquent and impressive Address on "Masonry in its Religious Aspects."

This was followed by the election of the Prov. Grand Officers for the ensing year, as under:—

Bros. Capt. Locock, P.G.S.W.; Dr. W. Radley, P.G.J.W.; Rev. G. Hadath, P.G.C.; C. E. Lucas, P.G. Sec.; Nesbit, P.G.T.; Royle, P.G.R.; Dr. B. Bogg, P.G.S.D.; W. Bland, P.G.J.D; W. Griffin, P.G.D.C; Howlett, Asst. P.G.D.C.; Josse, P.G. Sword-bearer; W. H. Burland, P.G.O.; Hessay, P.G.P.; Cotton, P.G.T.; and Bros. Larkin, Kirk, Johnson, Coupland, and Tomlinson, P.G. Stewards.

THE BANQUET,

which was in every way worthy of the occasion, was provided by the Misses Jackson, of the Peacock Hotel, and served in the Ball-room of the Assembly Rooms, at 3 o'clock. Eighty brethren sat down, the D.P.G.M. presiding.

The after-dinner proceedings were commenced by the D.P.G.M. proposing the toasts of "The Queen and the Craft," "The Prince and Princess of Wales and the Royal Family," and "The Bishops and Clergy of the Diocese." The remaining toasts of the evening were such as are usual with the Craft on occasions of this kind.

WE understand that the Belgian Masons are making preparations to hold a *seance* in Brussels during the approaching visit of the English volunteers, and it is to be hoped that the Brethren connected with the volunteer service will avail themselves of the opportunity thus afforded to become better acquainted with our warm-hearted Belgian *freres*.


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## PAPERS ON MASONRY.

By A. LEWIS.

### XVIII.—MASONRY IN PRUSSIA.

"And when King Arad the Canaanite, which dwelt in the south heard tell that Israel came by the way of the spies; then he fought against Israel, and took some of them prisoners."—*Numbers*, xxi. 1.

"When he giveth quietness, who then can make trouble? and when he hideth his face, who then can behold him? whether it be done against a nation, or against a man only." —*Job*, xxxiv. 29.

As Russia is bound up with the memory of Peter the Great, so is Prussia indissolubly united to the fame of Frederick the Second. Both, autocrats—but in widely different senses—these men have stamped the impress of their several geniuses on the world's history. The one was admired for his persistent hardihood, the other for his remarkable courage. To the former has been assigned an enigmatical position in the world's great story; of the other a "plain unvarnished tale" has been told. Both deserve our respect, the latter alone our esteem. But there is a subtle analogy between these two monarchs, who fought, each according to his light, against evil and darkness, well worthy of consideration. Reverse the centuries, and the two men in the same positions would have done the same. Peter, from a great brute mass of humanity, formed a nation—a Russia worth thinking about. Frederick, with an instinct possessed by few men of his time, smelt the Revolution, stemmed its torrent, and brought into existence the most intellectual and enlightened monarchy the world has seen in these confused latter days. Peter knew nothing, and had he known, would have rejected, Freemasonry as quite at variance with his ideas of autocracy. Frederick, though at peril of his life, accepted it. He saw in it a refuge from the perplexing problems of his time; it formed a barrier against the sceptical philosophy of Baron Holmbach; it supplied a means of escape from the generalizations of Lamarck, and it pointed to that road which leads to advancement in an intellectual and moral sense. It inspired his actions in peace; it invigorated, while it chastened, his fierceness in war. There is no spectacle more noteworthy than that of this sad king, whose wars were made that peace might prevail; who wasted lands that they might become fertile; and whose latest and last efforts were devoted to the consolidation of the materials he had gathered by supreme suffering. He was a Mason in that great sense, so desirable to be understood by the mere chaffering crowd of initiates we now see about us, flaunting their ornaments wherever banquets are spread, and "doing the philanthropic" because they hope it may lead them to advancement.

Let us revert for a moment to Peter of Russia. Brute in passion he undoubtedly was; but whoever has seen Tatar races of our present times can doubt that he, by force of will — by strenuous exertion — humanized that which was Scythian before his day? He, too, was Masonic, but Masonic unawares. If any one remembers the state of the government of Kostroma, an interior circle of Russia, only fifteen years ago — if they can tell anything about the licences and enormities then, even, committed—they may form some conception of what Russia might have been before the patient Carpenter of Deptford set his shoulder to the wheel of State.

But even this great problem of Peter's was transcended by the simplicity of Brother Frederick. He found a nation of slaves, he left them men. He taught them that lesson which few communities like to learn, from shame; he *told them to respect themselves!* This *was* Masonic; and few, if any, nations owe more to Masonic influence than Prussia. I have lived there, and I know it. No silly questions of precedence were of the slightest avail; there was a gigantic misery, a wrong not to be defined—and this noble Mason solved it. This is, therefore, my construction of Freemasonry: that *vi et armis* it is to carry good to our homes, our hearths, *ourselves*. It is not a false Masonry, which, like

> Vaulting ambition, o'erleaps itself,
> And falls 'o the other side;

it is an absolute reality.

The circumstances of the initiation of the great man who made Prussia, may best be told in the words of Carlyle:—

"Trifling circumstance of Freemasonry as we read in Bielfeld, and in many books after him, befel in manner following. Among the dinner guests at Loo, one of those three days, was a Prince of Lippe-Bückeburg,—Prince of small territory, but of great speculation; whose territory lies on the Weir, leading to the Dutch connections . . . he was a dinner guest; and one of the topics that came up was Freemasonry; a phantasmal kind of object, which had kindled itself, or rekindled, in those years, in England first of all; and was now hovering about, a good deal, in Germany and other countries; pretending to be a new light of heaven, and not a bog-meteor of phosphoratel hydrogen, conspicuous in the murk of things. Bog-meteor, foolish, putrescent will-o'-wisp, his Majesty promptly defines it to be: Tomfoolery and *Kinder Spiel*, what else? Whereupon ingenious Bückeburg, who was himself a Mason, man of forty by this time, and had high thoughts in him of the Quixotic type, ventured on defence; and was so respectful, eloquent, dextrous, ingenious, he quite captivated, if not his Majesty, at least the Crown Prince, who was more enthusiastic for high things. Crown Prince, after table, took his Durchlaucht of Bückeburg aside; talked further on the subject, expressed his admiration, his conviction,—his wish to be admitted into such a hero-fraternity. Nothing could be welcomer to Durchlaucht. And so in all privacy, it was made up between them, that Durchlaucht, summoning as many mystic brothers out of Hamburg as were needful, should be in waiting with them, on the Crown Prince's road homeward—say at Brunswick, night before the fair, where we are to be,—and there make the crown prince a Mason. This is Bielfeld's account, repeated ever since; substantially correct, except that the scene was not Loo at all; dinner and dialogue, it now appears, took place in Durchlaucht's own neighbourhood, during the Cleve Review time; probably at Minden, 17th July 1738, and all was settled into fixed programme before Loo came in sight. Bielfeld's report of the subsequent procedure at Brunswick, as he saw and was himself part of it, is liable to no mistakes, at least of the involuntary kind; and may, for anything we know, be correct in every particular. He says (veiling it under discreet asterisks, which are now decipherable enough), the Durchlaucht of Lippe-Bückeburg had summoned six brethren of the Hamburg Lodge; of whom we mention only a Graf von Kielmansegge, a Baron von Oberg, both from Hanover, and Bielfeld himself, a merchant's son of Hamburg; these, with Kielmannsegge's valet to act as Tiler, valet being also a Mason, and the rule equality of mankind,—were to have the honour of initiating the Crown Prince. They arrived at the western gates of Brunswick, on the 11th of August, as prearranged; Prussian Majesty not yet come, but coming punctually on the morrow. It is fair time; all manner of trades, pedlars, showmen, rendezvousing; many neighbouring nobility too, as was still the habit. 'Such a bulk of light luggage?' said the custom-house people at the gate;—but were pacified by slipping them a ducat. Upon which we drove to 'Korns Hotel' (if anybody now know it); and patiently waited. No great things of a hotel, says Bielfeld; but can be put up with;—worst feature is, we discover a Hanover acquaintance lodging close by, nothing but a wooden partition between us: How if he should overhear!—Prussian Majesty and suite, under universal cannon salvos, arrived, Sunday the 12th, to stay till Wednesday (three days) with his august son-in-law and daughter here. Durchlaucht Lippe presents himself at court, the rest of us not! privately settles with the prince: 'Tuesday night, eve of his Majesty's departure; that shall be the night: at Korns' Hotel, late enough!' And there, accordingly, on the appointed night, 14th-15th August 1738, the light-luggage trunks have yielded their stage properties; Jachin and Boaz are set up, and all things are ready; Tiler (Kielmannsegge's valet) watching with drawn sword against the profane. As to our Hanover neighbour on the other side the partition, says Bielfeld, we waited on him, this day after dinner, successively paying our respects; successively pledged him in so many bumpers, he is lying dead drunk hours ago, could not overhear a cannon battery, he. And soon after midnight, the Crown Prince glides in, a Captain Wartensleben accompanying, who is also a candidate; and the mysterious rites are accomplished on both of them, on the Crown Prince first, without accident, and in the usual way. Bielfeld could not enough admire the demeanour of this Prince, his clearness, sense, quiet brilliancy; and how he was so 'intrepid,' and 'possessed himself so gracefully in the most critical instants.' Extremely genial air, and so young, looks younger even than his years: handsome to a degree, though of short stature. Physiognomy, features, quite charming; fine auburn hair (*beau brun*), a negligent plenty of it; his large blue eyes have something at once severe, sweet, and gracious. Eligible Mason, indeed! Had better make despatch at present, lest Papa be getting on the road before him! Bielfeld delivered a small address, composed beforehand, with which the Prince seemed satisfied. And so, with Masonic grip, they made their adieus for the present; and the Crown Prince and Wartensleben were back at their posts, ready for the road along with his Majesty."

Supplementing this picturesque account of Frederick's great historian, I may, for the Masonic reader, mention that the lodge from Hamburgh was a deputation of the Lodge "Absalom" in that city. Findel says that the ceremony was not over till four in the morning, in which case it would appear that, like H.R.H. the Prince of Wales, Frederick must have received all, if not most of the degrees on that memorable night. It was proposed to spare the Prince to some extent, but he particularly requested to be treated like any other person. His subsequent Masonic career proved the sincerity of his Fraternal principles. A lodge was organised at his castle at Reinsberg, November, 1739; Bro. Frederick, W.M., Bro. von Oben, W.M., and several others were admitted to the lodge. At the time of his accession, as was the case with Bro. King William IV. of England, he wielded the gavel, and conducted the first work himself at the Palace of Charlottenburg, June 20, 1740.

From this time the progress of Freemasonry in Prussia was assured. I have lying by me at the present time a handsome volume of 364 pages, being the History of the Grand Lodge of the Three Globes, issued in German by the authorities, and containing an exact *precis* of their public actions from the institution of that lodge on the 13th September, 1740, to the present time, in unbroken series.

At the risk of protracting this article to an undue length, I will just add that the first W.M. of the Three Globes was thus chosen:—Frederick, who assumed the position of G.M., by one of the officials of his own private lodge, known as the *Loge du Roi notre Grand-Maitre*, issued a permission or warrant for the erection of a new Lodge in Berlin. Brother Jordan hastened to communicate with other brethren in Berlin, and assembled four merchants, members of the Craft—Benezet, Gregory, Serre, and Simon. The minutes of the 9th November, 1740, thus state the order of proceeding: — "The V.W. Bro. Philippe Simon, W.M., Jean Serre, S.W., and Paul Benezet, J.W., with Christian Gregory, Treasurer, assembled on the 13th September, 1740, and resolved unanimously, under the Royal consent, to erect a just, perfect, and legal Lodge of Free and Accepted Masons (*francs et libres Maçons*). To this end they have founded and erected the same at the Hotel de Vincent in the Brüderstrasse, the left wing to the front in the third floor." After the installation the following candidates were admitted:—Dumontier de Montgubert, Captain and Landlord of the house, as E.A and F.C.; Röhoborn, Canon of Madgeburg, as E.A. Ballot was taken for the Imperial Captain Baron von Schmettau, the Royal Hereditary Chamberlain Count Schwerin, the goldsmith Jean Roman, and the valet of Count Schwerin (Jeremie Millenet), as Tyler and serving brother; these were duly initiated on the 21st September, with the exception of Count Schwerin, who was not elected until the 5th October. The first and second degrees were usually conferred at once, and the lodge was first opened in the third degree for an initiation on the 26th October, for the raising of Bro. von Schmettau. They assembled every week. The bye-laws were agreed to on the 10th November, when a general meeting was held but no work done. On this day there were twenty ordinary members of the lodge, and before the end of the first year their numbers had increased to thirty-one. Among additional young members were Bros. the Prince William of Prussia, the Duke of Holstein-Beck, the Margrave Charles, Count Truchses von Waldburg, Jordan, and Lord Hindfort, the English Ambassador.

I will not here follow the long history of the Lodge of the Three Globes further, only adding that at the present time the M.W.G.M. is Bro. K. F. von Messerschmidt; D.G.M., Br. Dr. Wilhem von Horn; S.G.W., Bro. F. C. H. Wiebe; J.G.W., Bro. Dr. C. L. A. Knanest; G.S., Bro. L. L. Hillgenhoff. Including 14 dormant lodges, this Grand Lodge has under its warrants 106 St. John's lodges and 58 St. Andrew's lodges.

The Royal descendants of Prussia have kept true to their ancestor's idea, and William I. is a brother; let him be tried.

It will thus be apparent what great good issued to Masonry by the efforts of that great monarch whose name is a beloved "household word" throughout all Prussia, and who consistently, although in so apparently fitful a manner, raised that country from a second-class to that of a first-class power. The quiet progress which has thus been effected, illustrates the exclamation of Job: "When he giveth quietness, who then can make trouble?" and in the great battle of *Right* against *Wrong*, we cannot but approve of the wisdom of thus fighting against Israel — that "stiffnecked people"—and so taking some of them prisoners, as Arad, the Canaanitish King, is related to have done.

CRYPTONYMUS.

## MARK MASONRY.

SHEERNESS.—A regular meeting of Mark Masters was held at the Masonic Lodge Room, Sheerness, on 22nd July. The lodge was opened in solemn form by the Worshipful Master, Bro. Keddell, P.M., P.P.G.S.W., P.Z., supported by the whole of his officers, when the following brethren were advanced to the Mark Master's degree:—Bros. Ralph, 77; Hollingham, 77; Shern, P.M., 77; Barczinsky, W.M., 77; Hicks, 77; Woodley, 158; Wootton, 158; Mudd. The ceremony was performed in Bro. Keddell's usual impressive manner. Among the visitors were noticed Bro. F. Binkes, Grand Secretary of Mark Masons; Bro. Hill Rigg, 1089, and several other Brethren from the provinces. Bro. Binckes took the opportunity to compliment the W.M. on the efficient way he conducted the ceremony, and the able working of the several officers. The lodge was closed in due form, when the brethren, to the number of thirty (Mark Masters), repaired to the "Britannia," and partook of a sumptuous banquet, provided by Bro. Green in his usual elegant style. The usual toasts were well responded to, and the meeting was closed at 9 P.M.

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## PROVINCIAL GRAND LODGE OF HERTFORDSHIRE.

A Provincial Grand Lodge for Herts was held on Wednesday last, at Berkhampstead, in the Town Hall. The Provincial Grand Master, Bro. W. STUART, P.S.G.W., presided, and he was supported by a large number of provincial and metropolitan brethren, among whom we noticed Bros. Francis, D.G.M.; Geo. Lambert, acting as G.S.W.; Cox, as J.G.W.; Rogers, P.G. Treas.; Sedgwick, P.G. Sec.; Finch, P.G. Chap.; H. C. Finch, P.G. Reg.; John Havers, P.G.W.; Wilson, P.G. Dir. Cers.; Walter Gompertz, W.M. (869), P.G. Purst.; Winter, G. Sup. Works; J. H. Adams, P.G.S.B.; R. Bruce (869); Jas. Terry (869); H. Mandeville (259); E. A. Simson, J.W. (403); R. T. Andrews, W.M. (403); T. S. G. Carter (403); Thos. Laxton (504); W. Wyman (403); F. Evans (187); G. F. Foster (504); T. B. Harvey (P.P.G.C. Herts) and P.M. (504); John Cheese, P.P.G.O., Hereford; G. F. Swan; A. S. Copelaud, W.M. (404); Edgar Lewis, (196); and W. A. Skinner, (504.)

The lodge having been opened in ample form, Prov. G. Secretary read the minutes of last Prov. G. Lodge which were put and confirmed. The Prov. G. Secretary then read the accounts of the Province, which shewed a balance of £33 6s. 6d. in hand.

Bro. C. SWAN, P.P.G.D., moved, and Bro. LAMBERT, seconded the motion, that these accounts be received. The motion was put and carried unanimously.

The PROV. D.G.M. moved that Bro. W. Rogers, Junr., be Prov. G. Treasurer for the ensuing year.

Bro. HEATH seconded it, and it was carried unanimously.

The following brethren were then appointed, and invested by the Prov. G.M. as his officers for the year:—

Bro. Francis, Deputy Prov. G. Master; Bros. Heath, Pro. G.S.W.; Andrews, Pro. G.J.W.; the Rev. Geo. Finch, G. Chaplain; W. Rogers, Junr., Pro. G. Treasurer; H. C. Finch, Prov. G. Registrar; Sedgwick, Prov. G. Secretary; Wright, Prov. G.S.D.; Bruce, Prov. G.J.D.; W. H. Rowe, Prov. G. Sup. Works; Wilson, Prov. G. Dir. Cer.; James Terry, Prov. G.S.B.; Olney, G. Purs.; G. F. Swan, P.G. Steward; Goodliffe, P.G. Steward; Thomas, Prov. G. Tyler.

The PROVINCIAL G.S.W. proposed a vote of thanks to Bro. Rogers, Senr., the late Prov. G. Treasurer, who had for many years performed the duties of that office. He was sorry that that officer had felt that his age prevented him from discharging his duties satisfactorily to himself, but he trusted he would live many years among his brethren and see the progress of the Grand Lodge.

The G.M. seconded the vote, which was carried.

Bro. LAMBERT proposed that as the funds of the Prov. G. Lodge were so flourishing a portion of them should be devoted to defraying the expenses of the restoration of Berkhampstead Church.

The DEPT. P.G.M. thought that as the Prov. G. Master had presided for twenty-five years over the Province, some testimonial should be presented to him from the funds of the Prov. G. Lodge; yet he was very glad to hear it proposed that the beautiful Church of Berkhampstead should benefit by this meeting.

Bro. GOMPERTZ seconded the motion.

Bro. LAMBERT thought the sum of £10 should be given, in the Prov. G. Master's name, towards the restoration of the church. They all appreciated the services of the G. Master, and wished to mark their sense of his conduct, and he thought this was a good opportunity of shewing it.

The DEP. P G.M. said a sum might be given to one of the charities, in the Prov. G.M.'s name, and so accomplish this object.

The Rev. Bro. HERVEY explained that the expense of restoring the church was very great, but as Secretary to that fund, he felt bound to say, that even a small sum from such a distinguished body as the Hertfordshire Masons, would be highly appreciated, and as recognizing the efforts of the Prov. G.M. in the cause of Masonry, he should be happy to see the money applied to such an excellent purpose.

The motion that £10 10s. be given in the name of the Prov. G. Master, towards the restoration of Berkhampstead church was then carried.

Bro. GOMPERTZ proposed that a committee of brethren of the province be appointed to consider how best to recognise the services of the Prov. G. Master.

Bro. WRIGHT seconded it.

The PROV. G. MASTER said he was quite satisfied already with the good opinion of the brethren, and did not wish any further recognition of his services. He was at all times ready to serve the brethren, and he hoped for some years he should be able to preside over them.

The lodge was then closed with solemn prayer, and the brethren adjourned to the King's Arms, where a splendid banquet was provided, and which the brethren thoroughly enjoyed.

When the banquet was over the room was close tyled, and grace having been sung by the vocalists, the Prov. G. Master proceeded to give the usual toasts, which were drunk with that warmth and enthusiasm which characterises all meetings of Freemasons. The toast of "the Deputy Grand Master and the rest of the Grand Officers" was associated with the name of Bro. John Havers, and was drunk with great fervor.

Bro. J. HAVERS, in responding, said that on behalf of the Earl de Grey and his brother Grand Officers he begged to render the brethren his most respectful thanks. Of Lord de Grey he need scarcely say one word, for any more energetic or business-like nobleman, or one more attached to the great institution of masonry it would be difficult to find. He (Bro. Havers) had often said, and he said it again, that it was a grand thing for Freemasonry that noblemen, the highest in the land, and statesmen holding positions in the councils of the sovereign were willing and found time to become Deputy Grand Masters of Masons. It told well for the institution, and told well for the men. With regard to the rest of the Grand Officers of the Grand Lodge of England, they held a position parallel to that of the Past Masters of a Lodge. They were appointed to their offices on account of the services rendered to the Craft, and on account of what was expected of them in future; and he could say with certainty that they always fulfilled those expectations. For himself, he had been received so well, even since he had been made a Mason thirty years ago, that he hardly thought he deserved it; but during that time he had seen carried out the dearest wish, the greatest object of his Masonic life, the great institution of Freemasonry possessing not only the finest building of any Masonic Grand Lodge in the world, but finer than all the other Grand Lodges put together. He had seen that noble property separated entirely from tavern influences, and standing out pre-eminently as the grandest in the world. He did not wish to speak for himself in this work, but of those who were associated with him and so nobly assisted him. It was more than ten years ago that he first proposed this scheme of building Freemasons' Hall, and he was laughed to scorn when he said that it would cost £30,000, and that that sum could be easily spent without being missed. And now, what had Masonry done? Why, within eight years the work had been completed, and in addition, not only had that sum been spent, but with the charities, which he held to be part and parcel of Freemasonry—the brightest jewels in the diadem of Freemasonry—Freemasons had spent in that time £100,000. It had been spent well, and what was more, as far as Grand Lodge was concerned, they had never missed it. He was looking yesterday over the income accounts, and he found that of the three charities was £18,300, and of Grand Lodge £47,000. There never was found in any part of the world any such wealth obtained by such means. But there was one thing wanted. What they wanted was not more money, nor more masons, but men to administer the funds. If he wanted to-day or to-morrow a contribution of £500 for any case of distress he could pick upon fifty men who would give it, or any other amount, but if he wanted to find half a dozen men to give him two or three days a month to administer the funds of the charities he could not get them. Now, they must look to their charities or they might bring great trouble and distress. He had but one more word to say. Some time ago he was in a bad state of health, and he came down to Hertfordshire, to his little place here, as he thought to die, but it had agreed with him so well that he was daily getting better, and he hoped, if the brethren thought him worthy of it, to join some Hertfordshire Lodge. In his little way he might be able to work out some useful plans for them. On the part of the Grand Officers (Br. Havers continued), I thank you, and especially for myself I thank you. Before sitting down, permit me to refer to another subject. I have read, and there may be those among you who have read also that dreary book, the Book of Constitutions. In it we are told that Freemasonry is founded upon two facts, brotherly love is the first; and I am sure if I were to search Masonry through a better example of it than that set this evening could not be given, for a more kindly, friendly, brotherly body I could not find than those I have met here. But we are also told it is founded on refreshment. Now I think your refreshment is perfect; your soup, your fish, your entrées—your everything has been perfect; and you are perfect patterns, both in brotherly love and refreshment. Permit me to propose the health of your most valued, most respected Provincial Grand Master (cheers). I assure you it needed not that cheer to tell me that which I knew before, how entirely that worthy brother most deservedly reigns in your affections. The perfect readiness you have shown him, the thought and attention you pay him, and the affectionate regard every one feels for him tells me how much you appreciate him. May your lodge prosper, and may our worthy Brother Stuart long live to preside over you.

The toast having been most enthusiastically drunk, and "the Brave old Temeraire" having been sung:—

The PROV. G. MASTER said! I must return thanks for the very kind way in which you have received my name, and I thank Bro. Havers for his high terms in proposing it. I cannot help thinking that the song which has just been sung fits my own case. It is nearly forty years since I first became a Mason in this country, and I am no longer so young as I was, but my greatest desire has been to conduct the affairs of this province properly, and I hope I may long live and be among you.

"Our friends depart and are forgot
As time goes fleeting by;
In after years none, none are left,
For them to heave a sigh"

And I feel that I, too, must depart soon. After seventy we cannot expect to live much longer in this world, but I hope when it pleases the Great Architect of the Universe to take me, I shall be found ready. I thank you for the high honor you have done me.

The toast of "The Deputy Prov. G. Master," was responded to by Bro. FRANCIS, and that of "The Masters of the different lodges in the Province," by Bro. WRIGHT. Bro. ROGERS, Past Prov. G. Treas., had a separate toast drunk in his honour, and after he had returned thanks, the brethren departed for London.

The meeting was a most successful one. The arrangements had been entrusted to a committee, consisting of Bros. Wright, Heath, Wilson, and Adams, and their work was done to perfection. Bro. George Lambert, of Coventry-street, also had a large share of the labour of bringing the meeting up to the point of satisfying every one. By him the tables, which were most tastefully arranged, were adorned with a superb silver service of candelabra and vases. The mantle-pieces were also supplied with rich gold and silver ornaments, and over the entrance to the room was a handsome display of banners. Bro. Lane of Berkhampstead sent some magnificent flowers and fruit, which won praises from all. The whole company expressed their satisfaction, and the admiration of the taste which all these brethren had displayed.

During the evening the brethren were favored with beautiful harmony, by Bros. W. J. Fielding, Donald King, and W. Winn. Among the songs sung was a capital Masonic song by Bro. D. King entitled "Our Song," "The Brave Old Temeraire," by Bro. Winn, "The Birth of St. Patrick," by Mr. Fielding, "Mynheer Vanduuck," sung as a glee, "The Mac Gregor's Gathering," by Bro. D. King, a Masonic glee "Hail to the Craft," and that capital song "The Vicar of Bray," by Bro. Winn, all of whom were heartily cheered.

## HUNGARY.

Eljen Magyar! Progress of Freemasonry in Hungary. It is with heartfelt pleasure at the progress of our Craft—and, with it, that of freedom—that we report the following: The Lodge of The Three White Lillies "zu den 3 weissen Lilien," at Temesvar, Hungary, which had existed already in 1784, but suppressed by the progress of imperial tyranny in the lands under the Hapsburgs of Austria, has been resucitated on the 3rd April, 1869. Bro. Professor Dr. Lewis Levis, W.M. of the Lodge of Unity in Fatherland, "zur Einigkeit im Vaterlande," at Pesth, together with two other officers of the same lodge, were delegated to perform the edifying ceremonies of reinstating the ancient lodge at Temesvar. Our venerable brother is identified with the struggles of Freemasonry in Austria. In Vienna he established a lodge in 1848, which cost him his professorship in the Academy of Engineers, being ejected from it by the reactionary ministry of Thun and Bach. He lives now to see the labors of his hands blest in autonomic Hungary. It was natural that Bro. Levis should have gone to Temesvar to conduct the re-opening of the lodge of the Three White Lilies there. The ceremony was conducted with the deepest solemnity and earnestness, and culminated with an address by Bro. L. to the brethren assembled. He spoke of the nature and importance of Freemasonry, and showed that the noble aims of the Fraternity are the promotion of humaneness, ennobling of humanity, the achievement and spread of true freedom, equality, and fraternity. His masterly speech culminated in the sentence, that true freedom can only be attained through education and culture, and true prosperity only through freedom. With these noble words the venerable brother ended his speech. After this the Lodge of the Three White Lilies, at Temesvar, was declared as lawfully constituted, and the nomination of a W.M. and other officers was proceeded with. With this act the solemnities closed, and the second lodge of Freemasonry in Hungary is now duly constituted.

While our Masonic feelings are gratified at this auspicious event, our liberty-loving heart prompts us again to repeat to all Hungarians—Eljen Magyar! —*Exchange.*

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# Reports of Masonic Meetings.

## THE CRAFT.

### METROPOLITAN.

*Royal Alfred Lodge*, 780.—The above lodge met on Friday, the 23rd inst., at the Star and Garter Hotel, Kew, Bro. S. May, W.M., in the chair. The lodge being opened, and the minutes of the former lodge read and confirmed, the W.M. performed the ceremonies of raising, passing, and initiating, in a manner characteristic of his well-known perfect working. This being the night for the election of W.M. for the ensuing year, Bro. G. Littlewood was unanimously elected; as well as the Treasurer and Tyler. It was proposed, seconded, and carried that a vote of thanks be recorded on the minutes to the W.M. for the very elegant collar and massive jewel attached, in solid silver, in the shape of a cornucopia, as a Wine Steward's collar, which was carried unanimously. The W.M. in reply, said he had the interests of the Royal Alfred Lodge at heart, and his only care was to see the prosperity of the lodge. The lodge was then closed, and the brethren sat down to a very excellent dinner, provided by Bro. Banks. The W.M. on the removal of the cloth, proposed the toasts, loyal and Masonic, and that of the newly-initiated being responded to that of the Visitors followed. Bro. B. P. Todd, P.M. of the Egyptian Lodge, No. 27, responded, as well as Bro. Jones (of the Vitruvian Lodge); the former brother said he had great pleasure in being present on this occasion. He had the honor of being present at the Consecration, and the Installation of the present W.M., but he hoped to witness the Installation of his successor, provided he received an invitation, and when he looked around him, among those present, he was sure to receive one for the next meeting, from one whom he regarded as an old friend and brother, the worthy P.M. and Sec., Bro. Buss. Several toasts followed, and were duly responded to, and the brethren returned to town after spending a delightful afternoon.

*Royal Oak Lodge, No.* 871.—At the Royal Oak Tavern, 162, High-street, Deptford, on Wednesday, July 28th, this well-established lodge held its regular meeting. Bro. Frederick Walters, W.M., opened the lodge punctually at 6 o'clock. The minutes of the previous lodge-meeting were read and unanimously confirmed. Ballots were unanimous in favour of all the candidates for initiation. The only work out of a large list of candidates for the several degrees was that of raising Bro. John Parsons to the third degree, and initiating Mr. H. Rattle into the mysteries and privileges of ancient Freemasonry. The ceremonies were both well and ably rendered. It was carried unanimously that a letter of condolence be sent to the widow of the late Bro. S. G. Cook, J.D. of this lodge, who had died since the last meeting of the lodge, and for whom on this occasion the Brethren were attired in mourning. Bro. John Hawker, P.M. and Secretary, agreed to stand as the steward to represent this lodge at the Girls' School for 1870. The lodge was then closed. There were present during the evening, Bros. H Whittle, S.W.; J. W. T. Barrett, J.W.; H. A. Collington, P.M. and Treasurer; J. Hawker, P.M. and Secretary; T. Killner, S.D.; J. Whiffen, J.D.; W. Andrews, P.M.; S. G. Lewin; J. W. Reed; G. Ellis; W. H. Truelove; G. Andrews; J. Truelove; R. West; W. Dalziel, and many others. Amongst the visitors were Bros. H. Keeble (73); T. Arnold, P.M. (141); H. Bartlett, I.G. (147); T. Griffin, S.D. (333); Digby (933); Oliver (507), and others. Brother G. Ellis, under his personal superintendence, had a good repast served up. The usual toasts, both loyal and masonic, were given and responded to. That of the visitors was responded to by Bro. T. Arnold, P.M. (141), who was called upon by the W.M to do so. The usual happy evening was spent, and the Brethren separated.

### PROVINCIAL.

York.—*Union Lodge, No.* 236.—At a lodge held on the 19th inst., being the same day on which several of the brethren had attended the funeral of Bro Lambert. Bro. March, P.M., at the request of the W.M. delivered a short but impressive address on the occasion, in which he observed that though he had not personally know Bro. Lambert previous to his joining the Craft, he at once felt the influence of the kindliness of his disposition, the urbanity of his manner, and the goodness of his heart, and that he did not know that he ever felt the loss of any one so much after such a recent acquaintance. None of the brethren who had witnessed Bro. Lambert's zeal, punctuality, and readiness to do all that lay within his power for the benefit of his lodge, but would at once feel that his death was a very severe loss. He (Bro. March) could not but see in the alarming suddenness of Bro. Lambert's decease a warning from the G.A.O.T.U. to all, and hoped that the brethren would lay that warning seriously to heart, by endeavouring to prepare for even such a sudden call from this sublunary abode to the Grand Lodge above. Bro. Cooper, P.M., endorsed all that had been said by Bro. March, and after paying a high tribute to the excellencies and worth of Bro. Lambert, thought they ought not to separate without a letter of condolence to Mrs Lambert and family, assuring them of the high estimation in which their husband and father was held amongst the brethren. This was cordially seconded and supported by Bro. Todd and other brethren who spoke in the highest terms of Bro. Lambert's conduct, not only in the lodge and amongst the brethren, but also in the outer world.

Berkhampstead.—*Lodge No.* 504.—The usual meeting of this lodge was held on Wednesday, at the Kings Arms, Berkhampstead, at high twelve. Bro. R. A. Wright, W.M. presided, assisted by his officers, Bros. Adams, S.W.; Wilson, J.W., Olney, S.D.; J. H. Adams, J.D.; Rowe, I.G. Mr. Martin Luther Hayward was initiated; Bros. W. Abbott, and C. T. Youngman were passed, and Bro. C. Glasborow was raised. Bro. Wilson was appointed Sec., in place of Bro. Lane, deceased, to whose representatives a letter of condolence was ordered to be written; and a vote of regret was passed, to be entered on the lodge minutes. Bro. G. F. Swan was appointed D.C., and the lodge was then closed. The brethren afterwards joined the Provincial Grand Lodge, for the proceedings at which we must refer our readers to our separate report.

### IRELAND.

*Tralee Lodge, No.* 379.—The ordinary monthly meeting of this flourishing lodge was held on Monday evening last, 2nd inst; previous to which a Past Masters' lodge was convened for the purpose of inducting Bro. Thomas Morris into the office of W.M., at which the following P.M.'s were present, Bros. R. C. Mason; D. De C. McGillycuddy, sen. *J.P.*; Richard Day; W. Mason; Benjamin Smith; W. Hill; John Y. Eagar; R. H. Walpole, I.P.M.; D. De C. McGillycuddy, Jun., &c. Lodge having been lowered to first degree, the officers took their places as follows:—W. Hill, acting S.W.; F. McCarthy, J.W.; Sealy Weekes, S.D.; Arthur E. D. Rowan, J.D.; William G. Benner, I.G. The accounts of the late concert were brought forward by the I.P.M., and ordered to lie over for further consideration. The brethren proceeded to investigate a charge brought against a member of the lodge by a retired mason, and on the motion of Bro. Hill, it was agreed that the offender receive due admonition. The proposer of Mr. Harold F. Clode, late of London, having produced satisfactory references as to necessary qualifications, the candidate was balloted for and admitted. Owing to the late hour a great deal of other business was postponed until Monday next, the W.M. having summoned an emergency for that evening. At refreshment, Bros. Gray and Lambert's songs were greatly admired.

## THE ROYAL ARCH.

### METROPOLITAN.

*Caveac Chapter*, 176.—The quarterly convocation of this well-established chapter was held on Friday, July 23rd, at Radley's Hotel, New Bridge-street, Blackfriars. The chapter was opened punctually at the appointed hour by Comps. C. T. Dorey, M.E.Z.; J. Lacey, H; P. A. Nairne, J.; and F. Walters, P.Z., S.E. and Treasurer. The companions were then admitted. The minutes of the previous convocation were then read and unanimously confirmed. Ballots were unanimous in favour of all the candidates for exaltation. Bros. John F. Smyth (No. 176) and H. Puckle (No. 176) were exalted. The ceremony was impressively rendered. The ballots for officers for the ensuing year resulted in the election of Companions J. Lacey for M.E.Z; P. A. Nairne, H.; P. Browne, J.; F. Walters, P.Z., S.E., and Treasurer, re-elected. M. Scott, S.N.; R. S. Foreman, P.S.; C. T. Speight, Janitor, re-elected. The days of meeting were altered from the fourth Friday to the second Tuesday; the alteration to commence in 1870. A five-guinea jewel was voted from the chapter funds to be presented to Comp. C. T. Dorey, M.E.Z. The audit committee was appointed, and the chapter closed until Friday, October 22nd, which will be the installation meeting. There were present besides those already named, Comps. J. Hills, J. C. Hall, W. Nelson Smith, and others. Visitor, Comp. W. Smith, C.E., P.Z., 33, who, in an able manner, acknowledged the toast of the visitors. Comp. J. Hart served up one of his excellent banquets, which added (if possible) to his reputation as a caterer to his masonic friends, who are fortunate enough to belong to a lodge or chapter which meets at his establishment.

*Joppa Chapter, No.* 188.—A convocation of this excellent chapter took place on Monday, the 26th inst., at the Albion Tavern, Aldersgate-street. The chapter was opened by the M.E.Z., Comp. J. Lazarus, Comp. Littaur, and Comp. J. Abrahams, supported by P.Z.'s Lazarus, H. Harris, E. P. Albert, Eskell, Cohen, &c. A ballot was taken for the admission of Bro. Rice, of the Royal British Lodge, Mauritius, and on its proving in his favour, he was duly exalted by the M.E.Z. in a very perfect manner. This being the night for the election of M.E.Z. for the ensuing year, the choice of the companions was unanimously in favour of Comp. Littaur. J. Abrahams (H.); Rev. M. B. Levy (J); Cohen, treasurer; Hemsworth (E.); Pollitzer (N.); Stanton Jones (Principal Sojourner); Smith (Janitor). Comp. A. Eskell (P.Z.) proposed that a sum of two guineas be given from the funds of the chapter, and a further subscription be entered into for the purpose. It was then proposed, seconded, and carried, *mem. con.*, that a vote of thanks be recorded on the minutes to Comp. H. F. Isaacs, S.E., for his valuable services rendered to the chapter during three successive years. The chapter was then closed with solemn prayer, and the companions sat down to a very elegant banquet provided by Bro. Jennings, of the Albion and London Tavern Company, and superintended by Comp. Keeping. The usual loyal and masonic toasts were proposed. Comp. Rice, and the newly-exalted Comp., in a brief, but appropriate, manner, returned thanks. The health of the M.E.Z. was proposed and responded to. The M.E.Z then rose and said he had a very pleasing duty to perform, namely, that of proposing the toast of the M.E.Z. elect, and remarked that he knew but very few in the Order so eminently qualified to fill that important office. Comp Littaur replied as follows:—"M E. and Companions, I scarcely know how to respond to a toast so proposed as that which has been offered to you by our M.E. The M.E. was kind enough to speak of me in terms that go far beyond any deserts of mine. If I have done my duty, I simply did what each and all of us are bound to do according to our Masonic obligation, for that obligation exempts from no duty; it has no conditional limits; it is an act solemnly entered into by a free man, unfettered in every respect. It therefore pledges the present as well as the future of him who takes it; and he who violates it is a wretch. The Brother who renders himself unworthy of his obligation commits a grievous offence. He disgraces himself, he brings dishonour on Masonry, and prevents its progress through the world. On the other hand, if Masonry entails duties it also confers, we all know, immense advantages. I am sure those who have studied and reflected on Masonry know the value of the Institution. I am certain those who really understand our system will consider it the most perfect and beautiful, and must, consequently, be animated with the greatest enthusiasm for the Order. I consider, by being masons, we belong to the noblest society that ever graced mankind. No wonder, therefore, that our lodges always were, and still are, the resort of all the talent, rank and intelligence of every civilized country. Companions, I reverence Freemasonry. It throws down those hideous and unnatural barriers that inveterate prejudices have everywhere erected between man and man, for in no other society do we find that condescension of the superior to the inferior—that coming into contact of the humblest Brother even with an exalted personage like H.R.H the Prince of Wales. Companions, I venerate Freemasonry, for in it we witness the triumph of mind over matter; in it we are taught that wisdom that cometh from above; and in it we finally become more and more acquainted with our Great Grand Master, who, by creating all men of one blood, undoubtedly destined all of us to be—no matter what the creed—of one heart and one mind. M.E. and Companions, I now return to you my best thanks for having elected me to the proud position of a first Principal, and for having so cordially drunk to my health. The toast of the P.Z's was very ably responded to by Comp. S. Lazarus The toast of the Treasurer, Comp. Cohen, and H. F. Isaacs, S.E., was then given and responded to, and the companions separated at an early hour, after having spent a most agreeable evening.

## THE PRINCE OF WALES AND THE GRAND LODGE OF SCOTLAND.

At a Quarterly Communication of the Grand Lodge, held at Freemasons' Hall, Edinburgh, on Monday, the 2nd inst, the Earl of Dalhousie, M.W. Grand Master Mason, proposed that His Royal Highness the Prince of Wales be elected Patron of the Masonic Order in Scotland, an office which was last held by His late Majesty King William the Fourth. Lord Dalhousie informed the Grand Lodge that he had had an interview with the Prince on the subject, and that His Royal Highness had expressed his willingness to accept the proposed honor. The motion was duly seconded and cordially adopted.

The Prince of Wales has presented to the Exeter Museum a mummy and coffin, discovered during the progress of some excavations recently made in Egypt, by command of his Royal Highness, with the sanction of the Viceroy of Egypt. Mr. S. Birch, of the British Museum, pronounces the mummy to be the body of Amenhetpai, a man, prepared by the wax process. The coffin is covered with hieroglyphical inscriptions, an explanation of which has been supplied by Mr. Birch.

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## UNITED GRAND LODGE OF ENGLAND.

The following Circular, we are convinced, will be hailed with great satisfaction by the Stewards:—

INAUGURATION FESTIVAL.

Sir and Brother,—You are requested to attend a Meeting of the Stewards at this place, on Wednesday the 11th day of August, at four o'clock p.m. precisely, to audit the Treasurer's accounts, and for other business.

The Commemoration Jewel will be presented in Grand Lodge at the next Quarterly Communication, on the 1st September, to those of the Stewards who may be present on that occasion. Those who may be unable to attend may receive their Jewels on application to the Grand Secretary after that day.

(By order)
JOHN HERVEY, G.S.
Hon. Sec.

Freemasons' Hall, London, 4th August, 1869.

## THE ORDER OF KNIGHTS TEMPLAR IN THE UNITED STATES.

The Fourth Grand annual conclave of the Grand Commandery of Knights Templar of Minnesota was held in Masonic Hall in this city, on Thursday the 24th June, R.E. J. M. Cole, of Winona, Grand Commander, presiding. All the Commanderies in the State were fully represented.

The following Sir Knights were elected as Grand officers for the ensuing year:—

R.E. Sir E. D. B. Porter, Mankato, Grand Commander; V.E. Sir Geo. L. Otis, St. Paul, Dep. Grand Commander; E. Sir M. W. Getchell, St. Anthony, Grand Generalissimo; E. Sir R. A. Jones, Rochester, Grand Capt. Gen.; E. Rev. Sir D. B. Knickerbacker, Minneapolis, Grand Prelate; E. Sir Charles Nichols, St. Paul, Grand Sen. Warden; E. Sir E. A. Groff, Minneapolis, Grand Jr. Warden; E. Sir H. L. Carver, St. Paul, Grand Treas.; E. Sir G. A. Savory, Minneapolis, Grand Recorder; E. Sir H. B. Upman, Rochester, Grand Standard Bearer; E. Sir S. F. Barney, Mankato, Grand Sword Bearer; E. Sir B. H. Langley, Winona, Grand Warden; E. Sir A. Richardson, St. Paul, Grand Capt. Guards.

The next annual conclave will be held in the city of Rochester, June 24th, 1870.

After the adjournment of the Grand Commandery, the visiting Sir Knights, as the guests of Mankato Commandery, were invited to a banquet prepared by Brockway Brothers, and spread in Red Jacket Hall. At half-past nine o'clock, the Sir Knights, numbering between sixty and seventy, having assembled at Masonic Hall, marched in a body to the banquet room, where everything was in readiness. Two long tables were spread, and adorned with a most tempting repast. Full justice was done to the entire bill of fare—Brockway's inimitable strawberry shortcake in particular—after which an hour or more was very agreeably spent in social converse, interspersed with impromptu speeches, abounding in humorous points and telling hits. Sir Knights Otis, R. A. Jones, Carver, Savory, and Getchell were especially facetious. The former, in response to repeated calls, said that he had been thinking for some time of the propriety of locating the Grand Commandery, like the other grand bodies of the State, in some one of our prominent cities and he had hoped that St. Paul might be selected as the place. After partaking of the sumptuous feast provided by the Sir Knights of Mankato, he had changed his mind, and was now in favor of locating the grand commandery here, and in strawberry time.

Judge Cleveland, of the *Union* made a brief response to a toast complimenting the Mankato press, and about eleven o'clock the assemblage dispersed, all delighted with the evening's entertainment.—*Exchange.*

WE are glad to announce that the warrant for a new lodge in the neighbourhood of Bethnal-green has been granted; and when we state that Brother James Terry is to be the first W.M., the craft may rest assured that the lodge will be admirably conducted. The name of a great and good lady, Miss Burdett Coutts, will be associated with the lodge, and under such honored auspices it cannot fail to achieve success.

## INELIGIBILITY OF BASTARDS AS FREEMASONS.

The article on the Ineligibility of Bastards as Freemasons, which appeared in our columns of the 12th June, has called forth a reply, given to the world by a Masonic contemporary, on the 26th of June under the remarkable title of "Ears of Wheat from a Cornucopia." The title exhibits the modesty of the author, and his estimate both of what he has produced, and of what he is able to produce. The author is Bro. D. Murray Lyon, "A.M., Masonic University of Kentucky, U.S.; Hon. Corresponding Member of the Union of German Freemasons, and of the Rosicrucian Society of England; one of the Grand Stewards of the Grand Lodge of Scotland; P.G.S.W. of Ayrshire; author of the 'History of Mother Kilwinning,' &c." We have great pleasure in quoting all the honorable designations which Bro. D. Murray Lyon appends to his name, but we cannot express our belief that the ears of wheat from his cornucopia are well ripened and well filled. He tells us that no Scottish Masonic statute known to him bears out our statement as to the ineligibility of bastards as Freemasons. We believe him thoroughly; and in like manner, we would believe him if he were to tell us that he does not know whether Hudson's Bay is situated in Europe, Asia, or America, or whether it was Charlemagne or Julius Cæsar who, on one important day in the world's history, crossed the Rubicon. But really it is of no great importance to the world to be informed how ignorant Bro. D. Murray Lyon is. We quoted in our article of 12th June, the Eighteenth Landmark, in which it is declared as amongst the necessary qualifications of a candidate for admission into the Ancient and Honourable Order of Freemasonry that he "be able in all degrees—that is, free-born, no bastard, of a good kindred, true, and no bondman, and that he have his right limbs as a man ought to have." What does Bro. D. Murray Lyon make of this? He takes no notice of it at all! He assures us that the statutes of the Ayr Squaremen Incorporation, dated 1556, and the ordinances of William Shaw, Master of Work to James VI., dated 1598-99, and the records of the Lodge of Edinburgh (Mary's Chapel), No. 1, dating from 1598, and those of the mother Lodge of Kilwinning, dating from 1642, contain nothing as to the exclusion of bastards. His mode of reasoning reminds us of a case which came under our observation some years ago, when a man accused of falsehood, fraud, and wilful imposition in respect of certain transactions, endeavoured to defend himself by showing that in these transactions he had dealt with perfect honesty. The defence was not found satisfactory, and neither do we find Bro. D. Murray Lyon's argument satisfactory in the present case. He is so well satisfied with it himself, however, that in his concluding paragraph he says, "on the part of Scotchmen and Scotch Masons, therefore, we repudiate the dogma of the 'ineligibility of bastards as Freemasons,' as in any respect applicable to lodges working under the Grand Lodge of Scotland." By what right does Bro. D. Murray Lyon put himself forward as the representative of Scotchmen and Scotch Masons? How many Scotchmen have heard of this man? How many Scotch Freemasons are aware that they have the honour to reckon him as a brother? Now they find that they have in him a self-elected representative; but it does not follow that they will acknowledge him in that capacity, or approve of the views which he expresses on their behalf. Bro. D. Murray Lyon is almost unknown in the Grand Lodge of Scotland, and for the last ten years has probably not been more than three times present at her meetings, and in a Glasgow lodge, numbering nearly 800 members, when his name was mentioned a few days ago, it appeared that nobody had ever heard of him before. Again, in a lodge that made nearly 100 members in a single year, his name was brought up one day last week and they had never before heard of Br. D. Murray Lyon. So much for a the self-constituted representative of Scotchmen and Scotch Freemasons.

We repeat what we said in our article of the 12th June, that the Eighteenth Landmark expressly declares bastards to be disqualified for admission into the Ancient and Honourable Order of Freemasons; whilst the Twenty-fifth Landmark says, "The last and crowning Landmark of all is, that *these Landmarks can never be changed.*" Nothing can be subtracted from them, nothing can be added to them; not the slightest modification can be made in them. As we have received them from our predecessors we are bound, by the most solemn obligations, to transmit them to our successors. One of the ancient charges read at the making of every Freemason, and which is of very old date, but to be found in a manuscript of the year 1685, contains the following words, "And that the apprentice be free-born, and of limbs whole as a man ought to be, and *no bastard*;" and these very words are engrossed in the minute books of some of the older Scottish Freemasons' lodges. How can Bro. D. Murray Lyon be ignorant of all this?

These landmarks were founded, and the ancient charges were in use, long previous to the Grand Lodge of Scotland; and it is quite clear that they adopted them, for in the tenth paragraph of the installation charge we read these words, "You admit that it is not in the power of any man or body of men to make alterations or innovations in Freemasonry?" The Grand Lodge of Scotland has therefore clearly adopted the law that bastards are ineligible for admission into the Order; and Scotch lodges and Masters are bound by the old laws, which are unalterable. Bastards may have been admitted as Freemasons, but this has been contrary to the law, and cannot take away its validity.

We have made enquiries of authorities in Freemasonry in Edinburgh, Glasgow, Dundee, Perth Aberdeen, Inverness, Forfar, Brechin, Montrose, Leith, Portobello, Musselburgh, Dalkeith, Melrose, Jedburgh, Hawick, Linlithgow, Ayr, Irvine, Kilmarnock, Kilwinning, Greenock, and Dunfermline, and have also met with several thousands of Freemasons in Scotland and have put the question to them as to the eligibility or ineligibility of bastards, and all agree that bastards are ineligible.

Looking also to the lodges highest on the roll for Intrants for the last ten years, of the Grand Lodge of Scotland, we cannot find a single instance in which a bastard has been initiated.

A Masonic Lodge is formed on the model of Solomon's temple—nothing can be allowed in it but what is clean and perfect. The bastard was not permitted to enter the temple under the Levitical law, nor can he now enter our ancient and honourable Order under the ancient and unalterable laws of Freemasonry. We may pity the bastard for all the disadvantages of his birth, for which he is not himself to be blamed, but we cannot wish to see him relieved from them, because it would remove one of the restraints on vice, and as he cannot inherit property under the law of the land, so we think he ought to be excluded from the Masonic Order, of which one chief characteristic is its maintenance of moral purity.

We repeat, and add to our statement, that in a a number of lodges holding charters under the Grand Lodge of Scotland, bastards have been refused initiation on the ground that the ancient landmarks and charges of the Order prevented their admission.

Some years ago, an article appeared in the Scottish "Freemasons' Magazine," maintaining the ineligibility of bastards as members of the Order. No Scotchman attempted to controvert the statements of that article. But Br. D. M. Lyon had abundant opportunity of doing so, and he must have been well aware of the publication of the article to which we refer.—but probably he could not venture on it in a Scottish publication as he now does in an English one. However, it is hardly to be supposed that either in England or Scotland a protestation of ignorance should be accepted as a display of learning.

CIPES.

## METROPOLITAN MASONIC MEETINGS

*For the Week ending August 14, 1869.*

### Monday, August 9.

Lodge No. 879, "Peckham," Edinbro' Castle, Peckham.
Chapter 720, "Panmure," Loughboro' Hotel, Brixton.

### Tuesday, August 10.

Lodge No. 548, "Wellington," White Swan Tav., Deptford.
" 834, "Ranelagh," Windsor Castle Hotel, Hammersmith.
" 933, "Doric," Anderton's Hotel, Fleet-street.
Metropolitan Chapter of Instruction, George Hotel, Aldermanbury at 7; Comp. Brett, Preceptor.
Domatic Lodge of Instruction, Palmerston Tavern, Grosvenor-park, Camberwell, at 7.30.
Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8.

### Wednesday, August 11

Committee of Royal Masonic Benevolent Institution, Freemasons' Hall, at 3.
Lodge No. 1017, "Montefiore," Freemasons' Hall.
" 1228, "Beaconcree," private rooms, Leytonstone.
United Strength Lodge of Instruction, No. 228, Bull an Gate, Kentish Town road.

### Thursday, August 12.

Lodge No. 1076 "Capper," Marine Hotel, Victoria Dock.
" 1227, "Upton," Spotted Dog Tav., Upton, Essex.

### Friday, August 13.

Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall at 7.
Metropolitan Lodge of Instruction, George Hotel, Aldermanbury, at 7; Bro. Brett, Preceptor.
Belgrave Lodge of Instruction, Duke of Wellington Hotel, Spring-gardens, Charing-cross.

### Saturday, August 14.

Lodge No. 176, "Caveac," Radley's Hotel, Blackfriars.
Domatic Chapter of Instruction, Horns Tavern Kennington, at 7; Preceptor, Comp. R. Wentworth Little.

A CLEVER article which appeared in the *Sunday Times* some weeks ago on "Cardinal Cullen and Freemasonry," has been republished in the shape of a letter to his Eminence by the author, who signs himself "A Past Provincial Grandmaster."

THE National Artillery Association commenced its annual meeting at Shoeburyness, on Monday, the 2nd inst. We notice that our esteemed friend and Bro., Lieut. J. S. Charlton, of the 1st Middlesex Artillery, is again at his post as the senior Brigade Quartermaster.

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## Births, Marriages, and Deaths.

MARRIAGE.

BRAITHWAITE—ATKINSON.—On the 28th July, at Temple Sowerby, by the Rev. Geo. Braithwaite, M.A., uncle of the bridegroom, assisted by the Rev. Edward Taylor, incumbent, Christopher Wilson Braithwaite, of Plumtree Hall, Esq, in the county of Westmoreland (P.M. 1074), to Elizabeth, eldest daughter of Richard Atkinson, of Temple Sowerby, Esq., Westmoreland.

DEATHS.

NORMAN.—On the 28th July, at Bromley, Kent, Mary Eleanor, the only and dearly-beloved daughter of Brother Henry Norman, Buckingham Palace Road, aged twelve months, surviving her mother only six days.

SCHWEITZER.—On the 30th July, at St. Leonard's-on-Sea, Minnie, the beloved wife of Bro. Theodore R. Schweitzer, of 36, Highbury grove, N., a member of the Premier Conclave of England.

SMITH.—On the 31st July, at 23, Russell-street, Liverpool, aged 14 months, the much-beloved daughter of Bro. Dr. J. Kellett Smith, P.M of Temple Lodge, 1094, Liverpool.

## Answers to Correspondents.

All communications for THE FREEMASON should be written *legibly*, on one side of the paper only, and, if intended for insertion in the current number must be received not later than 10 o'clock a.m. on Thursdays, unless in very special cases. The name and address of every writer must be sent to us in confidence

X. Y Z.—You will find your question answered by the circular issued to the Inauguration Stewards, reproduced at page 65 of our present issue.

ENQUIRER.—As a rule, the influx of advertisements is a safe indication of a newspaper's success. The general public are not bad judges of a Journal's circulation, hence the non-Masonic advertisements to which you allude. Our steady increase in this direction will enable us to introduce improvements from time to time, so as to ensure the continuance and extension of the wide spread circulation which THE FREEMASON, we are proud to say, now enjoys.

A FRIEND IN JAMAICA.—Thanks for your high encomiums, which we shall endeavour to merit by increased exertions; and thanks also for the substantial proof of your esteem to which the list of subscribers received bears ample testimony. It is upon such brethren as yourself that we rely for assistance in our endeavours to render THE FREEMASON the cosmopolitan organ of the Craft.

31°.—We have no animus in the matter and have stated simple facts. The secret history of the Rite itself, as well as curious statements connected with the formation of a Council in England, are in our possession, and we are therefore in a position to judge. We quote the following from Bro Goodall's Report (which will hereafter be found in its place) as a proof that the words "so-called Scottish Rite" were not used in an invidious sense:—"The word 'Scottish,' which has accidentally and improperly been incorporated with the Ancient Accepted Rite, appears to have no lawful origin as such; at least not from the land of Scotia, as they are among the *last* who have thus far adopted that Rite, and hence receive the word 'Scottish' from foreign jurisdictions." *Verbum sap.* Bro. Goodall, 33°, has promised to pay us a visit on his arrival in England in the course of this month, and we anticipate much edification and instruction from the interview. You may rely upon it that we are neither swayed by prejudice nor passion in any matter relating to Freemasonry.

AMBIDEXTER.—Your letter will appear next week.

### BOOKS RECEIVED.

"Cholera: its Cause and Cure. The nature of the Poison; the part of the body first attacked; development and self-generation in the blood; effects on the nervous and vascular systems, and fatality thence arising; with observations on our means of defence against its infection, and the simple and rational method of treating this Asiatic Pestilence (with special directions)." In two discourses by Dr. TURLEY, F.E.S., &c., &c. Butler & Farmer, Frome and London; or H. Lamplough, 113, Holborn-hill, London. Price 6d.


# The Freemason,

SATURDAY, AUGUST 7, 1869.

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## SCIONS FROM THE PARENT STEM.

THERE are few feelings in the human breast nobler, purer, or pleasanter than those with which a true parent contemplates the growth and healthy development of his children.

With eyes of affection, the father or mother watches the child's gradual advance from what Byron calls "the dawn of little joys" to the meridian of matured strength and wisdom. And when the time arrives, as in the course of nature it must, for the severance of those ties which bound the scion to the parent stem—when the young tree must at length take root for itself, and send forth in its turn goodly branches and fruit—even then the true parent surveys the inevitable process of perpetuation with more happiness than sorrow, and rejoices in the vigour of those off shoots which are destined to transmit his name to posterity.

It is not to be denied, however, that some unwise and selfish parents, though fortunately such instances are rare, are unwilling to see the parental trunk forsaken by the younger branches, even when the latter are fully competent to manage their own affairs and to take their places as stately trees in the spreading forests of life. This is undoubtedly a foolish idea, one opposed to the order of Nature's laws, which point with unerring finger to the constant birth, progression, and succession of all created objects, whether endued with sentient, animal, or vegetable existence.

We have no sympathy with such a sentiment, or with the unkindly actions which occasionally flow from it.

States and societies, as well as individuals, have alike evinced this narrow feeling, but happily wiser and better counsels now prevail. The attempts of England to coerce her transatlantic colonies, and the sanguinary struggles of Spanish despots to retain rule over the South American republics are melancholy examples of the benighted policy to which we allude.

Even in Freemasonry, we find that the governing powers in parent states are strangely reluctant to admit that lodges situated in distant dependencies have, if sufficiently numerous, an undoubted right to Masonic autonomy and all the privileges of self-government.

It is an admitted fact that from the Grand Lodges of England and Scotland all the existing Craft organizations are derived.

In France, the first regular Masonic body was constituted under the title of the "Grande Loge Anglaise de France."

In Germany, Holland, and the Northern States of Europe, Freemasonry was similarly established under the auspices of British authority.

The rapid formation of lodges, and the general spread of the Fraternity throughout the Continent, soon rendered it imperatively necessary that the Craft should renounce allegiance to the Mother Grand Lodges, and erect independent governing bodies of their own for the several States.

It does not appear that any objection was offered by the Masonic rulers in either England or Scotland to these measures, and in point of fact we have evidence that the establishment of those sister Grand Lodges was witnessed by British Masons with great exultation, as so many additional proofs of the vitality and progress of the Order. Upon the termination of the American War, the United States became politically severed from England, and as citizens of an independent nation, the brethren in those vast territories likewise asserted and maintained their Masonic right of self-government.

Since then, about forty Grand Lodges have been organized in the United States alone, every one of which is recognized as regular by all the Masonic Jurisdictions throughout the world.

The principle, therefore, of autonomy in civil rights constituting a valid claim to autonomy in the affairs of Freemasonry has been thus clearly affirmed.

But the formation of the Grand Lodge of Canada, which was then only a colonial dependency of Great Britain, appeared to be a departure from this guiding principle, the colony being politically subject to England. For this reason the mother Grand Lodges of the United Kingdom were unwilling to acknowledge the legitimacy of the Canadian Grand Lodge, although in our opinion, the time had fully arrived for its establishment, and it was only after an arduous and protracted struggle that the victory of independence was achieved by our brethren in Canada. Recently, it is true, the Provinces as they were called have been erected into a political "Dominion," but even in the absence of such a consummation we should hold that the Canadian Masons were quite able to manage their own affairs, and the result of their efforts has certainly been favorable to the extension of the Craft.

Our object now, however, is to offer our hearty congratulations to the brethren in Nova Scotia upon the successful formation of their "United Grand Lodge," and to assure them that not a particle of envy or jealousy exists in the mind of any British Freemason as regards the auspicious union of Nova Scotian Lodges effected on the 24th June, 1869. On the contrary, we hold out to them, in the name of the English Craft, the right hand of fraternity, peace, and good-will. We bid them "God-speed" in their new career, feeling convinced that the connection which existed between the British and Irish Grand Lodges and the brethren in Nova Scotia is dissolved only in name; that our mutual sympathies remain undiminished, our friendship and fellowship as strong and as well-grounded as ever. We are also pleased to note that the former Provincial Grand Master under England and Scotland—the Hon. Alexander Keith—has been chosen the first Grand Master of the new organization; it is an evidence of unity, and an augury of continued success. In every respect, we are proud of our colonial brethren, and we feel sure that come what may they will never forget that they are "scions from the parent stem."

## Foreign Masonic Intelligence.

### CONSTANTINOPLE.

At a recent meeting of the French Lodge *L'Union d'Orient*, at Constantinople, which took place on the 12th of January, the Bro. Halim-Pacha, Prov District Grand Master of the English lodges in Egypt, was present. At this meeting all the lodges in Constantinople were represented, and the visitor was received with the Masonic honours prescribed for such an occasion in the French General Regulations. In response to the reception speech, addressed to him in happy terms by Bro. Amiable, the Master, Bro. Halim-Pacha spoke as follows:

"Worshipful Master, Officers of this respectable lodge, and brethren: Among the privileges of a Mason, I know of none more precious than that of being met in whatever country our fortune may conduct us, by fraternal hands and hearts. Sanctuaries of the sacred fire, our temples are open refuges upon all the routes of the known world, where the travellers find repose and refreshments, and there fortify themselves in the reviving atmosphere of devotion and friendship. Could I then neglect the gracious invitation which you addressed me to come and seat myself in your midst?

I thank you for the reception, impressive and cordial, that I receive of this respectable lodge. Believe me truly, when I say I entertain for you

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those sentiments which you would desire me to entertain, and that should occasion offer I shall be happy to render to you in my country, the hospitalities that to-day you offer me with a degree of grace of which the remembrance shall never be effaced from my memory.

Some become Masons from curiosity, others from following those solicitations, as natural as legitimate, addressed to them by men of good faith who wish to ally themselves by fraternal bonds with other men of good faith and good will. It was with the latter consideration influencing me that I became a Freemason; and I love the institution for the principles of fraternity and liberty of conscience which it proclaims. I have believed, and always will believe, my brothers, that man should be valued at his real value—nothing more, nothing less; that honesty and dignity of life, loyalty of action, in the exercise of virtue and the exact accomplishment of every duty, should be the only true titles which we can present with confidence to the Great Architect of the Universe and to each other; and that outside of these titles there is little or nothing true under the sun.

Assuredly I have had some allusions removed; I have assisted at some deplorable exhibitions of weakness; but this weakness and these allusions have not shaken my faith. A tribute paid to humanity, these failings by the way rise again even to the Masonic idea which, too much elevated to be ever lowered, reposes immovable and unattackable above mankind and the miseries inseparable from the nature of man.

And could my faith be dissipated while that each day men the most diverse in nationality, in language, in origin, in manners and in customs, seek and find admission among us; while that in our lodges all languages known are spoken; and that a new Babel, the tower of masonry, is erected by us without confusion in the Order, the majesty and the unity of a work destined to unite all worlds by the most fruitful and the most gigantic of alliances?

When the founders of this lodge named it 'L'Union d'Orient,' they comprehend well the beauty and adaptability of the name they bestowed upon that organization whose free suffrages have called you for the fifth time, Worshipful Master, to the honor of presiding over their labors. Union of the East! That is to say the liberty, fraternity, equality of all the peoples of this great empire, under Masonic laws which know neither distinction nor privileges; and under the terms of these laws, initiation into new ideas, progress incessant, peace and happiness, conquests pacific, victories without tears!

Thus, Worshipful Master, officers of this respectable lodge, and brothers, I wish to salute you in this prophetic name, so well borne, so full of promise and of hope.

Accept this cordial salutation of your Egyptian brother—'Union d'Orient!'"

The correspondent concludes his communication by stating that it would be superfluous to attempt remarking upon the manner which accompanied the language of this address, as it came from the lips of the son of Mehemet-Ali, the Uncle of Ismail-Pacha, viceroy of Egypt, between whom there has been recently some disagreeable contests which were noticed by the journals, and to which the former alluded in this address. The audience were most pleasantly impressed with a sense of the real manliness and moral worth of him who thus eloquently addressed them; while his subsequent extreme cordiality, his elevation of sentiments, and the charm of his conversation rapidly gained upon every heart. Brother Halim-Pacha has long lived in France, where he was made a Mason. His language, as we have given it, stamps him as a man of liberal ideas and education, and it is (finally concludes the correspondent) difficult to remain in his presence many minutes without realizing that he is a very uncommon man. Those who assisted at the meeting, at which he remained unto the end, will not forget the happy remembrance of his speech and presence.—*Exchange.*

## SUPREME GRAND CHAPTER OF ENGLAND.

A Quarterly Convocation of Grand Chapter was held in the Zetland Chamber, Freemasons' Hall, on Wednesday, the 4th inst. M.E. Comp. the Rev John Huyshe, *M.A.*, 3rd Grand Principal, and P.G. Supt. for Devonshire, presided as Z., and was supported by E. Comp. F. Pattison, as H.; S. Rawson, P.D.G. Supt. for China, as J.; W. Pulteney Scott as E.; J. M. Clabon, N.; S. L. Tomkins, P.S.; E. S. Snell and Brackstone Baker, Assist. Soj.; H. Empson, Sword Bearer; C. C. Dumas, Standard Bearer; J. Nunn, D.C.; J. Savage, P.G.S.B.; A. Holman, P.G.S.B.; H. Muggeridge, P.G.S.B.; Rev. C. R. Davy, P.G.P. Soj.; J. Udall, P.G.A. Soj.; N. Bradford, P.G.D.C.; G. W. K. Potter, P.G.P. Soj.; J. Smith, P.G.D.C.; W. E. Walmisley, P.G.S.B.; H. Browse, P.G.S.B.; A. M. Walls, . .D.C.; G. Cox, P.G.S.B.; H. G. Buss, P.Z., 177; W. Pound, Z., 19; F. Bennoch, P.Z., 2; R. Wentworth Little, Z. 177, P.Z., 975; R. Spencer, P.Z. 8; Raynham W. Stewart, 12; James Brett, P.Z. 177, 975; W. Smith, P.Z. 390; L. Mercik, Z. 534; W. Ough, P.Z. 749; J. Lockley, J. 757; H. Johnson, J. 749.

In the absence of Comp. Hervey, G.S.E., the minutes were read by Comp. W. Pulteney Scott, President of the Grand Chapter Committee.

The Report of the Committee (which appeared in *The Freemason* last week) was taken as read.

A short discussion ensued upon the infliction of a fine upon the Chapter of Concord, No. 394, Southampton, for violating the regulations of the Order, but the action of the Committee was, in effect, unanimously sustained.

Upon motion duly made and seconded, a charter was granted for a chapter to be attached to the lodge St. George, No. 549, Bombay.

Comp. Francis Bennoch, P.Z., No. 2, pursuant to notice of motion, then moved the following resolution:—

"When the minutes of the previous meeting have been read, and their accuracy unimpugned, and their confirmation proposed:—no motion to omit any substantial portion of the business recorded as transacted shall be accepted, unless due notice of such motion shall have been given and printed in the usual paper of business."

Comp. Raynham W. Stewart, in order to elicit a discussion on the subject, seconded the motion.

Comp. J. Savage, in a voluminous speech, objected to the proposition, first, on technical grounds, and then upon its merits. He considered it highly inexpedient to pass resolutions in Grand Chapter of a contrary tendency to the practice in Grand Lodge.

Comp. Brackstone Baker warmly supported the motion, contending that when once a resolution is carried it would be only fair that its supporters should know that it was likely to be opposed upon the minutes being put for confirmation.

A lengthened debate ensued, in which Comps. Clabon, Browse, Stewart, Smith, Nunn, Walmisley, Snell, Tomkins and Walls took part.

In his reply, Comp. Brennoch intimated that in view of the expressions of opinion elicited, he was willing that the whole subject should be referred back to the Grand Chapter Committee, a suggestion which was received with applause. An amendment to that effect was then proposed by Comp. Snell and seconded by Comp. Tomkins, when Comp. Savage again interposed his veto to the amendment being considered after Comp. Bennoch's reply, but was over-ruled by the M.E.Z., who thereupon put the proposition that the motion be referred to the Grand Chapter Committee for report, and declared it carried by a majority of two to one.

The Grand Chapter was then closed in due form.

We are sorry that pressure of matter compels us to defer the publication of several interesting articles.

It is the book that makes known to man, through the Saviour, the mercy of God to all true believers, that gives proof of their belief in their conduct. It is the book that gives the lives and actions of the Apostles and other holy men who preached the truths of the Gospel from Divine inspiration of the souls, without a view to profit or any other worldly consideration.—*Ellis.*

## Original Correspondence.

[The Editor is not responsible for the opinions expressed by Correspondents.]

### UNIFORMITY OF WORKING.

*(To the Editor of the Freemason.)*

Dear Sir and Brother,—I was one of, doubtless, many who watched the efforts made by yourself, Brother Stevens, and others to rouse the authorities with reference to the establishment of an orthodox ritual for the Craft; efforts which were met, I conceived, by a display of masterly inactivity on the part of our rulers. But it appears that I was mistaken, and that the Board of General Purposes have really commissioned a certain Brother to promulgate a revised working; though why he should select a lodge at Woolwich as the first place in which to exemplify the same is more than I can conjecture. I am glad, however, to find that something has been done, and hope that the brother will speedily communicate the new ritual to the London brethren, so that before the lodge season recommences we may be able to cut a decent figure.

I enclose you a circular of the lodge at which the approved working was first given, and you will perceive that the fact is duly noted on the summons.

Yours fraternally,
SIGMA.

### THE POPE AND FREEMASONRY.

*(To the Editor of the Freemason.)*

Dear Sir and Brother,—I must really demur to the strong language used by "Cryptonymus" in reference not only to political events, but to political personages.

I quite agree with your able contributor that the course pursued by the despots of Europe, and especially by the Court of Rome, towards Freemasonry deserves the strongest reprobation, but in common with many English brethren, I must earnestly deprecate the use of opprobious epithets as a rejoinder to those foolish efforts to repress freedom and obscure light.

A good cause can dispense with the weapons of vituperation, and the fact that they are levelled at certain individuals instead of the systems which those individuals represent, adds strength to the argument.

Freemasonry on the Continent can accomplish more by a change of tactics than by identifying her mission with the cause of misguided though well-meaning enthusiasts. As an Englishman, I respect the right of revolution in certain cases, and heartily applaud the glorious spirit of liberty wheresoever displayed. But I object to a philanthropic and law-abiding institution like Freemasonry—as we in England understand the term—being made a plot-house for conspirators, or a *camera obscura* for free-thinking fanatics. Undoubtedly, as "Cryptonymus" indicates, 'we must make great allowances for the exigencies of the Craft in countries where the free utterance of opinion is unknown, because in such cases the moral power of the Fraternity may be justly exercised to combat wrong and promote the amelioration of the people; but at the same time let me insist that Freemasons, *as such*, have nothing to do with political or religious systems, and the more they refrain from meddling with either, the better it will be for the Order at large. Nothing can be more injurious to the well-being of Freemasonry than the suspicion that it offers the security of its inviolable shade and secrecy to the foes of religion and civil government.

Personal attacks on rulers are, if possible, still more objectionable, as they import a more concentrated spirit of bitterness into the contest. I can safely assert my entire innocence of any admiration for the principles or practices of the Romish Church, but at the same time I am not prepared to brand its present Chief with the sardonic appellation of "The miserable Pope." In his private life, Pius IX. is, I believe, a very estimable personage, and no one can deny that he is entitled to our respect as a gentleman, even if we discredit his pretensions as a priest. To a man brought up in the Romish faith, and surrounded from his childhood by its pompous ceremonies and traditional policy, the course the present Pontiff pursues is strictly one of consistency with his belief. He acts according to his light, and our conviction that he is in error is no justification for a diatribe on his personal character. Of course, "Cryptonymus" uses the term "miserable" as an equivalent for "despicable," for in its mental signification I conceive it has no bearing upon the subject, or else the words of the song, "The Pope, he leads a happy life," are wanting in one essential particular—namely, veracity.

Bro. Mastai Ferretti, however, has shown that he can be a humourist at times, and on the whole I doubt not that he manages to pass through life pretty comfortably. Upon this head the following anecdote may not be considered *mal apropos*:—

"The Pope's sense of humour is proverbial in Rome, and he gave a good example of it the other day to a corporation of bakers, who asked an audience of him in order to remonstrate against a new and excellent public oven, which supplies far better bread on much

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lower terms than they had been in the habit of making. This interference with their long-enjoyed monopoly was, of course, although a great popular benefit, a grievous injury in their eyes. 'Holy Father' said the spokesman, 'It is very hard on us; we have worked so long for the public benefit.' 'It is quite true, my son,' replied the Pope; 'and it's high time you rested a little, and let other people work."

My summing up is, that if we have a good and noble cause to vindicate, and I for one believe it most heartily, there is no occasion to abuse the "plaintiff's attorney."

Yours fraternally,
VIATOR.

## ORIGIN OF FREEMASONRY.

*(To the Editor of the Freemason.)*

Dear Sir and Brother,—I consider your excellent correspondent "Leo" is engaged in a work of supererogation when he labors to fix the date of the "origin" of our Order. Personally, I care not to enquire whether it dates from A.M. 4004, or A.D. 1717, for uncertainty on the point to me possesses a charm, and not to me only but to thousands of others who range under our banner.

Your correspondent appears to take some interest in our late Brother Elias Ashmole. The following note, prefixed to the By-laws of the Lodge of Lights, No. 148, Warrington, may not, perhaps, be unacceptable to him:—

Note.—The Lodge has to acknowledge its obligations to William Beaumont, Esq., for the following extract:—From "Memoirs of the life of Elias Ashmole drawn up by himself." (Pubhd. by Charles Borman, Esq.) London, 1717.

1646. Page 15. "October 16th, 4 hor 30 minut a "post merid.—*I was made a Free Mason at War-*"*rington, in Lancashire, with Colonel Mainwaring,* "*of Kurincham, in Cheshire; the names of those* "*that were then at the Lodge, Mr Richard Penketh,* "*Warden; Mr. James Collier, Mr. Richard Sankey,* "*Henry Littler, John Ellam, Richard Ellam, and* "*Hugh Brewer.*"

It is a matter for great regret that the ancient records are lost, and that the history of Freemasonry in Warrington cannot now be connectively traced further back than November 8th, 1765. John Bowes, Hon. Sec

Yours fraternally,
JOHN BOWES, P.M., P.Z.,
2nd August, 1869. P. Prov. G. Reg., &c., &c.

## MASONRY AND THE SLAVE.

*(To the Editor of The Freemason.)*

Sir and Brother,—The thirteenth "Paper" of "Cryptonymus" which appeared in your issue of the 3rd of July, on 'Masonry and the Slave," has attracted my attention. The humane and charitable spirit of the article has won my esteem for the writer. But I am compelled to dissent from his conclusions.

"Cryptonymus" aims to diffuse light; to throw all the light that is in him on his theme. My own purpose in writing is to further illuminate the question he raises—the relationship of Freemasonry to the slave, to the man born in bondage and now free. To me the light of your correspondent seems discolored—the discoloring medium undoubtedly being his theory of the origin of Masonry. His object and my own, I will submit, are the same, and being the same, it is in no egotistic spirit that I say criticism may help him, his reader, and myself to discover truer and sounder views.

"Cryptonymus" adopts as his texts Noah's reputed curse of Canaan, and certain language of Paul to Philemon. Canaan was undoubtedly a very naughty fellow and richly deserved the displeasure of his grandfather, but I cannot see the propriety of accepting the far-reaching wrath of Noah as a law in Masonry. I rather like the tone of Paul's discourse to Philemon, but as neither Noah nor Paul, neither Canaan nor Philemon, were Masons, as far as we can ascertain, I cannot see what significance there is in the discussion of the meanings to be placed on the language of Noah or of Paul so far as Freemasonry is concerned.

The tenets of Masonry are brotherly love, relief and truth, and the position which Masonry is to assume, on the question raised by "Cryptonymus," must be deducible from these principles, and not from any condition of things growing out of the quarrels in the family of Noah, or out of the usages of society in the days of Paul. That only is for authority in Masonry on this and other questions pertaining to the morals or ethics of Masonry, which is erected on the eternal foundations of right and justice. That which the ancients of any race or region may have done or said, is of no authority whatever, except so far as it accords with the dogmas of Masonry, so grounded, and with truth.

It is too late, in the nineteenth century, to admit that there ever was any divine basis underlying the institution of slavery. It ever was altogether human, and never divine. It never could have been right or just. It was the offspring of human barbarism and cruelty and not at all the offspring of a benevolent deity, and there never was, or can be, a malevolent deity. Slavery always was a crime, and an outrage against humanity—a condition against submission, to which the divinely implanted instincts of every son of woman urge them to revolt, and against the perpetration of which crime all revolt is, and ever was, righteous.

Masonry is light and truth; Masonry is love and justice. Light and truth, love and justice, are attributes of God. They admit of no compromise with darkness and error, hatred and wrong. In the light of these divine attributes, there is no ray which throws a divine sanction around slavery, or any of the conditions or usages of society outgrowing from slavery.

The distinctions which were made in New Testament times, between men enslaved recovering their freedom, and men born in slavery—men slave-born or free-born—are distinctions which in Masonry, and as Masons, we have no right to recognize. The distinctions which other times have made are not landmarks in Masonry, except in so far as these distinctions were already made Masonic, by the use and approbation of Masons, for Masonic purposes. Such distinctions as Paul may have referred to, obtained under a social system based on wrong and injustice. It is not for Masonry, which is founded on a belief in the divine fatherhood, and a recognition of the subsequent human brotherhood, to receive law from man's ignorance and unfraternal hate, man's error and wrong.

Whatever form or usage in the Masonic institution operates to rivet the chains of slavery, to perpetuate suffering from the wearing of those chains, to continue a wrong and injustice to any race or class of men, white, black, or red, cannot with any truth or propriety be regarded as a Landmark. It must be an innovation and intrusion of something essentially foreign to the nature of Freemasonry. Violence is done to the spirit of genuine Masonry by retaining among its forms anything inspired by such distinctions. The Grand Lodge of England acted in the closest harmony with the spirit of Masonry in striking out the word *free-born* and substituting *free-man*, while the Grand Lodges of the United States act un-Masonically in maintaining, in the American sense, *free-birth* as a requirement to candidates. As Hamlet is made to say of the vice of drinking in Denmark, so may we say of all these forms and usages, and every remnant of them, that they are "more honored in the breach, than the observance." All technicalities concerning *free-birth* or *slave-birth*, are mere evidences of the corrupting influences of corrupt social systems upon the institutions which have existed under such influences, and from which it is clear that even Freemasonry has not escaped. Any interpretation of those technicalities which would to-day operate unfavorably towards any race or class of men must be regarded as utterly abhorrent to the true instincts of Speculative Masonry—as absolutely un-Masonic.

It is a greater wrong, a more outrageous crime against humanity, to permit a child to be born in slavery, than to reduce a freeman to slavery. It is a double crime, against the mother and against the babe. Yet the theory of "Cryptonymus" would add to the burden of the greater crime, against the man accidentally born a slave, by refusing to admit him into Masonry after becoming free, while it would altogether omit to see that the free-born man afterwards enslaved and then recovering freedom may have become enslaved from his own weakness or fault. The theory of "Cryptonymus" places Masonry in the false position of refusing to extend the hand of sympathy to the one of two who has suffered the most from the curse of bondage, and of extending that hand to the one who has suffered the least. The slave-born man, as the sufferer from a greater crime, a grosser outrage against his liberty, is even entitled to a stronger and deeper sympathy than the slave free-born. But "Cryptonymus" would deny to him the privileges of Masonry after gaining his freedom. The true theory would extend to him that heartier sympathy.

It is un-Masonic and behind the times to demand that a candidate for the rights and benefits of Freemasonry shall be free-born in the American sense. It is un-Masonic in Masonry to make a distinction where God makes none, when divine truth and love and justice make none; wherein only man in barbarism, or man not wholly escaped from barbarism, makes any. These distinctions are null and void in Masonry, because of the injustice and immorality, because of the wrongs which they would help the ignorant or the prejudiced to perpetuate.

If the Masonic Institution in any part of the world persists in keeping up these iniquitous distinctions, it only proves that when society there permitted men to be enslaved, it also demoralized Masonry to such an extent as to render it subservient to slavery and injustice.

I would press the foregoing considerations upon "Cryptonymus," in the hope that he may review and rebuild his theory—"that the persons who have attained to the knowledge of Masonic secrets by virtue of the warrant said to have been granted to Prince Hall and others, are practically Masons no one can doubt, although they must technically be regarded as *clandestine Masons.*"

This is too low ground, Brother "Cryptonymus;" elevate thy platform, deepen thy foundations, get rid of the slavery with which slavery hath enslaved thee, purify thy theories in the light of freedom and quit hair-splitting.

The colored Masons of America, of the line of Prince Hall, are as regular in their Masonic standing, in the light of logic and sound sense, as is your own beloved Grand Master, or the white Masons of England, or of any part of the world. They trace their pedigree through unbroken Masonic generations to the same pure source of Masonry that you do, or any other Masons on the face of the earth.

I am fraternally yours,
SAMUEL EVANS,
Editor of *Masonic Monthly*, Boston, U.S.A.
Boston, U.S., July 16th, 1869.

In a future letter I shall say something more as to the true rendering and pedigree of the word "free-born." S.E.

## FREEMASONRY IN THE UNITED STATES.

*(To the Editor of The Freemason.)*

Part I.

The Grand Lodge of New York, at its last annual session, sounded the tocsin and declared war against the Grand Orient of France. All the Grand Lodges in these States will doubtless follow suit, and we may look for a grand blow-up from the collision of these grand bodies. The *casus belli* are somewhat similar to that now pending between Great Britain and the United States. What right had England to declare its neutrality between the North and South? And now, what right has the Grand Orient of France to acknowledge not only a certain body in New Orleans as *bona-fide* true blues, but what right has the G.O. to acknowledge the members of all the Negro Lodges in the United States as Masons?

The *last* is the most ticklish part, which the dignitaries of New York cannot swallow. They do not indeed allude to it; it will not do at present to allude to it, but this is undoubtedly the real grievance. To make this plain to the English reader, it is necessary to lay before him a sketch of Freemasonry in America.

First, then, no sooner has a young man received the M.M. degree in any of our cities, some one whispers in his ear, "Now you ought to take the R.A. degrees, then you will know the whole secret." Of course he is soon after proposed in a Chapter, where he receives four more degrees. This being over, he receives a hint to take the Council degrees, when he receives three more degrees. Having done this, he is next induced to become a Knight Templar, this gives him an addition of three degrees, thus making a total of thirteen degrees. The time necessary to acquire the rituals of all the degrees, and of attending four distinct organizations, leaves the brother little time for improvement in general knowledge, while the expense of taking these degrees, the cost of the different paraphernalia and of supporting these organizations deprives them of the means of giving charity. "Why," the reader would ask, "do our Yankee friends, who are so shrewd in other respects, allow themselves to be gulled in this?" We answer, simply because people may be shrewd in some respects, and may yet be very foolish in others; and, secondly, in our city lodges it is very difficult for one to get an office without belonging to the high degrees. These high degree gentry form themselves into cliques in those lodges, and the question with them is, not the amount of information a brother possesses, but—how high is he gone?

In addition to all these drawbacks, there are other evils flowing from these *so-called* Masonic degrees which must not be overlooked. Masonry proper, is founded on the brotherhood of man. In the higher degrees, the brotherhood is renounced. The former is based on universality, and the latter on sectarianism, and being miscalled *higher*, the sectarianism is shamelessly introduced into what they call "lower degrees." One would naturally suppose that thirteen degrees, with four organizations, would be sufficient for any reasonable man. But no, their appetite for a multiplicity of degrees is most marvellous. Within the last six years, what are called the "Scotch Rite" degrees became popular here. These consist of thirty degrees. The former group of degrees, are here seriously called "The legitimate system," "The American system," and "Ancient York Rite." Why they call it "York Rite" is more than any one can tell. Dr. Oliver has informed us where the R.A. was manufactured, and the other degrees of that system undoubtedly had an American origin. And it is

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equally strange why they call the others, "Scotch Rite;" the Grand Lodge of Scotland having repeatedly declared that she knew nothing about them. As it is, however, the Scotch Rite Council in New Orleans, which gave rise to all that hubbub, a brief history of these Scotch Rite degrees in America will not be out of place in connection with the subject. Between the years 1730 and 1780, there were manufactured in France about a thousand degrees, called Masonic. Some of those degrees were undoubtedly fabricated by Chavalier Ramsay and other adherents of the Stuarts, who pretended that they brought them from Scotland. In 1758, certain Masons, styling themselves "Princes and Grand Officers of the Grand Sovereign Lodge of St. John at Jerusalem" founded at Paris a chapter of "Emperors of the East and West," which consisted of twenty-five degrees, including the blue degrees. In 1763 these degrees were introduced in Charleston, South Carolina. In 1802 the possessors of those degrees in Charleston issued a document, setting forth that Frederick the Great had discovered and diciphered ancient Masonic manuscripts brought by crusaders from the holy land, and thereupon added eight more degrees, thus making the thirty-third, the last and highest degree; and in the same documents they also announced that in the Most Puissant Sovereign Grand Commander of all the Emperors in Charleston rests the power to rule all the Grand Lodges. The Grand Lodge of South Carolina naturally felt offended at their presumption, and appointed a committee to investigate this hitherto unheard-of claim. The M.P.S.G.C., Rev. Dr. F. Dalcho (the real Frederick the Great), replied to the G.L. that a certain Stephen Morin received the power of establishing Symbolic Lodges from the French Emperors of East and West, and who conferred the said power on him (Dalcho) and his successors, but at the same time he agreed to *waive* that right. "This" Folger says, "was the commencement of strife among the brethren, which has continued to the present day," and this is precisely what the Scotch Rite Council at New Orleans have ceased to waive. We see now where the chicken was hatched, but we must proceed with our narrative. About the year 1804 the Charlestonian Emperors sent a certain Abraham Jacobs to New York to propagate their sublime degrees, and establish consistories, &c., in the said city; there were, however, certain Christian *sublimated* Masons in New York who were discontented with bowing to a Jewish Emperor, so they picked up a Frenchman, who is described as an illiterate pedling jeweller. He also pretended to have received the thirty-third degree from Morin, and this pedlar was made Sovereign G.C. So there were two Most Puissants in New York, the Charleston one was Jacobs, and the other was named Joseph Cerneau. In 1813 De La Motta came to New York from Charleston and pronounced Cerneau and his Councils as imposters, at the same time declared that Frederick the Great ordered that only two independent Councils should exist in the United States, or in other words, Frederick established the original "Mason and Dixon line," the line that divided the slave from the free States. Cerneau, however, continued to propagate not only the "Scotch Rite," but instituted and organised other rites and degrees, such as the "Knight Templars," "Band of Aaron," etc., and among others, he granted a commission to New Orleans for a Scotch Rite Consistory. This Consistory or Supreme Council made some treaty with the Grand Lodge of Louisiana, and continued in a kind of partnership with it, notwithstanding the hue and cry of the then Charleston Emperor, and this treaty lasted until 1850, when the G.L. of Louisiana had its conscience pricked by the Charleston Emperor, for harbouring a spurious Consistory in its bosom. The said G.L. thereupon broke up the treaty, or "concordat" as they styled it; several of the lodges preferred to work under the Consistory, and the said Consistory had ever since 1850 issued charters and formed its own lodges. The G.L. of New York did not, however, for many years take the least notice of that irregularity, but on the contrary, we find that its dignitaries in 1852 received the most illustrious Bro. Foulhouze, the chief mover in the New Orleans Consistory, as a representative to the New York, or Cerneau concern. The said Foulhouze even installed its officers, and made a treaty of everlasting union and friendship between the New Orleans and New York Consistories. Now, we venture to assert, that some of these men, who made the treaty with Foulhouze, are now active members of the G.L. of New York. The question we now ask is, why was it right in 1852 to court the society and flatter the very man who first issued charters in defiance of the G.L. of Louisiana, and why is it wrong now?

PART II.

We will now take up the rival branch of the Scotch Rite, established by the Charleston Emperors in the City of New York. These sagacious statesmen, finding that a Frenchman was more popular as a Sovereign Grand Commander in the City of New York than a Hebrew schoolmaster, Abraham Jacobs was therefore superseded by J. J. J. Gourgas, the said Gourgas (I was assured by Bro. John W. Simons, P.G.M. and present Grand Treasurer of New York), never received more than the first degree in a regular constituted lodge, and moreover, was never seen inside a blue lodge. Gourgas became Emperor for life with power to appoint his successor. This concern, like the others, repeatedly fell asleep and then woke up again. Two remarkable events, however, took place in the year 1844. The two greatest Masonic authorities in the United States, and some will have of the world, became *sublimated* by those wonderful mysteries. These were Albert G. Mackey, of South Carolina, and Charles W. Moore, of Massachusetts. With such master minds to move the levers the concern was not likely to continue slumbering, either North or South; we consequently find in 1844, Bro. Mackey resuscitated the Charleston concern; and in 1848 Bro. C. W. Moore and E. A. Raymond, of Boston, met the said Gourgas and a few others in the City of New York, when they issued a manifesto, that we Messrs Gourgas, C. W. Moore and Co., were alone entitled according to ancient Masonic law, to confer the Scotch Rite degrees north of Mason and Dixon line, at the same time denouncing all other pretended Councils in downright Billingsgate style, and further repeated their favorite dogma, that "We, Gourgas, C. W. Moore and Co.," have a right to rule all the Grand Lodges north of the said Mason and Dixon line, but for the present they obligingly *waived* to exercise the said right. So we see here again, the doctrine to rule Grand Lodges by these higher degrees was affirmed by the greatest Masonic authority in the world, as he believes himself to be. Yes! C. W. M., of Boston, said it is so, and who shall dispute his decision? In 1851, this Gourgas and Moore concern removed its Grand East from New York to Boston, when the aforesaid E. A. Raymond was appointed Most Puissant Sov. Grand Commander, and C. W. M. as *Illustrious* Grand Secretary; and in 1860, the Most Puissant Sov and Illustrious Grand Secretary had a quarrel, which resulted in a split of their joint concern. So we had now, two Grand Easts in Boston, one in New York, one in Charleston, South Carolina, and one in New Orleans. Of these five concerns, the Cerneau Council of New York *renounced* its right to rule Grand Lodges; the one of Charleston, and the two of Boston, only *waived* it while the one in New Orleans or Louisiana exercised that right. In the year 1867, the three concerns in the North finally amalgamated. The one of New Orleans, however, which according to the will of Frederick the Great ought to succumb to Albert Pike, the present Charleston Emperor—we say it ought, but it will not succumb; they will not be persuaded that Albert Pike alone has the power to rule the whole South, so the New Orleans Council, as soon as the late war was over, and the abolition of slavery in the South became an established fact, the said New Orleans Council issued circulars to all the Negro Lodges in the United States, acknowledging the said organizations as Masonic, and allowing its members mutually to visit each other's lodges. This stroke of policy produced its effect in Europe. Belgium and France successively acknowledged the New Orleans Consistory. The Southern Emperor, Albert Pike, some time ago fulminated a decree of expulsion against the Grand Orient of Belgium. Belgium, however, did not appear to feel the thunder of the Southern Vatican. So now, he ordered his agents to stir up the Grand Lodges in the United States, to suspend intercourse with the Grand Orient of France. These Grand Lodges are and will be used by him, after the fashion of the monkey and cat's paw. The leaders and movers of his Orders do not care so much about the invasion of Louisiana by the French Orient, nor do they care a button about the rights of the Grand Lodge of Louisiana. It is evident from the foregone: first, that the Louisiana Council received its right in 1813, from its New York instructors; second, that the Grand Lodge of Louisiana by making a treaty or concordat with the said New Orleans Council, virtually surrendered its exclusive right to the jurisdiction of the State; thirdly, the very leaders and movers in the New York Grand Lodge for suspension of intercourse with the Grand Orient of France were active members of the Cerneau concern, when Foulhouze was received by them with the greatest marks of distinction; and fourthly, we have seen that they all agree in the doctrine of the right of these Councils to rule Grand Lodges, and we have no hesitation in stating, that Messrs. Albert Pike and C. W. Moore would long since have enforced their pretended right if it paid them better to do so. The main cause of the New York leaders was therefore not the rights of the Grand Lodge of Louisiana, but the acknowledgment by the Grand Orient of France of the Negro Lodges and Masons in the United States. Here, then, is the real sore part. Our democratic Emperors cannot bear the idea that a despised negro should be acknowledged by any one in the world, not only as a Mason, but as a *sublimated* Mason; a Mason of the "ineffable degrees," a Mason of the "Ancient and Accepted Rite," *etc.*, etc.; that is too shocking, *positively* too *shocking* to their sensitive nerves. For my own part, while I despise all kinds of so-called higher degrees, and while I detest the dogma of their right to rule Grand Lodges, yet in this case there is very little choice, both parties, North and South, have ever preached up that pretended right; the question now is, which of the two acts more in accordance with Masonic ideas of universality and cosmopolitanism. This I must, in common with the Grand Orient of France, award to the New Orleans Consistory. Whether their acknowledgment of the Negro Lodges proceeded from conscientious motives or from motives of policy is immaterial, the action was truly Masonic, and we hope it will be sustained by other Grand Lodges besides those of France and Belgium. There is, however, another question which must be taken into consideration. Does the acknowledgment of the New Orleans Consistory by France merit this contemplated uproar? The Grand Orient of France did not declare the illegitimacy of the Grand Lodge of Louisiana. It merely said—gentlemen, whenever either of you should visit France, we shall be glad to receive and acknowledge you, either in our lodges as brethren, or in our consistory as *Illustrious Emperors*. Surely, has it not a right to do that? There are now, I believe, two distinct bodies who grant charters in France for Symbolic Masonry, and members from each are admitted into all the lodges in the United States. There are three Grand Lodges in Prussia, and three in Great Britain and Ireland; are they not all treated alike in the United States. Again, while the schism from 1849 to 1858 lasted in the State of New York, both parties appealed to the Grand Lodge of England for its recognition, and the Grand Lodge of England, if I am rightly informed, acknowledged both parties, and members from both Grand Lodges were indifferently admitted as visitors into English Lodges, and this appears to be all that the Grand Orient of France is now doing with respect to Louisiana, and may be with other jurisdictions wherein Negro Lodges exist, and this will yet be done by other Grand Lodges besides France. It is all well enough for our American Grand Lodges to talk about their exclusive jurisdiction, but they cannot be allowed to act tyrannically and arbitrarily in their jurisdictions. If they insist in maintaining and defending a corrupt Masonic system, other Grand Lodges cannot, and should not tolerate their exclusive right to such jurisdiction. Thus we find that the Grand Lodge of England granted a charter to Jewish brethren residing at Frankfort-on-Maine, notwithstanding the claim of some local body to jurisdiction; and the Grand Lodge of Hamburg granted two charters to German brethren residing in New York. It is all well enough for the New York dignitaries to suspend intercourse with every Grand Lodge which look upon Masons from a different point to what the New-Yorkers do, but what will be the result of it? Simply this, whenever there are a dozen French or Belgian brethren in New York who may be refused admission into Masonic Lodges, these French or Belgian brethren will apply for charters to France, and may eventually form a Grand Lodge of their own in the State of New York, or in any other State. These New York leaders forget the fact that one cannot be successful in establishing tyranny without possessing power to enforce it. Looking at the subject therefore from either side, I must come to the conclusion, that the Grand Orient of France has nothing to fear from the flattering ebullition of American Grand Lodges, while we hope on the other hand that the rebuke they received from those foreign bodies will stimulate the American Grand Lodges to the necessity of internal reforms. Let them make the Masonic Institution what it professes to be, and what it ought to be. Let them honestly carry out the principle, "to unite men of every country, sect, and opinion." Let them show to the Masonic world that the term *men* is not confined to white men alone; then we have no doubt all their internal and external troubles will cease.

Respectfully and fraternally yours,

JACOB NORTON.

Boston, Massachusetts, July 20th, 1869.

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THE forthcoming work by Bro. Wm. J. Hughan will contain:—1. An article on Masonic MSS., by Bro. Hughan. 2. A reprint of the Constitution of the Freemasons by the Grand Lodge of England, 1723, being the *first edition* (slightly abridged.) 3. A fac-simile lithographic reprint of Coles' copper-plate edition of the Constitutions, 1728, from transfers from the original in Bro. Hughan's possession. Seventy copies only are to be printed for sale, at 10s. 6d. each, and 30 copies for presentation. The work will be dedicated, by permission to the M.W.G.M., the Earl of Zetland. Subscriptions to be sent to the publisher, Bro. Wm. Lake, Truro, *at once*, stating name in full and Masonic position.

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## UNITED GRAND LODGE OF NOVA SCOTIA.

It gives us great pleasure to be able to announce the complete and entirely successful carrying out of the terms of union agreed to by the Grand Lodges of Nova Scotia. Everything seemed to favor the auspicious event; and not a ripple of ill-feeling or discontent marred the proceedings which took place in the City of Halifax on St. John's Day last.

On Wednesday evening the three Grand Lodges met in Masonic Hall, and elected officers for the ensuing year. The list comprises members from all the Grand Lodges, the highest position being filled by the Hon. Alex. Keith, who has for so long a time acted as Provincial Grand Master under the Grand Lodge of England.

Hon. Alex. Keith, G.M.; James Forman, D.G.M.; C. J. Macdonald, S.G.M.; J. N. Ritchie, G.S.W.; H. J. Marshall, G.J.W.; A. K. McKinlay, G.T.; H. C. D. Twining, G. Sec.; Rev. David C. Moore, G. Chap.; Newell Snow, G. Lecturer; Jas. Gossip, G.S.D.; C. C. Nichols, G.J.D.; J. D. Nash, G. Bible Bearer; Geo. Hyde, G.S.B.; J. M. Taylor, Grand Tyler.

The several officers were installed on the following morning, June 24th. The ceremony of installing the Grand Master was performed by A. A. Stevenson, Esq., Grand Master of Canada. The other Grand Lodge officers were installed by the retiring officers of corresponding rank.

After the ceremony of installation, the whole body of Masons present, numbering about fifteen hundred, carrying the banners of the various lodges, in full masonic regalia, and accompanied by several bands, formed in procession, and marched to St. Paul's Church, where an oration was delivered by the Grand Chaplain. The procession then proceeded through the principal streets to the hall, where the Grand Lodge was closed in ample form. Altogether the demonstration was the finest of the kind ever witnessed in Halifax, many of the houses and public buildings along the route being finely decorated with bunting.

In the evening a Grand Banquet was partaken of at the Skating Rink. Many distinguished masons were present, among others the M.W. Grand Masters of Canada and New Brunswick. Toasts were given, and many good speeches made, which we regret we have not space to publish. The whole affair, from beginning to end, was a most enjoyable one, and reflects great credit upon the masons of the Province. G.M. Keith, in the course of his remarks, said that "he had now presided at *one hundred and five* banquets and dinners, but none had ever warmed his heart as this one had,—a banquet celebrating the union of the English, Scotch, Irish, and Nova Scotia Lodges of the Province, signalizing the event of more glorious times, when shoulder to shoulder the fraternity of masons would be brothers indeed, not in name only, but in very deed, deliberating, acting, moving, thinking, as masons, under the broad shadows of the wide-spread principles of the Order—peace, love, and harmony."—*Boston Masonic Monthly*, July, 1869.

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THE fifth annual general meeting of the shareholders of the Freemasons' Tavern Company, Limited, was held at the tavern on Friday, the 30th ulto. A dividend of 4s. per share was declared, and Bro. Francis Pe inoch was elected a director in the room of Bro. T. Middleton. It was stated that the restaurant business is proving a steady and increasing source of income, but owing to the general depression of trade, a larger dividend could not be declared.

ERRATUM.—In the last paragraph of our article, page 54, for "wisely and will," read "wisely and *well*."

BREAKFAST.—EPPS'S COCOA.—Grateful and Comforting. The very agreeable character of this preparation has rendered it a general favourite. The *Civil Service Gazette* remarks:—"The singular success which Mr. Epps attained by his homœopathic preparation of cocoa has never been surpassed by any experimentalist. By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctor's bills." Made simply with boiling water or milk. Sold by the Trade only in ¼ lb., ½ lb., and 1 lb. tin-lined packets, labelled—JAMES EPPS & Co., Homœopathic Chemists, London.—ADVT.

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# THE FREEMASON



Grand Lodge Reports are published with the sanction of the Right Honorable the EARL of ZETLAND, *K.T.*, Most Worshipful Grand Master of England.

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## TO OUR BRETHREN OF THE MASONIC PRESS IN AMERICA.

IF there be one incident more than another which has gladdened our heart and stimulated our spirit in the editorial work of THE FREEMASON, it has been the kindly sympathy and encouraging praise of our Transatlantic brethren, especially our co labourers in literature, who are not only our brethren of the "mystic tie," but of the mighty pen. The growth of the Masonic press in the United States is a luminous index of the intellectual progress of the American Freemasons, and we are simply uttering a well-known fact in stating that some of the most talented brethren in the great Republic are to be found enrolled in the Masonic editorial corps. By these eminent men our journal has been received in the most flattering manner, and, although conscious of our many shortcomings and defects, we cannot refrain from thus publicly acknowledging their courtesy.

We have now before us *The Masonic Monthly* for July, published at Boston, Massachusetts, in which the editor, Brother Samuel Evans, reciprocates our expressions of good will, and cordially recommends THE FREEMASON to his subscribers. This magazine, as we have stated before, is most admirably conducted, and advocates the true interests of the Craft.

Our namesake, *The Freemason*, of St. Louis, Mo., is edited by the R.W. Bro. George Frank Gouley, Grand Sec. of the Grand Bodies of the State. Bro. Gouley, in the number for July, pens a splendid essay, entitled "Equality an Ideal of Masonry," an extract from which we quote as an example of pure Masonic philosophy :—

"Wealth gives no man preference in Masonry. It is in brains, and soul, and heart, the great workshops of the divine inspiration, that the fraternity look for its preference. So in the world to come, man can carry none of the habiliments of earthly distinction or rank or wealth. He goes into that world spiritually, as he came into this mortally. He brought here the germ of soul, he leaves us with that soul elevated, developed and purified, fit to enter into the superior world, accordingly as he may have improved the opportunities given him. As each candidate comes equal and is regarded equal in the lodge according to his acquirements, so shall each soul enter the Celestial Lodge above, prepared for the exercise of its then boundless powers for love and joy, according to the will of the Great author and Giver of our existence."

Bro. Gouley then does us the honour to say :—

"We cannot close this essay without recommending to our readers the following beautiful editorial from THE FREEMASON of London, in its issue of 15th of May last. It is so full of thought, and enjoins an important lesson in so well-chosen words, that we hope all will read it;"

and reprints our article on "The Paths of Virtue and Science."

We unfortunately differ with Bro. Gouley upon certain questions, but if honesty of purpose, strenuous zeal, and consummate ability ever merited praise, assuredly our Right Worshipful *confrere* is entitled to a foremost place in the Masonic Legion of Honour.

The Most Worshipful Brother Robert D. Holmes, Masonic editor of the *New York Dispatch*, a weekly journal of enormous circulation, has also won a corner in our heart by his fraternal encomiums. To speak in Bro. Holmes' praise would be truly a work of supererogation, although to us a labour of love. The Grand Lodge of New York has never had a better Grand Master than our worthy brother, to whom, in spirit—would it were in reality—we cordially extend the hand of friendship. It is a treat to read the columns under Bro. Holmes' charge, for none can better cull such a rich bouquet of Masonic intelligence for the edification of Masonic readers, arrayed in all the charms of mellifluous diction, and breathing the freshness and the fragrance of deep original thought.

M.W. Bro. Holmes, having been recently elected an Honorary Fellow of the London Literary Union, reproduces the proceedings at its last meeting, including an address delivered by the President, Bro. R. Wentworth Little, on "Literature in Relation to Fame," and then remarks :—

"The foregoing is from the London (England) FREEMASON, one of the most ably conducted periodicals in that realm. I should be very ungrateful if I did not feel highly flattered by the conferring of the degree above referred to—an honor unsought by me, and of which I had no knowledge until I had read the foregoing notice. This is the second time in my journalistic life that a similar recognition of my liberal efforts—I say nothing of merits—has been kindly tendered me, the degree of LL.D. having been conferred upon me some years ago, in view, principally, of my connection with the *New York Dispatch*, on the staff of which I have been for 12 years and upwards. Titles amount to but little in themselves, but they become valuable when they are—as in the instances referred to—the cheering evidences that a man's labors are deemed to be of value. I look upon them, also, as highly complimentary to the *Dispatch*, and feel as much pride in view of that feature as I do in the personal honor conferred."

We can assure Bro. Holmes on behalf of the London Literary Union, of which we are ourselves a member, that the Society fully estimates the distinction of bearing upon its roll of honor the name of such a true and trusty Mason as himself.

There is also our esteemed brother J. Fletcher Brennan, editor of the *American Freemason* published at Cincinnati, Ohio. He is verily a free and fearless spirit, ready to demolish, with the catapult of his honest wrath, every sham that shelters itself behind the impregnable fortress of Craft Masonry. No quarter to the Ever Wise and Perfect Princes of Memphis or eleswhere, is his battle-cry. No bowing of the knee to Baal, no passing through the fire of Moloch to the unclean things that darken with their bat-like wings the heaven of Freemasonry; evil sectarian birds of prey, that would fain swallow up the peaceful dove of universal fraternity. Bro. Brennan will have none of them, and devotes the powers of his vigorous intellect to the advancement of what he considers "pure ancient Freemasonry." For the present we must pause; but in conclusion let us assure our American friends that they are heartily welcome to quote from our pages as often and as copiously as they please; we shall be happy to return the compliment, and also to exchange with any American Masonic paper not at present on our list. Union is strength, and we may thus derive mutual benefit.

Since writing the foregoing we have received

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a copy of *The Freeport Journal*, published at Freeport, Illinois, in which the following remarks are made respecting THE FREEMASON :—

"We have received a valuable acquisition to our list of Masonic exchanges in the shape of a neat twelve-page sheet, published weekly by Bro. George Kenning, at Nos. 3 and 4, Little Britain, in the City of London, England. We have no clue as to the agents in this country, and we are somewhat at a loss to divine what has procured us this unlooked for favor, which, however, affords us none the less pleasure, and we hereby heartily tender Bro. Kenning the right hand of fellowship, with none the less warmth and cordiality, because separated from him by 4,335 miles of land and water. THE FREEMASON bears evidences of being conducted with rare ability, and is a fitting representative of the Craft in a land where it has been known and honoured from the first years of the Christian era down to the present time."

## ROYAL ARCH MASONRY.

BY THE SON OF SALATHIEL.

### RABINNICAL SIGNIFICATIONS OF THE SEPHIROTH.

According to Basnage's Table.

| *Ten Sephiroth.* | *The Names of God.* | 10 *members of the archetypal Man or* 10 *orders of Angels.* | *Planets, or members of the Celestial Man.* | *Members of the Terrestial Man* | *The Ten Commandments of the Law.* |
|---|---|---|---|---|---|
| The Crown (Kether) | I am that I am | Haoit Hakkodes or the Seraphim | The Empyreal Heaven | The Brain | Thou shalt have no other God but me. |
| Wisdom (Cochma) | Jah, the Essence | Ophanim, or Cherubim. | The Primum Mobile | The Lungs | Thou shalt not make any graven image. |
| Understanding (Binah) | Jehovah | Aralim, or Thrones | The Firmament | The Heart | Thou shalt not take the name of the Lord in vain. |
| Magnificence | God, the Creator | Hasehemulin, or Dominions | Saturn | The Stomach | Thou shalt sanctify the Sabath-day. |
| Might | The Mighty God | Seraphim, or Virtues | Jupiter. | The Liver | Honour thy father and mother. |
| Beauty | The Strong God | Melachim, or Powers | Mars | The Gall | Thou shalt not kill. |
| Victory | God of Hosts. | Elohim or Principalities | The Sun | The Reins | Thou shalt not commit adultery. |
| Glory | The Lord God of Hosts | Ben-Elohim, or Arch-Angels | Venus | The Reins | Thou shalt not steal. |
| The Foundation | The Omnipotent | Cherubim, or Angels | Mercury | The Vitals | Thou shalt not bear false witness. |
| The Kingdom | The Lord Adonai | Ischim, or Souls | The Moon | The Womb | Thou shalt not covet. |

### ROSICRUCIAN SIGNIFICATIONS OF THE SEPHIROTH.

According to the Table of Rosenberg.

| | LES NOMS DE DIEU CABALISTIQUES. | LES NOMS DE DIEU SELON LE nombre de letters en hébreu | LES SPIROTHS. | LES ORDRES DES BIENHEUREUX. | LES INTELLIGENCES DES SPHERES. | MS |
|---|---|---|---|---|---|---|
| א N | *Ehje* Je serai. | *I* Moi. | *Kether* Couronne. | *Haccodesch hajoth,* Seraphins, saints animaux. | *Mittatron* Prince du monde. | ד ע |
| ב O | *Jehova I* Etre des êtres, moi. | *El Jah* Dieu, Etre de soi. | *Hochma* Sagesse. | *Cphannim* Chérubins roues. | *Ratziel* Courrier de Dieu. | ה פ |
| ג P | *Elohim Jehova* Dieu, être d. êtres. | *Jeschou Schaddai,* Jésus tout puissant. | *Bina* intelligence. | *Erelim* Trônes puissant. | *Tsaphkiel* Contemplation de Dieu. | ו צ |
| א Q | *El* Dieu. | *Jehova* Etre des êtres. | *Hesed* Libéralité. | *Haschmalin* Dominations étincelantes. | *Tsadkiel* Justice de Dieu. | ז ק |
| ב R | *Gibbor Elohim* Fort Dieu. | *Jeheschouha elohim Elyon* Sauveur Dieu Tres-Haut. | *Geboura* Force. | *Seraphim* Puissances enflammées. | *Sammael* Punition de Dieu. | ח ר |
| ג S | *Eloah* Dieu. | *El gibbor* Dieu fort. | *Tiphereth* Beauté. | *Malachim* Vertus Rois. | *Michael* Semblable à Dieu. | ט ש |
| א T | *Sebaoth Jehova,* Seigneur des armées. | *Araritha* Immuable. | *Netsah* Victoire. | *Elohim* Principautés Dieux. | *Hanniel* Grâce de Dieu. | י ת |
| ב U | *Tsebaoth Elohim* Dieu d armées. | *Uedahath Jehova* science d. Dieu. | *Hod* Louange. | *Elohim bene Arcanges* Enfants d. Dieu. | *Rephael* Médecine de Dieu. | כ ך |
| ג X | *Schaddar* Toutpuissiant. | *Tsebaoth jehova,* Seigneur des armées. | *Jesod* Etablissement. | *Kerbubim* Anges comme des enfants. | *Gavriel* Homme-Dieu. | ל ם |
| א Y | *Adonai* Seigneur. | *Tsebaoth Elohim* dieu d. armées. | *Malchouth* Royauté. | *Ischim,* Ames bienheureuses, Hommes. | *Mittatron* Messie. | מ ן |
| ב Z | *Makom* Lieu. | Les Hébreux n'ont point de NOM de DIEU composé de douze lettres, parce que ce nombre passe chez eux pour imparfait, propre aux pécheurs et pénitents. | | | | נ ף |
| ג | *Agla* Dieu Uni-Trinité. | *Haccodesch Verouah Ben Ab,* St. Esprit et Fils, Père | On fait encore mention, dans la Kabbale, des NOMS de DIEU de 22 et de 72 lettres. Il faut voir la-dessus les Kabbalistes. | | | ס ץ |

The Rosicrucian system comprises most of the emblems used in Craft and Royal Arch Masonry, and the principal words and secrets of all the higher grades are to be found therein. This opens a wide field for speculation as to the connexion between the two organizations, and it is to be hoped that the archæological section of the modern Rosicrucian fraternity will carefully sift the evidence bearing upon the point, which at present seems to be in chaotic confusion. With an account of the constitution of various Grand Royal Arch Chapters at present existing, it was our intention to have closed these remarks upon Royal Arch Masonry, but as we purpose giving a synopsis of the history and presumed origin of the various branches of Freemasonry now worked in England, we consider it better to defer the account of the Royal Arch Degree until it can be embodied in its proper place. We have, however, written enough to prove our affectionate regard for Royal Arch Masonry, which is, indeed, the keystone and completion of the whole Masonic system.

*(Concluded.)*

## HOSPITALLARIA;

OR

A SYNOPSIS OF THE HISTORY OF THE ORDER OF

### Knights Hospitallers.

(*Continued from page* 50.)

In 1313, the magnanimous Jacques de Molai, its Grand Master, met death with a spirit worthy of his office, proclaiming the innocence of his Order; and the truth of his dying testimony remains unshaken. In a moment indeed of human weakness, to suspend his tortures, he had admitted some of the charges brought against his fraternity, for which he made recantation in his last hour in the most solemn and forcible manner. When almost stifled with the smoke of his funeral pyre, it is asserted that he cried aloud, "Clement, thou unjust judge and barbarous executioner! I cite thee to appear in forty days before the judgment-seat of God,"—a circumstance which made a deep impression, for the death of the pontiff occurred within that period. Be this as it may, the tears of the people watered the warrior's ashes, which were carefully gathered up, and treasured as a martyr's dust.

The princely possessions of the Templars, with the exception of what their oppressors appropriated, were adgudded to the Hospitallers; but though the political importance of the Order was thus annihilated, its suppression as a fraternity was not accomplished. The succession of Grand Masters has been uninterruptedly maintained; the archives, seals, standards, and other relics, are preserved at Paris; and the Order is still in vigorous existence in the chief cities of Europe.

The vast accession of wealth which the Hospitallers obtained by the confiscation of the possessions of the Templars, amounting to nine thousand manors, conjoined with the conquest of Rhodes, raised the Order of St. John to a degree of splendour and renown which no military fraternity had ever before attained. Europe poured the younger sons of its aristocracy into the White Cross ranks, and a series of perpetual achievements against the infidels continued to add lustre to their arms. Amurath the First, Bajazet, whose name made Europe tremble, Tamerlane the Scourge of God, and Mohammed surnamed the Vanquisher, successively in vain attempted to furl their banner. Never did the White Cross ranks display a more numerous or braver array; the Chef Lieu boasted continually a thousand knights; for upwards of two centuries, in defiance of all the powers of the east, the Hospitallers held the supremacy of their island-fortress, the Levant was covered with their war-galleys, and not a corsair durst shake out his sails in the Lycian waters.

At length, on the 26th of June, 1523, the victorious Solyman landed 150,000 men on the island of Rhodes; and soon afterwards appearing in person with additional forces, declared his head, his fleet, his army, and his empire to be for ever accursed if he did not conquer it. For a year and a half the Hospitallers, with the most desperate valour, foiled every attack; and it was only when the fortifications were no longer defensible, and the Rhodians had dwindled to a handful, that they consented to capitulate under the most honourable stipulations. As the knights, carrying the archives of their Order with them, looked their last on the shattered towers from which the fate of war had driven them, they were supported by the consciousness that, though Rhodes had passed from under their sway their protracted resistance had conferred the fame of victory even on defeat. The Turks, who had lost 80,000 men by the hands of the knights, in token of respect to the vanquished, refrained from defacing the armorial insignia and inscriptions on the public buildings of the city; and to this day they venerate it as a place worthy of being for ever held holy and illustrious in the estimation of mankind.

Under the laurelled reign of Villiers de l'Isle Adam, the most distinguished Grand-Master the Order ever possessed, the Hospitallers lost Rhodes and obtained Malta, that storied rock which was the closing scene of their triumphs and power. On the 24th of March, 1530, the Emperor Charles the Fifth ceded for ever to the Knights of Saint John, in fee-simple and absolute title, all the castles, fortresses, and isles, of Malta, Tripoli, and Goza. Here for upwards of two centuries and a half, the Hospitallers sustained their ancient renown, and completed those fortifications which will ever remain monuments of their military energy and skill. In 1565, under the Grand-Mastership of the celebrated John de Valette, Malta sustained the memorable seige of five months' duration, in which twenty-five thousand Turks perished. A more heroic resistance was never made by a beleaguered fortress, and it had this advantage over the scarcely less glorious defence of Rhodes—that it was successful. During the 17th century, the annals of the Order record many brilliant exploits. The siege of Candia, in 1650, witnessed the valour of the Hospitallers; and seven years afterwards, the Maltese squadron, combined with that of Venice, gained a signal victory over the Turkish fleet at the Dardanelles. Whilst the banner of Saint John was thus upheld in its ancient glory by sea and land, the frightful earthquake which ravaged Sicily and Calabria in 1783, and laid Messina and Reggio in ruins,

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and otherwise promote the prosperity of the degree. Having thus traced in some measure, the progress of Mark Masonry in England, we must now sketch the origin of the Festival which took place under such favorable auspices on Tuesday.

It was found imperatively necessary, that in a large body like the Mark Masters of England, provision should be made for the succour and relief of distressed brethren, and a Benevolent Fund was therefore established with that object. At the meeting of the Grand Lodge in June, it was resolved that a Festival should be held in order to awaken interest in the project, and form the nucleus of the Fund.

To this Festival it was also decided that ladies should be admitted.

Notwithstanding the short notice, and the lateness of the season, the Stewards vigorously set to work, and arranged that the Festival should be held at the Mitre Hotel, Hampton Court, on Tuesday, the 10th August.

## FESTIVAL.

A goodly number of brethren, with their ladies, left Waterloo Station for Hampton Court early in the day, and thus had an opportunity of enjoying a walk in the fine gardens attached to the Palace, or elsewhere in the immediate neighbourhood.

There is hardly a finer and more attrative ride out of town than the fifteen miles by rail to Hampton Court, and the weather was all that could be desired.

At half-past six o'clock the company assembled for dinner, when the chair was taken by the Most Worshipful Bro. the Rev. George R. Portal, Grand Master, who was supported by the R.W., Bro. Sir Edmund E. H. Lechmere, Bart., Deputy Grand Master; J. H. Hearne, T. Davidson, J. Udall and T. Meggy, Past Grand Wardens; F. Binckes, Grand Secretary; Rev. D. Shaboe, P.G. Chaplain; H. C. Levander, G.D.C.; T. J. Sabine, A.G.D.C., W.M., 22; T. Wescombe, G.S.B.; W. Smith, *C.E.*, P.G.O.; J. H. Wynne, P.G.P.; S. Rosenthal, P.G.D.; R. Wentworth Little, P.M., No. 1; R. Spencer, P.G.S.; W. Pass, P.G.O.; H. Massey, W.M.-elect, 22; B. P. Todd, No. 1; W. Stanford, 75; S. Harman, 22; W. Hudson, 25; W. Henley, and a few other brethren whose names we were unable to ascertain. The greater number of the brethren present were accompanied by their ladies, and the actual number at the festival was fifty-three. Grace being said, the company sat down to a most recherche banquet comprising every delicacy, and after the cloth was cleared, the M.W. CHAIRMAN proposed in felicitous language, the health of "Her Most Gracious Majesty the Queen," which was of course enthusiastically received.

"God Save the Queen," was then sung.

Sir Edmund Lechmere, D.G.M., then introduced the next toast, "The M.W. Grand Master." He said all the brethren present knew how admirably the Rev. Bro. Portal fulfilled the duties of his high position, and how zealously he had striven for the good of the Order. (Cheers.) It was therefore with great pleasure he proposed the toast. (The M.W. Brother's name was received with unbounded applause, and one cheer more was added for Mrs. Portal, who was present.)

Song: "The Faithful Echo," by Madame Thaddeus Wells.

The GRAND MASTER responded briefly for the honour which had been done to his name in the hearty reception of the toast, and assured the brethren that his interest in Mark Masonry remained as strong as ever. (Bro. Portal is one of the veterans of the Grand Lodge, and has supported the degree with unswerving fidelity.) He further expressed his delight at the progress which had been made, and concluded by proposing in eulogistic terms the health of the "Deputy Grand Master."

A French song, which elicited great applause, was then sung by Herr Deck.

Sir E. H. LECHMERE, Bart., returned thanks.

The health of the "Grand Officers" was then proposed by the Grand Master, who alluded to their services, and to the great assistance which they had rendered to the degree. The toast was most cordially drunk.

Bros. HEARNE and J. UDALL, responded.

Bro. Henley then sang a charming ditty.

The M.W.G.M. then announced the toast of the evening, "Success to the Mark Grand Lodge Benevolent Fund;" and gave an explanation of its origin and objects. He very justly associated with the toast the name of Bro. Meggy, J.G.W., to whose unparalleled exertions so much of the Festival's success was clearly due.

A well-deserved reception was accorded to Bro. Meggy's name, and Bro. Binckes, G.S., then proceeded to read the list of donations, amongst which we noticed that R.W. Bro. F. Martin Williams, *M.P.*, Prov. G.M. for Cornwall, who is always foremost in every good work, heading the list with fifteen guineas. The G. Master and D. G. Master contributed five guineas each, and Lords Carnarvon and Percy were also amongst the donors. The Stewards, whose lists were read, were Bros. Binckes (£52 10s.), T. Meggy T. Wescombe, T. J. Sabine and S. Rosenthal, and the total announced was upwards of £80.

Bro. MEGGY then expressed his acknowledgments for the manner in which his name had been received.

Song, "Thady O'Flynn," by Madame Wells.

The "Health of the Ladies" was then given in an appropriate speech by the G.M., and Bro. HENLEY returned thanks on their behalf for the way in which it was responded to.

A duet was then rendered by Herr and Madame Deck.

The health of the Stewards was the last toast, which elicited a telling speech from

Bro. BINCKES, R.W.G.M. who said: Ladies and brethren, I rise to return thanks on behalf of a very small body of brethren, who have greatly contributed to a gigantic failure. (No, no.) Of course, sir, you will not take my words literally, I am just quoting what was said would be the case if a few sanguine Mark Masons banded themselves together for the purpose of inaugurating a festival for their Benevolent Fund, and the question was asked, how would it answer? I for myself never had any doubts as to its success. Friends, so called, chose to question the possibility of that success. Now in rising to respond in behalf of a failure—I am speaking now in a Pickwickian sense—I must say that if ever a success was achieved under a first experiment, that success has been achieved by us to-night. I take no credit for Bro. Meggy; I ask no credit for those few brethren who are stewards this evening, but we felt, a very few of us, that in the Mark Degree there was an essential vitality; that if we held ourselves out to inaugurate a festival of this kind, we would make the festival a success. Well, sir, success has an abstract notion attached to it, and a relative comparison. If we compare the number this evening with the number attending at our charity festivals, and the results achieved there, it will be said by some that this is a failure. The Mark Degree comprises within itself a certain number of sincere, honest, able, earnest Masons, who are imbued, I believe, most honestly and sincerely, with a thorough appreciation of the value of the degree with which they are associated, and who are determined, with honesty, and without rivalry of any other degree, to make the merits of the Mark Degree known throughout the world. We have found that there is one thing wanting—we have no Benevolent Fund. We have applied to our lodges; we asked our lodges to consent to have their members—I do not like to use the word "taxed"—but to have their members consent to a small sum per cent. put aside for the purpose of founding a fund, out of which a Mark Mason in distress, his widow or his children could be properly relieved. So large a minority objected to that, that Grand Lodge in its discretion—and I think perhaps wisely, taking into consideration the magnitude of that minority—did not persist in that rule. We then made an attempt to get assistance (without intending to make any reference to politics I may say), by trying the voluntary system, and the Grand Lodge, out of its very great kindness, voted a sum of £50. That sum of £50 was the sole nucleus we had for our fund, and by the demands made by little and little, it has been nearly exhausted. You remember, sir, occupying the distinguished position you do, the observations I made in Grand Lodge, at our last meeting. Those observations were not without their effect. This festival was the first organised, to see what the voluntary principle would do. And now, sir, I dare say many may ask why could not £80 have been added to the fund of the Grand Lodge of the Mark Masons of England, for the purpose of relieving our brethren in distress, without assembling at a festival like this? And this recalls to my mind, connected as I am with many of our great charities, an observation made by the late Duke of Newcastle, when I had an interview with him about taking the chair at one of them; "How is it, Bro. Binckes, that these large amounts of subscription, more especially connected with Freemasonry, cannot be obtained unless a certain number of brethren, with a certain number of ladies, are brought together to consume a large amount of bad wine, and eat a very bad dinner?" "Well," I said, "your grace, it is this I suppose, the *genius Anglicanus*, if I may use the term, runs in the direction of festivity." Now, I am satisfied of this, that we having made an attempt to organise this fund by a special appeal to our lodges, that having been refused, we have succeeded when we have fallen back on the voluntary principle, and enlisted private contributions. We then found our great delight—and when I say "our," I mean, ladies and gentlemen, to include the gentleman who occupies the distinguished position of our Most Worshipful Grand Master, and who has made the first attempt to assist our Benevolent Fund—that we having come here to-night, some 53 of both sexes, to my intense delight and intense satisfaction, and I am sure with the delight and satisfaction of my Bros. Meggy, and Udall, and Rosenthal, who have also aided us—that we have, by an expenditure of fifty guineas, added £80 to our Benevolent Fund. Has our evening been expended in vain? (No, no.) We have done this, we have brought together a large number of distinguished Masons, with those of the softer sex attached to them by the nearest and dearest associations; we have proved, I think, to the outer world, that we can enjoy ourselves in a legitimate manner, as none but Masons probably can do, and we have banded ourselves together for a holy object; charity is that holy bond that has brought us together this evening. Have we failed in our scheme? (No, no.) Now, M.W.G.M., I appeal to you if this was not made an experimental meeting; this was to be the test as to the sincerity of Mark Masonry, whether we could support a festival of this kind and make it a successful festival. Now sir, on behalf of the Board of Stewards—and this is why I hope you will fancy my observations not altogether inappropriate—I would say in the first place, you have met in a room not altogether fit for so large a company; in the second, I do not believe that our brethren of the Board of G. Stewards ever thought we should have numbered forty, and if we did, we thought we should have achieved a success. The question was, whether we should meet forty-five. We have met to-night fifty-three. Had we known it, we would have provided for the larger number elsewhere. We had not faith enough—even Bro. Meggy himself—in the Mark Masons and their ladies to assist in increasing their charity fund; but I believe most sincerely this, we ought to take a hint from it; it is a lesson we shall profit by, and distinctly understand this, that if we had known the numbers were likely to be so large, we should not have met at the Mitre Hotel to-night. We shall never meet again here, for the simple reason that the host has not the accommodation we shall require. I see now that this is established as an annual success. (Hear, hear.) I say this first meeting is a great success. I appeal to you whether you have not enjoyed yourselves. We have combined the pleasures of the table with the society of the ladies, and we think we may mutually congratulate ourselves, as in addition to enjoying ourselves we have been adding a larger amount of money to our fund than we can possibly spend in the next twelve months; and then, I look forward to the time with pleasure when we shall meet in largely increased numbers, and this will always be a red-letter day in Mark Masonry. (Hear, hear.) But on behalf of the Stewards, let me ask your kind indulgence and consideration for any short-comings you have noticed. We thought that forty would have collected here. Nearly sixty sat down at this table. I therefore beg that you will not accuse us of collecting you under false pretences, in any shape or way. You have given us your support, your kind encouragement; on behalf of our Board of Stewards, our sincere trust is that you will have seen enough to give us cause to congratulate ourselves this evening that everyone here will make a point of coming, not here but in another place, next year, where larger accommodation is provided, and bringing more friends than you have brought this evening, and so contribute to a still larger success than we have achieved to-night. (Cheers.)

The W.M., Bro. PORTAL then quitted the chair, and after partaking of coffee, the company returned to town by rail, well pleased with the entertainment and results of the day.

We cannot omit expressing our thanks to the vice-chairmen, Bros. Binckes and Meggy, for their great attention and courtesy, and we are certain all who attended the Festival must feel equally grateful to them, and to the other Stewards, for their exertions to promote the comfort of the guests.

The musical arrangements were entrusted to Bro. S. Rosenthal. The vocalists were Herr R. Deck, Madame Deck, and Madame Taddeus Wells, who in the kindest manner, gave their services gratuitously and the proceedings were completely successful. Madame Deck presided at the piano-forte.

[In consequence of the length of the historical sketch in this report, we have been reluctantly compelled to abbreviate most of the speeches.—ED. *F.*]

HOLLOWAY'S OINTMENT AND PILLS. — Useful Sympathy.—Let all who sympathise with the afflicted, whom by their kind attentions bestowed in a mild and gentle manner they seek to soothe, and if possible, to save, remember that Professor Holloway has enabled their good deeds to prevail beyond their hopeful words. With his remedies, many have restored vigour to the failing memory, cheerfulness to the exhausted mind, and health to the wan cheek. Every visitor of the sick may without fear safely and effectively use Holloway's world-renowned Ointment and Pills. Appropriate instructions envelop every pot and box. Under Holloway's benign treatment, condolence is not long desirable, for convalescence comes on apace, and soon gives place to joyous health.—ADVT.

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## Births, Marriages, and Deaths.

### MARRIAGE.

Battersby—English.—July 31st, at St. Peter's Church, Dublin, by the Rev. T. D. Gregg, D.D., assisted by the Rev. J. J. Welland, A.M., Bro. William Battersby, H.K.T., of Rathmines, Dublin, to Letitia, only daughter of the late James English, Esq., architect, Tralee, and sister of Bro. Henry English, Lodge 379.

### DEATHS.

Babington.—August 2nd, at his residence, Pump-street, Derry, Thomas Henderson Babington, M.D., Mayor of Derry, aged 56 years.

Benner.—August 6th, at the Blennerhassett Arms Hotel, Tralee, Margaret, the wife of Brother Robert Benner.

## Answers to Correspondents.

All communications for The Freemason should be written *legibly*, on one side of the paper only, and, if intended for insertion in the current number must be received not later than 10 o'clock a.m. on Thursdays, unless in very special cases. The name and address of every writer must be sent to us in confidence.

Tatifs and Tripe.—As the subject referred to has been fully ventilated, we cannot insert your letter, at the same time we feel that you have just cause to complain of the tone of Br. Lawson's communication, which was inserted during our absence from London. Our object is to cultivate friendly feelings between Freemasons, not to afford opportunities for the display of unfraternal sentiments and satirical animadversions. For the future we will exercise a strict supervision over the epistolary department, which has hitherto been confided to our sub-editor.


# The Freemason,

Saturday, August 14, 1869.

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The Editor will pay careful attention to all MSS. entrusted to him, but cannot undertake to return them unless accompanied by postage stamps.


## ENDYMION THE SLEEPER.

It is an old story, reaching back to the fabled days when shepherd youths were kings—when gods and men were partners in adventure—when every forest glade had its nymph, and every fount its naiad. Endymion! why, as poor Keats sings, there's music in the very name; the bare sound is full of enchantment, conjuring up visions of strange delight, and wafting us in blissful dream to the moonlight-haunted cave where the shepherd-prince lies wrapt in statuesque calm. Anon, his divine visitant approaches, and the grey gloom of the cavern is kindled by her radiant beams. The enamoured goddess touches the marble brow of the sleeper, and he awakes from that wondrous trance, despite the adverse decree of Jove. "Thirty years shalt thou slumber," said the Thunderer, but he reckoned without Diana, who taking pity on the sleep-stricken offender, recalled Endymion to life by the celestial influence of her love.

Is it not a beautifully poetic and suggestive myth? and who would not gladly be aroused from dreamland—especially from enforced drowsiness, and unwelcome immobility—by such a magic touch? Now, we all admit that sleep is a good thing, and cheerfully concur with Sancho Panza in the propriety of invoking blessings on the head of him who invented it. But like some other good things, we may have too much of it, and were one of us doomed to-morrow to thirty years' sleep, like Endymion, we should probably look upon it as a kind of death-warrant. What! leave all our pleasures of song and dance—all our pageantries and pomp of state, or, it may be, our simpler joys of home and affection—to descend into the still caverns of sleep, and rest for years in utter unconsciousness of all that passes around. No! the lotus-eater's paradise is not for men of action endowed with faculties to conceive, and energies to execute their designs. For *them* the air must breathe business, progress and life. For *them* Nature is a treasury to be utilised by wide-awake brains, strong arms and willing spirits.

Let no shadows of somnolency approach them till the day's work is done, and *well* done. Wave no Lethean poppies before their eyes while the sun rides high in the heavens, and the glooms of evening are afar. Like Longfellow's blacksmith, they will earn their night's repose by conscientiously working while it is yet day. Now these are the men we want in Freemasonry; not the sloths who fold their arms and look on while others speed the plough; not the drones, steeped in torpor while earnest labourers build up the fabric of Universal Brotherhood. We want more vitality—more reality, more truth, more vigour—in the workmen, and greater results in the work. It is no secret that our Masonic Charities are mainly upheld by the same men year after year; that from the pockets of the few come those large and generous donations, the burden of which ought to be shared by every member of the Craft; that one of our institutions obtains abnormal support through the eloquence of its secretary; and, in a word, that our duty to promote one of the grand principles of the Order—the relief of distress—is at the best only imperfectly understood. But it is not only money that we want; large-hearted brethren will always be found who to a certain extent can cover the deficiencies of others. There is a greater desideratum, and it was forcibly indicated at the recent meeting of the Provincial Grand Lodge of Hertfordshire by Brother John Havers, who, all will acknowledge, is himself an untiring toiler in the Masonic vineyard. *We want men.* We want administrators of our charities—brethren who will see that the funds are kept religiously sacred to the high and holy purposes for which they are designed. We want rays of light to penetrate the dark places, and magic touches to rouse the slumberers into life and action. It is the duty of every English Freemason not only to support the charities in a pecuniary sense, but to take an interest in the appropriation of his subscription. We know how keenly shareholders scan their balance-sheets, and how loudly they denounce this and that expense, when it involves a reduction of dividend. Unfortunately, however, in many cases, when a donor gives his money to a charitable institution, it being no longer his own, he considers its subsequent disposal a matter of little moment. This is neither just to himself nor to the recipients of his bounty, and we hope so unwise an apathy will be speedily dispelled with respect to our Masonic charities, in the administration of which a closer and more vigilant supervision should be exercised. We shall then be enabled to advocate their cause with greater interest; we shall then be entitled to rouse the supine with greater zeal, and proclaim to all the world not only how admirable charity is in theory, but how perfect, how divine it is in practice.

We are requested to state that the regular meetings of Royal Arch, Chapter 128, "Flowers of the Forest," Galashiels, are held on the third Thursday of each month, in the Masonic Hall, Bridge-place; Lodge 262, St. John's, Galashiels meet on the second Monday of each month, at the same place, at 8 o'clock p.m.; and also the lodge (under warrant of the Grand Lodge of Scotland,) holds meetings for the purposes of Masonry, in the town of Melrose, in the lodge-room, Abbey Hotel.

## NOTES BY A NOVICE.

### SEA-SIDE GOSSIP.

All the world and his wife are out of town—ruralizing in sequestered vales, sailing over waters blue, or climbing at the peril of their necks, those grand but dismal old Alps. However, as my native land hath charms for me, I'm here, enjoying the niggers on the sands, and the sound of the advancing sea. The "Cockney's marine Elysium," as a friend of mine in the "Echo" calls Margate, is now very full of heavenly visitants from the land of Cockayne.

Of course you have read Edgar Allan Poe's "Bells"? well there are better *belles* now at Margate than ever his were, and more of them. "Hear the *belles*," says the poet—not the bells up in the steeple, but the *belles* among the people. Why you have only to walk in the evening on the Pier—sacred to the memory of Ingoldsby—and you will hear and see them in countless numbers. Or you can go, as I did, to the Assembly Rooms in Cecil-square, where a very agreeable Concert takes place. The Great Vance has been down here, and charmed all hearts with his "Comic Impersonations." Really his "Walking in the Zoo" as a slightly exaggerated representation of aristocratic manners, is inimitable.

Vance is a brother of the mystic tie, and introduces a Masonic verse into one of his songs "Act on the Square," which is very appropriate. I am glad to be able to testify to the fact that his songs were carefully selected, and rendered with his usual versatile ability. After the Concert, dancing commences under the direction of Mr. James, who is a capital M.C.

Verily it brought back visions of boyish days to see them lightly tripping—tripping on the light fantastic toe. I was enticed to join the "Lancers," and thus gave evidence of those martial proclivities which I am known to possess.

The Cliftonville Hotel which stands on the Fort, near the Coastguard station, is a great acquisition to Margate, and it is so admirably managed by Bro. Sidney Spencer that, vast as is the accommodation, bed-rooms are scarce. "More power to his elbow" says an Irish friend at my side, by name O'Ryan—the same individual, who, as you may recollect, when contending for the antiquity of his family, clinched the argument by saying, "The ——, I mean St. Patrick, fly away wid ye, wasn't it an O'Ryan (Orion) that sang upon the dolphin's back ages ago." I remember my suggestion that one *Arion* had performed the feat, was somewhat pooh-poohed.

## MASONIC ORPHAN BOYS' SCHOOL, DUBLIN.

We are much pleased to learn that an election for two more pupils to this institution will be held in the month of September next. We understand that from the large number of applicants desirous of becoming inmates of the Masonic Orphan Boys' School, the committee have selected seven of the most deserving and pressing cases to be placed on the voting-papers, from which number the selection of the two successful candidates will be made by the governors at large. The only regret that we feel is that the funds of this most deserving orphanage do not admit of the entire seven applicants being admitted at once; and, indeed, it must be acknowledged that it is somewhat of a reproach to the Masonic Order that the number of annual governors subscribing at the rate of one pound each are not much more numerous than they are, when we consider the array of our most worthy and influential citizens, of all ranks and professions, who are proud to be known as brethren of the "Mystic Tie," one of whose principal characteristics is to help the destitute orphans of their deceased brethren; the more especially when an institution like this possesses the advantage of being managed by a committee consisting of (amongst others) such experienced and worthy gentlemen as the Vice-Chancellor, the Hon. and Rev. William C. Plunket, Sir John Marcus Stewart, Bart.; Maxwell Close, Edward Kinahan, Digges La Touche, Robert Warren, Vokes Mackey, the Revs. J. J. MacSorley and Henry Westby, Dr. Smyly, and Capt. Harte. We were pleased to observe, amongst the most recent donations, £50 from the executors of the late estimable and much regretted Bro. Brown, and £20 from the sunny island of Ceylon.—*Dublin Paper.*

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afforded an opportunity of proving that the Christian virtues, which shed such a lustre on the Order in the olden time, were not obliterated, and that a munificent spirit of hospitality continued to adorn it even in the last years of its decline.

The close of the eighteenth century broke the links of the brilliant and extraordinary chain of the military exploits of the chevalier-brothers of Saint John. France which, since the days of Raymond du Puis, had been the nursery and munificent benefactress of the Order, lapsed in 1789, after a series of vicissitudes, into a state of anarchy unparalleled in the history of the world. Ancient institutions were overthrown, the landmarks of hereditary right were annihilated, blood deluged the land, and crime alone triumphed. In a revolution specially directed against the overweening ascendency of aristocratical distinctions, and alike subversive of religious impressions and feudal privileges, an institution like that of Malta, based on ancestral and heraldic fame, could not long escape denunciation. Accordingly, first a decree was passed, subjecting the possessions of the Order in France to all the taxes imposed on other property; next, it was enacted that every Frenchman who was a member of any order of knighthood which required proofs of nobility, should cease to be regarded as a citizen of France; and lastly, by an edict dated the 19th of September, 1792, the Order of Saint John was declared to be extinct within the French territories, while its possessions were annexed to the national domains. Shortly after this, the sanctity of the Maltese territory was violated. On the 6th of June, 1798, the first division of the French fleet arrived before the port; and on the 9th the grand division of the squadron, with Bonaparte on board, furled sail in the offing. Access to all the ports, with liberty to debark, was immediately demanded of the Grand-Master; and the feeble-minded Ferdinand de Hompesch, the dupe of treachery and political intrigue, permitted, without a cannon being fired, the party-coloured flag, before which the *Oriflamme* had fallen, to supplant the untarnished standard under which, for more than seven centuries, the Knights of Saint John had conquered and bled.

On the occupation of Malta by the French, the illustrious fraternity, which had for upwards of two centuries exercised over it a mild dominion, was subverted, plundered, and dispersed, homeless and penniless, over the world. The rarities found in the public treasury and in the churches, together with the standards and trophies of the Order, were all carried away by the spoilers. Treason and a total absence of public magnanimity pervaded all ranks, and nothing escaped republican rapacity. These relics never, however, reached the country for which they were destined: part of them perished in the *L'Orient*, the French flag-ship which was blown up by Nelson at the Nile; and the rest were captured by the English in the *Sensible* frigate, which shortly after fell into their hands. The island itself, on which the tricolor had been so easily planted, was, after a two years' blockade, wrested from the usurpers, and now forms a dependency of the British crown. The change has been eminently beneficial to the natives, and they have ample reason to bless the fortune that placed them under the sway of the most enlightened and paternal government of the world.

As to the Order,—shattered into fragments by its expulsion from Malta, and the dilapidation of its resources,—its subsequent history is almost disconnected with the politics of latter times. Twelve knights and two servants at arms accompanied the Grand-Master into exile, who resigned an office for which nature had not qualified him, the moment he landed on the continent. Many of the brethren enlisted under the French banner, some to perish, as numbers of their predecessors had done, on the sands of Egypt; others to close their eyes before the walls of Saint Jean d'Acre, that city which the valour of the ancient Hospitallers had immortalized. The knights who followed the most prosperous course at the general dispersion, were those who took refuge in the Russian dominions. There they constituted themselves a Chapter, and elected the Emperor Paul to be their chief. In 1798 he was solemnly inaugurated as the seventieth Grand-Master of the Order, and formal notice was given of the same to all the Courts of Europe. At the same time the whole nobility of Christendom were invited to become knights of the Order, on production of the requisite gentilitial proofs, and the Standard of Saint John was hoisted on the bastions of the Admiralty of St. Petersburg, where it continues unfurled to this day.

*(To be continued.)*

MARK MASONRY.—The newly-established Mark Masters' Lodge, "Macdonald," No. 104, will meet this (Saturday) afternoon at 5 o'clock, at the Headquarters of the First Surrey Rifles, Brunswick road, Camberwell, under the presidency of the R.W.M. Bro. Thomas Meggy, P.G.M.O., when several advancements will be made, and a goodly muster of brethren is anticipated. We are authorised to state that the lodge will be happy to receive the visits of any duly qualified brethren on this occasion.

## AN ESSAY

*Concerning the most productive and most useful method of Masonic activity most in accordance with the ideas of Freemasonry, By Bro. B. A. CRAMER, at Eichenbarleben, Member of the Lodge at Aschersleben.*

CROWNED PRIZE ESSAY — Continued from page 38.

[Specially translated for THE FREEMASON.]

Following those premises, we now give our Treatise on the subject in two chapters:—

### 1.—ACTIVITY AMONGST BRETHREN.

The work, then, that Freemasons purpose as their object is of a twofold nature, an harmonious individual development, for the purpose of creating a moral character, and the realization of the Masonic spirit in the profane world by actions. But whether in either direction, they must really work, they must be active in earnest. By cultivating only the one thing, viz., the life in lodges, we do not get rid of the former unproductiveness, which acts so depressingly on men capable of actions, and tends to keep the educated aloof from the Order. On the other hand it is requisite that the Freemason who is actively employed in deeds of benevolence, should find in the lodge, the genial centre from which emanates new life, exhortation, instruction, consolation and help, a quiet little retreat, in which he occasionally takes refuge, after the turmoil of the day, in order to reflect on the destiny of man, and where in conjunction with his brethren, he may in miniature represent the already gained ideal perfection. The lodge remains necessary now as before; but it is a general and deeply felt imperfection, that the labours in it have always something monotonous, owing to the forms being unalterably fixed, and also, that on every occasion, there are only a few brethren, and these always the same, who actively participate in the labours. To remedy such a state of things, we ought to again discover the art of Brother Desaguliers, who always understood how to render the labours in the lodges both interesting and useful. This however would require the initiative of the Grand Lodges, and for this reason, we can meanwhile only propose to create a counterpoise against the mischief that lies in the too passive state of the lodges, and which is the first cause of the sluggish condition of the brethren, "by the brethren being more frequently convoked, without any attendant-ceremonials, so that they may be able to promote each other's welfare without any constraint."

Hence there must be formed in every lodge, and in connection with it, a free association of brethren. It would be sufficient, to attain this end, if there were in every lodge even but one brother, who devoted to progress and fond of Masonry, would like to become, so to speak, the centre of attraction of the free association; such a brother would possess the talent of forming societies, and would soon understand to attach to himself the congenial elements, which then would form, so to speak, the solid framework of the new body, imparting solidity to the latter, whilst it would stimulate and keep in exercise the powers of the whole. This nucleus may be joined by other brethren, although it is not so much the great numbers, as proper qualifications that are required. It is of course understood that no one is bound to join the free association, and the association must be very careful so as not exclusively to stand out as a separate party against the other brethren not belonging to it; on the contrary, those differing in opinion with respect to the development of Freemasonry, must always be supposed to be capable of attaining the same effect according to their ideas. Let it be understood, that there exists no dogma in Masonry, but only the symbol producing toleration.

But such free associations are not only to be founded at places where there are lodges; it is necessary that those brethren who live at a distance from lodges should likewise periodically meet in convenient places. A tyled locality is indispensable for the sittings of the association, and the proceedings must not be disturbed and degraded by conversations on non-masonic topics, or any sensual enjoyments. The sittings must be regularly held, and very urgent motives only can excuse a Brother's absence. So much as to the outward appearance of the free association. If it be supposed that the above-mentioned indications may be totally disregarded, or that it be not necessary, strictly to conform to them, then those barriers which are requisite to keep the society closely and strongly together will be removed or loosened, and the evil consequences will soon show themselves. It is well known to us, that there exist already in connection with many lodges, free associations of brethren, and also for instance among the brethren of the Diaspora, so called Masonic clubs. We wish, however, that free associations, if possible, may become *general* and their proceedings *systematical*, and also that social enjoyments and all things belonging thereto, be *strictly separated* from the more serious occupations, and do never become the primary object. However we by no means underrate the value of social intercourse amongst the brethren, which acts more immediately than a deal of speaking, but this sociality is already sufficiently kept up, we must therefore take care that it become not undignified.

We will now endeavour to sketch, how the activity of the free association is to be kept alive. For the conduct of the meetings and the preservation of order, a President is required, and for the purpose of the recording of anything important during the proceedings, a Secretary, both to have deputies. The occupancy of these offices must often change amongst the brethren for the sake of practice. It is particularly incumbent on the Masters readily to accept these offices and to prove themselves *Masters* by the good services they render to the Brotherhood. No President who understands the Art rightly, will hold a meeting of the association without sufficient preparation; it is however the duty of the other participators, not to come themselves unprepared, because in that case, nothing important could be accomplished and the institution would in consequence decline. There are further to be appointed from amongst the brethren special reporters for all subject matters that may be discussed by the association; for the division of labour and the relieving of one another in the labours, must constantly be kept in view, so as to give exercise to all and over burdening no one. In this manner some brethren will have to make reports on the Masonic press, and first of all on the weekly papers. It would be quite useless and a waste of time to report lengthy articles already printed, which every one can better read at home, except they be very excellent and the reporting brother a practised reader. The contents are ordinarily only to be pointed out in a short synopsis, and the suitableness of the form to be criticised. A second reporter would have to make objections, in case of his not being able to assent to the conclusion come to by the first; this method is also urgently to be recommended to the other reporters, as by doing so, a general interest is kept alive. It must be supposed that the aspiring brethren, will not only cause to have circulated amongst themselves those periodical papers, but that they will also procure the more important larger works, and methodically makes use of them. It is absolutely necessary to know, how far others are, and it would be making ourselves purposely Philistines, were we intentionally limiting our horizon. The brethren may also soon form a library, by means of those who possess good books collecting them in some convenient place where they would be left for general use. The books that may still be wanting will easily be provided by the association.

Other brethren will have to report on those persons who wish to join the Order. Every experienced brother knows that this is a matter of the highest importance to Masonry, and that in spite of all warnings, a great many are still received who are by no means qualified to be Masons; for the possession of an unstained and sociable character is not sufficient. It is requisite, that Freemasonry should be conceived as something really necessary and essential; an earnest wish must be evinced to serve our cause, and the possession of talents to promote it. It is therefore a task worthy of the free association, to examine with care and accuracy all those that seek to be admitted. They must personally be spoken to, so as to give proofs of their education and social virtues. They must be led to converse on Masonry in order to correct their perhaps erroneous opinions of it, and they must undoubtedly be informed of the duties that await them. Experience will soon indicate those rules that are to be observed for making systematic enquiries with respect to the petitioner, and the result of those enquiries will have to be reported to the brethren. We should always keep the fact in view, that it is far better for a lodge to cease working altogether, than to become paralysed by the admission of improper elements. It is far better for some of the brethren to continue to remain in a club, and gradually to work themselves up, than unprofitably to be occupied as a lodge for want of proper capacities.

*(To be continued.)*

## THE ARK AND DOVE.

There was a lonely ark
That sailed o'er waters dark;
  And wide around
Not one tall tree was seen,
No flower, nor leaf of green;
  All—all were drowned.

Then a soft wing was spread,
And o'er the billows dread
  A meek dove flew;
But on that shoreless tide
No living thing she spied,
  To cheer her view.

There was no chirping sound
O'er that wide, watery bound,
  To soothe her woe;
But the cold surges spread
Their coverings o'er the dead,
  Now sunk below.

So to the ark she fled,
With weary, drooping head,
  To seek for rest;
God is thy ark, my love,
Thou art the timid dove—
  Fly to His breast.

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# Reports of Masonic Meetings.

## THE CRAFT.

### METROPOLITAN.

*Royal Albert Lodge. No.* 907.—The brethren of this lodge in accordance with their usual custom held their summer banquet out of town among the green and leafy bowers which surround Bro. Middlecott's hostelry, the Greyhound, Dulwich. The muster was not so strong as could be desired, but there were a goodly number of visiting brethren, who are always welcomed to the banqueting board of the Royal Albert. The W.M., Bro. Henry J. Lewis, was in his place and received a hearty welcome upon taking his seat at the head of the table. Supporting the W.M., were P.M.'s T. Lewis, P.G. Purst., J. A. Farnfield, I.P.M. Bro. Chard in the absence of the S.W., faced the W.M., while P.M. W. H. Farnfield occupied the seat of the J.W. The brethren were glad again to meet one of their brethren, Bro. Little, Commodore of the Columbian Navy, a right hearty greeting, he received from all around him. The usual Masonic toasts were quickly dispatched, and the brethren adjourned out of doors to quietly contemplate the beautiful works of the G A. of the Universe, while others preferred to enjoy the out-door amusements which Bro. Middlecott provided for his guests.

*Macdonald Lodge, No.* 1216.—The usual monthly meeting of this lodge was held at the lodge-rooms, at head quarters of the First Surrey Rifles, at Camberwell, on Wednesday, the 4th inst. The lodge was opened by the W.M., Major A. L. Irvine, supported by Bros. James Steveus, S.W.; J. H. Hastie, as J.W.; Wagstaffe, S.D.; Larlham, J.D.; and Waterall, I.G. There were also present, Bros. T. Meggy, P.M.; E. Cronin, Treas.; J. J. Curtis, Sec.; H. N. Bridges, D.C.; Fourdrinier, Carnell, Patten, Dr. Blanc, Allen, Pike, &c.; visiting brethren, H. Francis, W.M., 177; Drysdale, P.M.; Major Palmer, Deane, and others. The minutes of the previous meeting having been read, were, together with a former decision of the lodge to change its date of meeting from the first to the second Wednesday in each month, confirmed. The lodge was then passed to the second degree, and Bro. Dr. Blanc having proved his proficiency, the lodge was opened in the third degree, and Bro. Blanc was raised with that impressiveness and solemnity for which the Macdonald lodge is becoming so justly celebrated. We again urge upon our brethren in the Craft, desirous of seeing how the ceremony in the third degree should be conducted, to visit this lodge, and we can assure them they will not fail to be deeply impressed with the careful attention given to every detail. The lodge having been closed to the first degree, was, as is the custom at every meeting, called off for a short interval for refreshment, during which the health of the visiting brethren was given, and ably responded to by Bro. Francis, who greatly praised the working he had witnessed. The Tyler's toast was given, the charity box circulated, and the lodge again called on in strict order and decorum. Mr. James Burnett Pike, of Oxford, and Capt. Norman W. Shairp, of the "King's Own" Militia, were then severally introduced and duly initiated into the Order. A petition was read on behalf of a distressed brother, formerly in good circumstances, who appealed to the lodge for assistance, and the same being supported by the testimonials of persons known to members of the lodge, the sum of £3 was unanimously voted from the Charity Fund to the petitioning brother. The lodge was then closed, and the meeting adjourned to the second Wednesday in September next.

### PROVINCIAL.

COLCHESTER.—*United Lodge, No.* 697.—The regular meeting of this lodge took place at the George Hotel, Colchester, on Friday, 9th July,. Present Bro. Newman, W.M.; Ray, S.W.; J. S. Smith, J.W.; Calthorpe, S.D.; Eustace, J.D.; Gill, I.G.; Rix, Treas.; Woodland, Fenn, Bell, O'Malley, Givin, Kinlock, Piper, Jenkinson. Visitors: Bolton, Shury, Cobb, Breall, Cole, and G. W. Smith. The lodge was opened in due form in 1st degree, and the summons convening the meeting was read, and the minutes of the last regular meeting were read and confirmed. A report from the Board of General Purposes was read, stating that the characters of Robert Steen Gray, Adjutant 3rd Dragoon Guards, and Sergeant James Warren, 49th Regiment, had been considered satisfactory. A report was read from the Royal Masonic Institution giving an account of their last half-yearly meeting. Jane P. Pattison was recommended to the United Lodge as a worthy object for their votes at the next election in November. The United Lodge unanimously gave their votes. The Lodge was then opened in 2nd degree, and Bros. Fenn and Woodland being about to be raised to the sublime degree, the questions appertaining to the 2nd degree were first put to them, and having been answered satisfactorily they retired, and the lodge being opened in 3rd degree, they were raised to the sublime degree of Master Masons. Bro. Piper was then passed to the second degree. The lodge was then closed to 1st degree, and Sergeant James Warren was duly initiated. Bro. Ray proposed, and Bro. J. S. Smith seconded, that the subscription of members of the United Lodge be 5s. each, which was referred to the Board of General Purposes, for their consideration. Bro. Rix proposed, and Bro. Eustace seconded, that Bro. G. W. Smith, Angel 51, be received as a joining member of the United Lodge No. 697. The lodge was afterwards closed, and the brethren retired.

LIVERPOOL.—*Royal Victoria Lodge, No.* 1013.—A regular meeting of this lodge was held on the 4th inst. at the Masonic Temple, Hope-street, Liverpool, the business being the second and third degrees. There was a good attendance of brethren and visitors, amongst the latter was Bro. Busher, P.M. & P.G.S.B. of England. After the lodge was opened and the minutes of the previous meeting read and confirmed, the S.W., Bro. Lowe, delivered the charge to the E.A.'s, which was omitted at the last meeting, owing to the large amount of business on hand. The lodge was then opened in the second degree, and Bros. Feeling, Thompson, and Jordan, who having previously shown the progress they had made in the former degree, were admitted and passed to the degree of F.C. by the W.M., Bro. J. B. Robinson. The working tools being very ably explained by the J.W., Bro. Gawith. The W.M. afterwards delivered an interesting lecture on the tracing board of this degree, in his accustomed lucid and efficient manner. Bro. Mawson having shown his proficiency as a Craftsman, he was entrusted with a test of merit and retired. The lodge was then opened in the third degree, when Bro. Mawson was admitted and raised to the sublime degree of M.M. by the W.M., assisted by his officers, so correctly and impressively as to convince the brethren present that the officers of this lodge (who had been selected for merit and ability), were fully able to discharge all the duties required at this. the first meeting after their appointment. The lodge was in due time closed, and the brethren departed at an early hour.

## THE ROYAL ARCH.

### METROPOLITAN.

*Panmure Chapter No.* 720.—The quarterly convocation of this Chapter was held at the Horns Tavern, Kennington, on Monday evening, the 9th inst., when there were present Comps. H. C. Levander, M.E.Z.; E. Worthington, H.; Joseph Nunn, P.Z. as J.; James Stevens, P.Z., Scribe E.; Wm. Watson, P.Z. as P.S.; Rev. W. B. Church, E. Cronin, S. Poynter, A. Perrott, H. Francis 859, visitor, &c., &c. The Chapter having been duly opened and companions admitted, the minutes of the previous convocation were confirmed, and a ballot was taken for Bro. Chas. Hammerton, of the Macdonald Lodge 1216, which proving unanimous, that brother was introduced and exalted to the supreme degree, the addresses from the principal chairs being most efficiently rendered. On the proposition of Comp Stevens, P.Z., the election of Comp. R. Leal. Shaw as an Honorary Member of the Chapter, in appreciation of his services during the past few years as Scribe E., which position he had been compelled to resign in consequence of physical infirmity, was unanimously voted. The Chapter was then closed, and the meeting adjourned to the second Monday in November. The companions shortly afterwards met for refreshment, when the usual loyal and Royal Arch Masonic toasts were duly honored, and the health of newly exalted companions was given, and responded to by Comp. Hammerton in a very earnest and able manner. The toast of the M.E.Z. was most heartily received, and in reply Comp. Levander expressed his sense of the excellent feeling which had at all times characterised the Panmure Chapter, and made connection with it, whether member or officer, subordinate or principal, a gratification and pleasure. He then proposed the healths respectively of the second and third principals; of Comp. Watson, P.Z.; and of Comp. Stevens, P.Z. and Scripe E., to all of which responses were given, and the Janitor's toast having been drunk, the companions separated at an early hour highly satisfied with the proceedings of the evening.

THE BLOOD PURIFIER.—Old Dr. Jacob Townsend's Sarsaparilla. Other Medical Testimony.—In speaking of the "Blood Purifier," old Dr. Jacob Townsend's Sarsaparilla, G. C. Kernott, M.D., L.S.A. Lond., says:—"I strongly recommend it in cutaneous diseases and all impurities of the blood." March 24, 1869.—In a letter to the proprietors, June 6, 1869, Dr. Irvine, of Irvine's-town, says:—"I have been in the habit of ordering your Sarsaparilla for my patients with the best results. Send me six quarts and six mammoth bottles." For all skin diseases, for purifying the system of mercurial poisons, and building up the broken constitution it is the only safe and certain remedy.—In Bottles 2s. 6d., 4s., 4s 6d., 7s. 6d., 11s. Sold by all Druggists. Pills and Ointment each in Boxes, 1s. 1½d., 2s. 9d., 4s. 6d. Testimonials also from the Hon. the Dean of Lismore; General William Gilbert, of the Indian Army; ordered also by Apothecary Hall, London Caution—Get the red and blue wrappers, with the Old Doctor's head in the centre. No other genuine. —ADVT.

## THE GRAND LODGE OF MARK MASTERS FOR ENGLAND, WALES, AND THE COLONIES, AND DEPENDENCIES OF THE BRITISH CROWN.

### BENEVOLENT FUND FESTIVAL.

The position of the Mark Degree in England at the present time is a colossal monument of the energy and perseverance of its members. Fourteen years ago, Mark Masters were few in number, and destitute of any efficient organiza- for the preservation and perpetuation of the degree, but fortunately, those few brethren were men of earnestness and zeal, and by their exertions the subject was brought under the notice of some influential members of the Craft, with the view of obtaining the recognition of the degree by the United Grand Lodge of England. A committee of the Board of General Purposes, to whom the matter was referred, reported favorably, and on the 5th March 1856, the following resolution was unanimously adopted by Grand Lodge. "That the degree of Mark Mason or Mark Master is not at variance with the ancient landmarks of the Order, and that the degree be an addition to, and form part of, Craft Masonry, and consequently may be conferred by all regular warranted lodges, under such regulations as shall be prepared by the Board of General Purposes, approved and sanctioned by the Most Worshipful Grand Master."

However at the next quarterly communication of Grand Lodge, in June 1856, the above resolution was non-confirmed, in the absence of many brethren who would have attended the meeting and voted in its favor, had they been made aware of the intended opposition. Still as a deliberate expression of opinion, by such a body as the Grand Lodge of England, the above-quoted resolution has a most significant value and importance.

Thus shut out from practising the degree in Craft Lodges, the Mark Masters of England were compelled to do, as the four London lodges did in 1717, viz., associate together, and constitute a governing body of their own. This course was adopted by a number of distinguished brethren, and the Grand Lodge of Mark Masters was accordingly formed in June 1856, with Lord Leigh (Provincial Grand Master for Warwickshire,) at its head as the first Grand Master.

Other members of the degree continued working under the Grand Chapter of Scotland, by whose authority a warrant had been issued to Brs. H. G. Warren, H. R. Sharman, and Hughes, to form a lodge of Mark Masters to be called "St Mark's Lodge," No. 1; and for some years this section of the brethren met with remarkable success, no less than 21 warrants having been issued by the Scottish Grand Chapter to English Mark Masons.

Some time-immemorial lodges also withheld their support from the new Grand Lodge for a time, but by degrees, the advantages of unity and consolidation became so apparent, that lodge after lodge gave in its adhesion to the national body, and as an example we may state that St. Mark's Lodge No. 1 of Scotland, is now No. 1 of England. Nearly all the Scotch lodges have surrendered their warrants, and joined the English organization, but we regret to add that just as the problem of a general union appeared to be solved, an obscure brother in Manchester, has had the bad taste to ignore the authority of the Grand Mark Lodge of England, by obtaining a warrant from Scotland. Such an ill-conditioned proceeding is truly pitiable.

Lord Leigh was succeeded as Grand Master, by the Earl of Carnarvon, under whose rule the Mark Degree continued to gain strength and influence, and the same remark applies to the reigns of his successors, Viscount Holmesdale *M.P.*, and W. W. Bramston Beach, *M.P.*, the latter being followed in the chair by the present M.W. Grand Master, the Rev. George Raymond Portal, *M.A*, who was installed last June.

The number of lodges on the roll of the Grand Lodge is now nearly *one hundred*, and the greatest praise must be awarded to those efficient brethren, and more especially to Bro. F. Binckes the Grand Secretary, for their untiring endeavours to achieve this noble result

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## UNIFORMITY OF RITUAL.

*To the Editor of The Freemason.*

DEAR SIR AND BROTHER,—I have been anxiously watching for the development of the movement originated by Bro. Stevens in your columns, and have been weekly expecting to see some notification of the holding of the proposed "Conference." It appears, however, from the letter of "Sigma," in your last week's impression, that Bro. Stevens' idea has passed from a mere suggestion to an already accomplished fact, that the ritual is already revised, and has even been authoritatively worked in open lodge in its revised form. The name of the lodge and of the new Preceptor are unfortunately not given.

Will not some of those who have so rapidly worked out so extensive and important a reform favour us with a few particulars, as to when and by whom the ritual has been revised, and from whom we are to seek instruction therein?

Yours fraternally,
DELTA.

## INELIGIBILITY OF BASTARDS AS FREEMASONS.

*(To the Editor of The Freemason.)*

DEAR SIR AND BROTHER,—A strong nor'-easter seems to be setting in just now from certain quarters upon our Masonic kingdom; we find it blowing and blustering away not only in your columns, but also at the same time in those of your contemporary. It is terribly cold and dry; not a single drop of Christian love or Masonic sympathy to be seen or felt throughout the whole expanse. The man whom some accident has bereft of an arm, we are told by some would-be Masonic "light," is incapable of being a Freemason, even although he be of good moral character. Just as if Freemasonry was made up of arms and legs! I dare say there would be no use mentioning that this one-arm'd candidate may possibly work better at many things with his remaining arm than many other men with two. As such remarks might not be listened to, however, the custom of making men minus an arm or leg, has been often formally sanctioned by the Grand Lodge, of Scotland, when the characters of the candidates could stand scrutiny. So our would-be "northern light," is in this instance simply "darkness visible." I consider that this un-Masonic spirit is the same as that which would keep out "men of colour," but as I gladly see by your remarks at page 5, May 22, you "side at once with the men of colour."

To come to the subject more immediately before us, viz., as to bastards being Freemasons, which is alluded to at page 65, I beg to say that I entirely differ from the dictum of "Cipes"; further his last article (page 65), is full of mistakes and is also most illogical. In his first article, page 8, June 12, he talks very much upon "the landmarks," but I am afraid that he does not very well know what the *real* landmarks of *Freemasonry*, or *Speculative* Masonry, are. I may therefore be allowed to state that these are Brotherly Love, Relief, and Truth. The pretended "ancient landmarks," as he reads them, are, I consider, both a lie and an imposition; further, whatever *Operative* Masonry might do in the 17th, or former centuries, Speculative Masonry, I trust, is not going to take its light from the dark and dim rays of ancient Jewish or Mosaic times. No! true Freemasonry takes its light, and I glory in saying it, from such doctrines and teachings as His who said, "Whatsoever ye would that men should do unto you, do ye even so to them," or other golden sentence, "love thy neighbour as thyself." Who then is our neighbour? Is not the bastard, especially if he be a good and true man himself, our neighbour? certainly, say I, and let him "that is without sin, first cast the stone." Again I ask, are the gates of Heaven shut against the good and true, who may happen to be bastards? No! Shall then the doors of an earthly lodge presume to shut out what the Grand Lodge above admits? Surely not! Viewed in the glorious light of Christianity, and in keeping with the march of modern civilization, true Freemasonry will find something better to do than examining into a man's pedigree. What, I would ask, have we to do with any man's parents? It is not them we deal with, it is the man himself. If he be a good man *per se*, we have no right to inquire what took place before he was born; he is not answerable for the faults of his parents; it is punishment enough for him to know the fact; and it is only the unthinking or cowardly in my opinion, who would throw such a circumstance in any man's face. One honest bastard, in my opinion, is worth a hundred lawfully born, or presumably lawfully born, but dishonestly acting specimens of humanity. It is an entirely mistaken and spurious view of the Spirit of Freemasonry, which would lock-out any honest bastard—a remnant of old Jewish legalism and selfish pride.

A few words now as to the remarks of "Cipes" upon our esteemed and talented brother and Masonic scholar D. Murray Lyon. "Cipes" says "Bro. Lyon is almost unknown in the Grand Lodge of Scotland," that is untrue, as Bro. Lyon is not only an office-bearer of said Grand Lodge, but is also well-known there, more especially by such brethren as take an interest in the Order; besides, the name of Bro. D. M. Lyon is a household word among all students of Masonic literature; and for any Scottish Freemason to say he never heard of Bro. Lyon is tantamount to saying that he is entirely ignorant of the Masonic literature or history of his own country. Therefore as to "a Glasgow Lodge numbering nearly 800 members," in which "when his name was mentioned a few days ago, it appeared that nobody had ever *heard* of him before," I am ashamed to read such a statement; for if true, it clearly shows how little real Masonic light or knowledge is to be gained by attending it. I trust that this is not an exemplification of the old saying, "a prophet has no honour in his own country." Bro. Lyon is an honour to Scottish Masonry, and I am proud to hail him as a brother and as a most indefatigable co-worker in the field of Masonic research, and until I know who the "authorities in Freemasonry" are, to whom "Cipes" alludes, in the 23 towns he mentions, I am inclined to take Bro. Lyon's opinion before theirs, just as I prefer a silver florin to 23 copper pennies.

I am, yours fraternally,
LEO.

P.S.—I may inform "Cipes" that many Scots object to be called "Scotchmen," they prefer the designation "Scotsmen;" by attending to this "Cipes" may ward off a s-cotching.

[We entirely agree with the remarks of Bro. "Leo," and desire to explain that the paper signed by "Cipes," was inserted during our temporary absence from town. We have the highest opinion of Bro. D. Murray Lyon's literary abilities, and likewise of his character as an honourable man, and we may state once for all that we will not permit the columns of the THE FREEMASON to be made a vehicle for personal attacks upon any individual. Fair comments will never be excluded.]—ED. F.

## PROV. GRAND LODGE OF SOUTH WALES
(EASTERN DIVISION).

The annual meeting of the Grand Lodge of this province, was held at Neath, on Thursday, the 5th instant.

The attendance of brethren on the whole was good, although in point of numbers, far below the attendance expected, looking at the central position of place where the meeting was held, and the great facilities of communication afforded.

The various lodges were all, with one exception, represented, but it was a matter of general regret that with its great resources and its very close proximity, Swansea should have contributed so few to swell the numbers; the Cardiff lodges also were very inadequately represented as far as numbers went.

The Neath brethren, with the earnestness and zeal which distinguishes them on all these occasions, had laboured most successfully, to receive and entertain the Prov. Grand Lodge with the utmost *eclat*; the Masonic Hall in which the meetings of the Cambrian Lodge are usually held, being considered not sufficiently capacious, it was determined to hold the Provincial Grand Lodge in the Town Hall, which was most kindly placed at the disposal of the brethren for the occasion. It was suitably fitted up with raised dais, and every convenience, and most tastefully decorated with banners flowers and choice plants.

The Prov. Grand officers and other brethren assembled in good time, in the rooms set apart for their use. Among those present were:—Bros. R. F. Langley, P. Prov. S.G.W.; F. D. Mitchaell, P. Prov. S.G.W.; Charles Bath, P. Prov. S.G.W.; James G. Hall, P. Prov. J.G.W.; P. H. Rowland, P. Prov. J.G.W. Rowland Thomas, P. Prov. J.G.W.; Revs. John Davies, David Thomas, and T. B. Hosken, P. Prov. G. Chaplains; A. B. Allen, P. Prov. G. Treas.; H. M. Rees, Prov. G. Treas.; Philip Bird, Prov. G. Reg.; M. Tennant, P. Prov. G. Reg.; John Jones jun, Prov. G. Sec.; Walter Whittington, John Felton, and David Williams P. Prov. G. Secs.; T. B. Bell, P. Prov. J.G.D.; E. I. Thomas, Thomas Powell, P. Donaldson, and Evan Jones, P. Prov. G.D.C's.; I. A. F. Sucad, and F. A. Hopwood, P.G.S.B's.; Richard Eva, and W. H. Bell, P.G. Purst's.; Laurence Tulloch, J. Jones-Harrison, Geo. Causick, R. Webb, J. T. Nettell, Geo. Bradford, Edwin Pole, P. Prov. G. Stewards.

Among the distinguished visitors present were the R.W. the District Grand Master for China, Bro. Henry Murray, the V.W. the G. Chap. the Rev. Charles J. Martyn, J. J. Homfray, Prov. J.G.W., Monmouth; G. T. Smith, Prov. G. Sec. South Wales, W.D.; John Vaughan, Prov. G.S. Works, South Wales, W.D.; Frederick Binckes, Sec. Royal Masonic Institution for Boys; E. A. Moore, P. Prov. G. Reg.; &c., &c.

The Provincial Grand Lodge was opened at half-past 12 o'clock by the R.W. the Provincial Grand Master Bro. Theodore Mansel Talbot who conducted the business of the day, with the ability which he invariably displays.

He was supported by the W. the Dep. Prov. Grand Master Bro. Edward James Morris, the R.W. the District Grand Master of China, the V.W. Bro. Martynr, Grand Chap.; and by the Prov. Grand officers and other brethren.

The minutes of the last Prov. G. Lodge held at Merthy Tydfil, on the 3rd September, 1868, were read by the Prov. G. Sec., and confirmed.

The Prov. G. Treasurer's accounts for the past year were then presented, and on the motion of Bro. D. Williams, P. Prov. G. Sec., seconded by Bro. Philip Bird, Prov. G. Reg., were received and adopted, printed statements of same being freely circulated among the brethren.

On the proposition of Bro Rowland Thomas, P. Prov. J.G.W., seconded by Bro. James G. Hall, P. Prov. J.G.W. Bro. William Morgan Rees was unanimously re-elected Prov. G. Treas., for the ensuing year.

The R.W. the Prov. G. Master then appointed the following brethren as Prov. G. Officers for the ensuing year, viz:—

| | | | |
|---|---|---|---|
| Bro. | Thomas Bruce, B.M. .. .. | P.M. | 960, S.G.W. |
| ,, | George Browne Brock .. .. | W.M. | 237, J.G.W. |
| ,, | Thomas Butterfil Hosken .. | W.M. | 651, G. Chap. |
| ,, | David Thomas .. .. .. | W.M. | 833, G. Chap. |
| ,, | William Morgan Rees .. .. | P.M. | 364, G. Treas. |
| ,, | Edward Stock Hill .. .. | W.M. | 36, G. Regis. |
| ,, | James Tregenning Nettle .. | | 337, G. Sec. |
| ,, | Howel Cuthbertson .. .. | P.M. | 364, S.G.D. |
| ,, | William Edward Jones .. | W.M. | 110, J.G.D. |
| ,, | Geo. Robertson .. .. .. | | 36, G.Supt Wks |
| ,, | William Williams .. .. | W.M. | 960, G.D.C. |
| ,, | David Longdon .. .. .. | | 833, G.D.C. |
| ,, | Laurence Tulloch .. .. | | 237, G.S.B. |
| ,, | Leonard Meddleson .. .. | | 364, G. Organist. |
| ,, | James Williams .. .. .. | | 651, G Purst. |
| ,, | James Danes .. .. .. | | 960, G. Tyler. |
| ,, | Charles Pegge .. .. .. | | 364 } |
| ,, | Robert Wrentmore Thomas .. | | 364 } G. Stwds. |
| ,, | Albert Harries .. .. .. | | 110 } |
| ,, | William Phillips .. .. .. | | 237 } |

The report of the Provincial Grand Lodge Committee, which was a very satisfactory one was presented.

The adoption of the report was moved by the W. the Dep. Prov. G.M., seconded by Bro. G. B. Brock, Prov. J.G.W., and unanimously agreed to.

The next business on the Agenda paper was the presentation of the Charity Jewel of Grand Lodge to Bro. H. L. Prichard, P. Prov. J.G.W., but in consequence of the indisposition of this Worshipful Bro. he was unable to attend to receive his well earned decoration.

Bro. CHARLES BATH, P. Prov. S.G.W., then moved the usual usual vote of twenty guineas to each of the Masonic Schools, which being seconded by Bro. R. F. Langley, P. Prov. S.G.W., was unanimously carried. Bro. Frederick Binckes ably responding on behalf of both the schools.

On the proposition of Bro. P. H. ROWLAND, P. Prov. J.G.W., seconded by Bro. Thomas Powell, P. Prov. P.D.C., a vote of five guineas was unanimously agreed to, towards the funds of Alderman Danes' Schools for the education of poor children.

The usual collection for charity was then made amounting to £6 7s. 9d., which in conformity with custom, was ordered to be placed in the hands of the Rector of Neath, for distribution among the poor.

The lodge was then closed in due form.

### THE BANQUET

was served in the National School rooms, which had been most elaborately decorated, the walls were newly colored for the occasion, light stone with purple pannelling; the various lodges, Chapters, and encampments were represented by new and tasteful banners bearing their respective names, and each banner was surrounded by a group of flags, these were connected by festoons of evergreens and flowers; between the groups of banners, and in the centre of the festoons, were shields bearing various Masonic emblems, but conspicious amongst them were the quarterings of the Grand Lodge. At the head of the room and immediately behind the Provincial Grand Master's chair were three steps and a platform nearly the whole length of the school room, covered with crimson cloth, upon which were arranged with great taste, a most elegant assortment of flowers, shrubs, and ferns. Upon the platform were placed two Corinthian Columns, connecting which was an arch bearing the inscription "Cambrian Lodge" in silver letters on a pale blue ground, this was surmounted by the banner of the Cambrian Lodge and groups of flags. A crimson damask curtain formed a background to the design, in front of which was a marble bust of the Earl of Zetland, M.W.G.M. The effect of the decorations was complete, and reflected the highest possible credit upon every member of the Craft.

The "Queen and the Craft" being duly honored, and "The Most Worshipful the Grand Master" having been, as usual, enthusiastically received, then followed "The Health of the R.W. The Deputy Grand Master and the Grand Officers," coupled with the name of Bro. Martyn, Grand Chaplain.

BRO. MARTYN, G.C., responded in an amusing speech on behalf of the Right Worshipful the Deputy Grand Master and the Grand Officers, and in doing so fully endorsed all that had been said by Bro.

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Talbot with regard to the Noble Earl, he said that the pleasure of doing so, however, was enhanced greatly by having an opportunity of witnessing the hearty reception which his dear friend (Bro. Talbot) had received that day, from brethren who had assembled from this, and the neighbouring province to do him honor. This gathering, delightful though it was, made his mind revert to the days when Bro Talbot and himself were fellow collegians at Christ church, and members of the Churchill Lodge, since that time they had been bound by ties of the closest friendship and brotherly regard, and he had determined that nothing should prevent him from being present that day, to witness the gathering of the province, who paid fealty to his distinguished friend. The Very Worshipful brother explained that he was not a sailor, in fact the sight of water of large quantities gave him singular qualms, however as he resided in Devonshire there was no help for it, but to screw up his courage, which he did manfully, and was fortunate enough to cross the "briny deep," between Burnham and Cardiff, without experiencing the slightest sea sickness, or being overtaken by a gale or shipwreck, as he had quite anticipated.

Bro. MORRIS, Dep. P.G.M. then proposed "The health of the R.W. P.G.M." which it is needless to say was received with great enthusiasm.

Bro. TALBOT made a suitable response, and proposed "The health of the Deputy Provincial Grand Master, Bro. Morris."

Bro. MURRAY, District Grand Master of China, in the course of his response, expressed himself highly gratified at the gathering which he had witnessed, and the reception which the "Cambrian Lodge" had given to their esteemed Grand Master.

"The health of the visiting brethren from the western division of South Wales" was then proposed, and responded to by Bro. SMITH, Prov. Grand Secy.

Then followed, "The visiting brethren from the Province of Monmouth," which was responded to by Bro. HOMFRAY, Prov. J.W.

"The health of the Prov. Grand Officers," was responded to by Bro. BELL, Prov. S.W., and Bro BROCK, Prov. J.W., then followed, "The Masonic Charities," responded to by Bro. BINCKES, in a speech of considerable length, characterised by the usual fervour of his well-known eloquence.

"The health of the Cambrian Lodge" was next proposed by Bro. Talbot; and Bro. ROWLAND responded in suitable terms.

A number of other speeches followed, and the meeting, which was of a most satisfactory character, terminated at an early hour. The speeches were interspersed with vocal and instrumental music, which was ably conducted by Bro. Middleton, Prov. G. Organist.

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Several reviews and other interesting articles stand over till next week.—ED. *F.*

ROYAL COMPLIMENT TO BRO. J. L. TOOLE.—A gratifying circumstance, showing the high respect in which the theatrical profession is held by Royalty, took place in connection with the recent Dramatic College *Fete*. After the dramatic entertainment had been given in the large theatre of the Crystal Palace, a special communication was sent to Mr. J. L. Toole, stating that their Royal Highnesses would be glad to receive that popular comedian at Rockhills. In the most courteous manner the Prince and Princess of Wales then requested Mr. Toole to oblige them with some songs and imitations given on the occasion of their visit to the theatre some three years since. It is said that Bro. Toole was deeply impressed with his gracious reception, the applause he elicited, and the high appreciation of his profession thus evinced by the Royal party.

MEETINGS OF LODGES, &c.—Macdonald Lodge, No. 1216, meets at Head-quarters of the First Surrey Rifles, Brunswick-road, Camberwell, on the *Second* Wednesday in every month throughout the year (not on the *First* Wednesday, as hitherto), at 6 p.m.—Macdonald Mark Masters' Lodge, No. 104, meets at Head-quarters of the First Surrey Rifles, Brunswick-road, Camberwell, on the *Second Saturday* in the months of August, October, December, February, April and June, at 5 p.m.—Macdonald Lodge of Improvement, No. 1216, meets every Wednesday evening from September to May (except on the occasions of the Mother Lodge Meetings), at the lodge rooms, at 7-30 p.m.

BREAKFAST.—EPPS'S COCOA.—Grateful and Comforting. The very agreeable character of this preparation has rendered it a general favourite. The *Civil Service Gazette* remarks:—"The singular success which Mr. Epps attained by his homœopathic preparation of cocoa has never been surpassed by any experimentalist. By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctor's bills." Made simply with boiling water or milk. Sold by the Trade only in ¼ lb., ½ lb, and 1 lb. tin-lined packets, labelled—JAMES EPPS & Co., Homœopathic Chemists, London.—ADVT.

## METROPOLITAN MASONIC MEETINGS

*For the Week ending August* 21, 1869.

### Monday, August 16.

Lodge No. 720, "Panmure," Balham Hotel, Balham.

### Tuesday, August 17.

Board of General Purposes, Freemasons' Hall, at 3.
Lodge No. 435, "Salisbury," 71, Dean street, Soho.
Chapter 186, "Industry," Freemasons' Hall.
Metropolitan Chapter of Instruction, George Hotel, Aldermanbury at 7; Comp. Brett, Preceptor.
Domatic Lodge of Instruction, Palmerston Tavern, Grosvenor-park, Camberwell, at 7.30.
Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8.

### Wednesday, August 18.

General Committe of Grand Lodge, and Lodge of Benevolence, Freemasons' Hall, at 7 precisely.
Lodge No. 619, "Beadon," Greyhound Tavern, Dulwich.
" 1150, "Buckingham & Chandos," Freemasons'Hall
United Strength Lodge of Instruction, No. 228, Bull and Gate, Kentish Town-road.

### Thursday, August 19.

House Committee, Girls' School, at 4.
Lodge No. 733, "Westbourne," Lords' Htl., St. John'sWood
" 917, "Cosmopolitan," Terminus Htl., Cannon-st.
Red × Preceptory, "Plantagenet," Lyceum Tav., Strand, at 7.

### Friday, August 20.

House Committee of Boys' School.
Lodge No. 813, "New Concord," Rosemary Branch Tavern, Hoxton.
Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
Metropolitan Lodge of Instruction, George Hotel, Aldermanbury, at 7; Bro. Brett, Preceptor.
Belgrave Lodge of Instruction, Duke of Wellington Hotel, Spring-gardens, Charing-cross.

### Saturday, August 21.

Lodge No. 1185, "Lewis," Nightingale Tav., Wood Green.

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CONSUMPTION is CURABLE.—To CONSUMPTIVES.—A Clergyman, whose son has been miraculously cured of deep consumption, desires in gratitude, and for the benefit of the afflicted, to send full particulars of the remedies used in his son's case, so that all may participate in this providential discovery. Sent to any address free of charge.—Address the Secretary, 48, George street, Portman-square, London.

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PRINCIPAL, Rev. T. GOODWIN, M.A., D.C.L., LL.D.

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# Masonic History, Antiquities, and Bibliography.

## SPECIMENS FROM A MASONIC QUARRY.

By Wm. James Hughan, P.M., No. 131, Truro,
*Honorary Member "Mother Kilwinning," Scotland; Provincial Grand Secretary for Cornwall, &c., &c.*

### Specimen No. 2.—The Torphichen-Kilwinning Lodge, No. 13, Bathgate.

(*Continued from page 53.*)

The Friendly Societies in connection with Craft Lodges form a distinguishing feature in Scottish Freemasonry. Although the lodges in England do not generally adopt the principle of adding a "Benefit Society" to their other attractions as Freemasons, we know of instances where the bye-laws provide for brethren on leaving the lodge receiving their share of the capital, proportionate to their age and length of membership, and in case of their decease, the widow would receive the sum to which her husband was entitled. In several Mark Lodges *bona fide* benefit societies are attached and are well sustained. We do not ourselves believe in any such methods for providing for indigent brethren, especially as the fact of their being such substantial advantages would necessarily tend to draw more candidates for initiation than desirable. In Scotland, however, there are weighty reasons for retaining such societies in connection with the operative lodges, although we apprehend there would not be a valid argument for permitting ordinary lodges to carry on the same system.

The Lodge of Torphichen-Kilwinning is one that comes under the exceptional clause, and as we before intimated, possesses a Friendly Society composed exclusively of Freemasons:—

"Though the Lodge and Society may in many respects be termed one body, yet the objects of both are distinct and well defined; the main object of the Lodge being the practice of the mysteries of Freemasonry, while that of the Friendly Society is purely for providing a fund to assist its members in the event of sickness, and securing a certain allowance payable to the friends of deceased members, to aid them in performing with decency the last sad rites of interment. The rules for regulating both Lodge and Society have hitherto been blended together in one code; they are now separated."—*Bye-laws*, A.D. 1850.

We have a copy of the bye-laws of the lodge before us agreed on by the members 27th Decr., 1849. There is nothing striking or peculiar about them, and though they appear framed carefully to exclude unworthy men, we think the initiation fee is so low that we should not wonder at some persons considering it as simply "entrance money" to the "friendly society." The following will give an idea of the character of the old minutes, and with their reproduction we must conclude our notice of this lodge:—

"At Livingston-Kirk, the 4th day of January, 1737.—The Lodge of Torphicain having mett, and after having unanimously chosen James Steile, mason at Bathgate, their senior Warden to preced [preside], the chair at that time being vacant till there should be a Master chosen for the said lodge. Accordingly he having taken the chair, proposed yt Mr. Walter Sandilands, Advocate, should be their Master, which proposell being unanimously assented to by the whole Lodge, the sd. Mr. Walter Sandilands took the chair as Master, and after being cloathed and congratulated as such, he proceeded to choose his Wardens and Deputy Master; and accordingly chose Mr. William Dalrymple, advocate, for his Deputy; James Whitefoor'd, of Dindaff, Senior Warden; Alexander McConochie of Meadowbank, Junior Warden; George Dick, writer in Mid-Calder, Secretary; William Tennant, mason in Howden, Boxmaster; and John Tweddale, Bailie in Mid-Calder, and Charles Wright (wright at Livingston-kirk), as Stewards to the said lodge; which choice being unanimously gone into, they proceeded to make laws for the better regulation of the lodge. And accordingly enacted that in all time coming the dues to be paid by any Apprentice at his entry should be four pounds Scots [6s. 8d.] by and besides half a crown [2s. 6d.] to be paid by them for the use of the Grand Lodge, and at passing four pounds Scots; all this by and besides the charge of treating the company that shall happen to enter in passing the said Apprentice, a Fellow Craft, &c."

Respecting the "treating" of the members, we have an old set of bye-laws that required the members to spend "ninepence out of every shilling for the good of the house." Then, Masonry must have proved a curse, instead of a blessing, to many. In the present day, although in too many instances lodges may be charged with overfeeding and drinking, a great improvement is manifest, and the "drinking customs" of Masons of the last century are rapidly on the decline.

The next minute states that the following meeting was to be held in the "house of Baillie Tweeddale, at Mid Calder, on 8th March, 1737." The lodges in Scotland about this date seemed to have power to move about wherever the majority decided, and "make masons," &c. During this decade, the lodge held meetings in Edinburgh, and received several members. These doings were signed by the Master, Wardens, Secretary, and twenty-three brethren. The next entry in the minute-book, dated 20th May, 1752, referred to a meeting held at Bathgate, at which place all subsequent meetings appear to have been held.

In the list of lodges holding of the Grand Lodge of Scotland A.D. 1894, the lodge is styled No. 16. It however stands the 12th on the roll, and in the Bye-laws for 1850 it is termed No. 12. It now ranks as No. 13, under the date of 1707.

The following is a list of the old lodges (mostly from the "British and Irish Masonic Calendar") holding of the Grand Lodge of Scotland, that claim an existence anterior to the institution of that Grand Lodge (1736), or of Grand Lodge of England (1717):—

| | | |
|---|---|---|
| 0. | Ancient or Mother Lodge of Kilwinning | 1128 |
| 1. | St. Mary's Chapel, Edinburgh ... ... | 1518 |
| 2. | Canongate Kilwinning, Edinburgh ... | 1677 |
| 3. | Scoon and Perth, Perth ... ... ... | 1658 |
| 3* | St. John, Glasgow ... ... ... | 1190 |
| 5. | Canongate and Leith, Leith ... ... | 1688 |
| 6. | St. John Old Kilwinning, Inverness ... | 1709 |
| 7. | Hamilton Kilwinning, Hamilton ... | 1695 |
| 8. | Journeyman, Edinburgh ... ... ... | 1707 |
| 9. | St. John, Dunblane ... ... ... | 1696 |
| 13. | Torphichen Kilwinning, Bathgate ... | 1707 |
| 30. | Ancient Kilwinning, Stirling ... ... | 1708 |
| 34. | Aberdeen, Aberdeen ... ... ... | 1541 |
| 37. | St. John Operative, Forbes, ... ... | 1716 |
| 52. | St. Andrew's, Banff ... ... | before 1703 |
| 57. | St. John Kilwinning, Haddington ... | 1599 |
| 118. | St. Bryde, Douglas ... ... ... | 1714 |

Sketches or histories of No. 0, 2, 8, 13, and 52 have been written. Bro. Lyon, the Scottish Masonic Historian, is now engaged in writing that of No. 1 (the records of which have been entrusted to our friend and fellow masonic student for examination and reproduction), and we hope soon to hear of others who are anxious to make known to the world the character of their lodge records.

# Multum in Parvo, or Masonic Notes and Queries.

*"Domatic" and "Geomatic" Masons.*—The following may be taken as an answer to R.T.'s query of July 24:—"Domatic is derived from the Latin word 'domus,' which signifies a house. It therefore means of, or belonging to, a house. Its Masonic meaning is transparent from its usage in former times. When a body of Freemasons who were also Operative Masons applied for a charter to found a Lodge, as was the case with the petitioners for Ayr Kilwinning in 1765, they designated themselves 'Domatic' Masons. On the other hand, members of Lodges who were not Operative Masons (nobles, lairds, etc.) were styled 'Geomatic' Masons—a term derived from the Greek word, γεα, the land or soil, and therefore intended to show that they were landed proprietors, or men in some way or other connected with agriculture. This was evidently the idea the word was meant to express at first; but it by-and-bye was applied to all Freemasons who where not Operative Masons, and who were in those days styled 'Gentlemen' Masons. Both the terms 'domatic' and 'geomatic' are obsolete."—*D. Murray Lyon's 'History of Mother Kilwinning.'*

D. Murray Lyon.

Meetings.—Our meetings, when conducted according to the true spirit of the Order, are characterised by an emulation to excel in wisdom and the knowledge of practical virtue; and that the instruction incessantly poured from the Master's chair, is delivered from an ample and exhaustless mine, stored with the richest gems of morality and religion, to re form the manners, and cultivate genial propensities in the mind.

# PAPERS ON MASONRY.

By a Lewis.

## XIX.—MASONRY IN ITS PURE EXPRESSION.

"Shalt thou reign, because thou closest thyself in cedar? did not thy father eat and drink, and do judgment and justice, and then it was well with him. He judged the cause of the poor and needy; then it was well with him: was not this to know me? saith the Lord.

*Jeremiah* xxii. 15, 16.

Throughout nature, the visible token given of the Unseen by T.G.A.O.T.U., one compensating and sufficient system is apparent. It is, so to speak, entirely one edition of God's periodicals, printed at such vast cost that piration is impossible. In presence of the appalling problem of existence in any sense, men of common intelligence have opposed Science—the kind mistress of those who are True, and the dire enemy of Dogma and Falsity.

A certain fallacious, because unintelligible, theory has been current about an Eidolon called Progress. If any one could really inform me—well accustomed as I am—from education and inclination, to the Land of Shadows, I should really feel obliged.

We wander on from day to day, sometimes a little hopeless about our science, but, if sensible, never doubting the excellent principle of Goethe—to seize the present moment. I am not going to wander into something about as useful as the great Angelic Doctor, Thomas Aquinas, nor am I a Didymus; I am much in the position of Gallio, who "cared for none of these things."

There is no determinate end, at present, of which we can give any intelligible account. I don't wish to be mistaken, but this really is *not* a political article. Neither my political ideas nor my political sympathies, either can or ought to prevent the meaning I seek to elicit from the words at the head of this article:—"Shalt thou reign because thou closest thyself in cedar?" Is one mere frail scrap of mortality to monopolize the one half of the world's wealth, because the other half is so cunning as to persuade him that it is not handy. But this is nothing to what might be accomplished by the heartless set of people imported into Masonry for the mere sake of its honours, advantages, and titles. To be a true Mason, my friends and readers, you must have studied long and hard. Ceremonies, however august, neither approach the intellect nor dazzle the mind. By slow and patient degrees the true Mason ascends to a position whence he can espy the sacred edifice of Charity and Freedom. How comes it that it is left for one who imparts Strength, to be the advocate where so many Masons are laggards? Because they have bowed to Dagon, and not Truth.

There are four corners to the world; these are Charity, Truth, Science and Honour. By their equal plane they form one, that one is T.G.A.O.T.U. But the miserable set of initiated idiots who disgrace the cause, rather because "they know not what they do," than from intention, require diligent looking after. It is of no use to close yourself in cedar, or to hide your light under a bushel.

The second expression in the words I have selected now come on for consideration:—"Did not thy father eat and drink, and do judgment and justice, and *then* it was well with him."

What is human life, unadorned with those feelings that render every heart at ease by having not only meant, or prayed for, but *accomplished* one deed of goodness between dawn and sunset? It would be a waste worse than the most awful abyss that the most abject drunkard could imagine in the *kismet* of stationary *delirium tremens*. He ate and drank, and did judgment and justice, and *then* it was well with him. Why? Because he had listened to that still small voice of Charity, tempered by Science, which constitutes the salvation of ourselves, by our self-respect.

What, however, following my text closely, was done by the one with whom it was well? "He judged the cause of the poor and needy," and, with the iteration of Hebrew enthusiasm, "then it was well with him," and the prophet, deeming himself qualified to add the words so impressive to every real (initiated or not) Mason's heart, "was not this to know me, saith the Lord!"

And is it not, to us, who bend in awe before the majestic and persistent powers of Nature; do not we see that our puny efforts to aid each other "in spirit and in truth," "doing no works of supererogation," are the noblest and most efficient thanks we can offer to the T.G.A.O.T.U.

Some people say as to manners, "let each reform one," and they mean the person whom they address. I would rather propose that each should be such an example to the other that the strife should be emulation, and so productive of good to all.

The beautiful phrase, "that peace of God which passeth all understanding," might then, without priests, become patent to every heart, and everyone might rest in the consciousness of performing, and not merely talking of performing, their duty. Who can doubt, my Masonic friends, and those of my own Order, who read these lines, that Jeremiah was right when he said:—"He judged the cause of the poor and needy; *then* it was well with him; was not this to know *me*, saith the Lord?"

CRYPTONYMUS.

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## Original Correspondence.

[The Editor is not responsible for the opinions expressed by Correspondents.]

### THE LITERARY FUND.

*(To the Editor of the Freemason.)*

Sir and Brother,—I believe your journal is the recognised organ of the Masonic body in the United Kingdom, and I therefore desire to make you acquainted with the fact that a gross insult has lately been levelled at the Craft at large. A Professor Robertson, of the Romish University here, has been granted a literary pension of £100 per annum. Now this man's *only* literary production of note is mendacious attack on Freemasonry, written to order, and yet he gets a pension from a Liberal (?) Government, of which Lords de Grey and Hartington are members! Where is their zeal for the Craft in this case? *O tempora, O mores!*

Yours,
AN INDIGNANT IRISH MASON.

Dublin, August 3, 1869.

### WHY DO THE HEATHEN RAGE?

*(To the Editor of The Freemason.)*

Dear Sir and Brother,—You have no doubt observed that in the papers I have contributed to your excellent periodical, I have always abstained from commingling the remarks made upon any of those papers with the papers themselves. This week—in addition to much personal affliction of a very different kind—I have to descend into the arena at the call of my esteemed friend "Viator." and also to respond to a Transatlantic brother, "S. Evans," hailing from the "solid" town of Boston, Mass.

The Pope and the Slave, to my thinking, are very much like Cæsar and Pompey—so beautifully indistinguishable that you cannot tell them apart. The one, perhaps, has power to do that good which the other would fain effect. But I really must emphatically comment upon some remarks in both of these able letters.

I have looked at my article on Masonry in Italy, but I do not see what "opprobrious epithets" I have bestowed on Mastai Ferretti. I think he has simply failed in his duty, under the absolute rule of the gentleman whose chief recommendation to the Under World and Futurity is summed up in the word "Perugia.' To this Ferretti is decidedly an accessory.

My esteemed friend "Viator" errs in some of his conclusions. He says, "Freemasonry on the Continent can accomplish more by a *change of tactics* than by identifying her mission with the cause of misguided, though well-meaning, enthusiasts." Does "Viator' mean to say that the landmarks of the Fraternity are to be used like chessmen on a board? How *can* Masons change their tactics? To criticise the latter portion of the sentence would be beneath my dignity. I must, however, appeal to the good sense of Bro. "Viator" to withdraw the expression of "the glorious spirit of liberty." Liberty is licence, not freedom. Freedom is a sacred thing, known only to the educated. You know you are free; you believe you have liberty. We have all heard of the "glorious privilege of being independent," but how few among the myriads of "Plato's men," as Diogenes termed the race, have any knowledge of the privilege! Equality is only possible by education, and Heaven help the unfortunate catechumen who receives it at the hands of Rome—as I have before said, the Rome of Antonelli.

"Bro. "Viator" talks of not being prepared to brand the Roman pontiff with the designation "miserable." Did he read my paper with care? Surely "miserable" is quite susceptible of a far other interpretation than "despicable"! A man may be miserable from the consciousness of having committed a great wrong, or connived at a great fraud. Mastai Ferretti has done both; but he is a man, and the exquisite remark of Chremes in the comedy of Terentius Afer, applies to him:—"Homo sum, humani nihil a me alienem Puto." He, by a fraud, claims infallibility, but he is unable to divest himself of humanity. I do not think, in the supremacy of his misery, that I could have used any other term. "Viator" will kindly not assume that it is a matter of course that I meant, by "miserable," "despicable." "Uneasy lies the head that wears a crown," and none know that better than those to whom crowns have become familiar.

Without desiring to offend my critic and friend, may I suggest that there are higher authorities than the *Morning Advertiser* and *Reynolds' Miscellany* for anecdotes connected with the Papal Court. I have heard of Roscoe, and there is even the paid *Giornale di Roma*.

I am, in fine, "*not* abusing plaintiff's attorney"; I am denouncing a system on definite grounds, for definite reasons, with the utmost deliberation. I stated before that I had a very vehement personality—I repeat the phrase. If I had it not, I should not be able to strike flashes out of friend "Viator."

At the commencement of this letter I said the Pope and the Slave were much in the same position. In real truth, they might be bracketed together. They are both public nuisances, caused by Roman Catholicism—for let me just say that Las Casas made slavery in the States.

Brother Samuel Evans I salute cordially. He is known to me, although I am not known to him.

When I wrote my paper on Masonry and the Slave, I attempted to comment upon Lowell's remark in the Biglow Papers, that "Slavery ain't of nairy colour." We have no more right to enslave black men than we have white, or any other tinge of the integument. But if, unfortunately, we find a less advanced race in a state of trouble, surely it is better to lead than to drive. There is such a thing as natural subordination, because human life is too short, and exposed to too many infirmities, to admit of perfectibility. I remember the echoes of an anecdote which ended—"Brother, brother, we are all in the wrong!" But to my task.

I have no theory on the origin of Freemasonry; I have never proclaimed one. I am *ultra vires* in the matter. Therefore, as there is no "speculation in mine eye," there is no necessity for using coloured mediums. I really don't believe that the estimable worthies known as Noah, Paul, Canaan, or Philemon were Masons. What little real truth these legends contain, I leave to other folks to settle at their "own sweet will." *Quantum sufficit ego habet.* "*Davus sum, non Œdipus.*"

"Slavery," Brother Evans properly says, "was altogether human, and never divine." Why! the very recent origin of Freemasonry accounts for the centuries of slavery's existence. It was a great wrong, created by the monstrous union of an English Protestant Queen and a meddling pseudo-philanthropic Spanish priest. Elizabeth and Las Casas have to answer this. She traded in "niggers," and he traded in "benevolence," as protector of the Indians. Bro. Evans, as an experienced man, will assess the value of the "noble savage." Somebody called him the "meanest cuss out!"

I will draw the attention of Bro. Evans to the fact that my object was rather to attempt some definite statement of the case, than to try and assume an *ex cathedra* position. I say a slave, born in slavery—if the landmarks of Masonry are to be respected—can *not* legitimately become a Mason. Should he attain his freedom—as, by proclamation in the States, has occurred—being *born* a slave, his issue would be eligible; and so, in a generation, Africans and coloured persons would be admissible. But this is a purely legal argument. With every respect I submit that the feeling is not really adverse to the slave, but is inherent in the principles laid down.

I am sure that neither Masonry nor other Orders are anxious or willing to tread upon the persecuted and the wretched; but their statutes, upon the due preservation of which their stability rests, must be regarded with reverence and cherished.

The great battles of Freedom can only be fought by Education, and by an extermination of the causes which repress this. With a kind farewell, again I say, *Roma o Morte!*

CRYPTONYMUS.

P.S.—I have, as Bro. Evans wishes, carefully reviewed, not only this letter, but my own articles; may I suggest for the consideration of my good friend, the perusal of Bro. Oliver's last and greatest book—"The Symbol of Glory"? Should Bro. Evans think any of my "Papers" worthy of reproduction in the States, he has my perfect consent to do with them as he may think fit. I shall also write to him by mail.

C.

### FREEMASONRY OFF THE PLUMB AT GLASGOW.

*(To the Editor of The Freemason.)*

Sir and Brother,—Your contemporary has blown the trumpet and opened the seal of a new mystic revelation in the go-a-head City of St. Mungo. There is a song that runs something like:—

"Logie i Buchan, and Logie the Laird,
They hae ta'en awa Jemie wha delved in the yaird."

Now that was a well-conditioned case of kidnapping, but our Buchan, you see, is soft a little, and is content not with a good stalwart delver who can handle the spade, but is quite delighted with stumps, cork legs, artificial arms, and glass eyes, judging from his own grand flourish, and is not so tremendously perjunk as bluff Sir John Falstaff, who exclaimed on reviewing his army. "No eyes hath seen such scarecrows! I'll not march through Coventry with them, that's flat."

No certainly not, for his cry is: Come unto me all ye cripples, if ye can, but hobble up to my altar and I will make ye my brethren in the yoke and bondage of my Craft, and ye shall be anointed and for ever accepted amongst the chosen; for I, Buchan, have said it. All old things now have passed away, and a new form began.

Long has the face of fair woman been absent from our Temple,

"And the wisest man the world e'er saw,
He dearly lo'ed the lassies O."

Yea, her tongue has not wagged in our halls, she is fair to look upon, and symmetry and proportion are the beauty and strength of our Order. Gather ye gather ye, why keep ye out? Enter my Lazaretto, all ye *hermaphrodites*, and I will receive ye, for lo! the people who sat in darkness have, through my instrumentality, seen a glorious light! Hear then, ye long proscribed, and come forth from your hiding-places amongst men, for behold a link to compromise the sexual prohibition has been found in thee, and I, even I, have found it. Much hath been written on the antiquity of my lodge, and proud am I of it; but the ancient ordinances must dissolve "like the baseless fabric of a vision," before the light of my new revelation. There is no royal road to Freemasonry, saith the slave of conscience, but free as the eagle that soars above all earthly things—even kings, principalities, idealities, and powers, Provincial and Grand—I, even I, could have done the trick had his Royal Highness but condescended to believe himself when asked. "The wish may rise where waters flow," and Thistle Lodges may do the same by qualms of conscience, but as for me I have lived in the era of gutta percha and vulcanised india rubber; most invaluable substances for the requirements of man, on account of their great adaptability, flexibility, impressionability, and powers of stretching, and in general being rather soft a little.

I am, yours fraternally,
AMBIDEXTER.

### FREEMASONRY versus MASONRY.

*(To the Editor of the Freemason.)*

Dear Sir and Brother,—The question proposed by Bro. "Leo" (Vol 2, No. 21, p. 56) as to the reason of the absence of the "Company of Masons No. 30," from the Great Livery Companies of London, as *apropos* of landed possessions in Derry, does in fact answer itself:—"Because it was No. 30." The Guilds, or Corporations, or Companies who advanced the money, were the first or foremost on the list, the most wealthy in fact, and though our present Speculative Fraternity does in all instances claim, and in some actually take "*the number one*" in *true charitable* matters, I fear the Operative Fraternity No. 30 could not hold its own with "the twelve" as a mere matter of money. Yours faithfully and fraternally,

P.M. ANTIQUITY,
And a Brother Liveryman of the Drapers'
"one of the twelve."

London, 5th Aug., 1869.

### INDISCRIMINATE ALMSGIVING, AND MASONIC IMPOSTORS.

*(To the Editor of The Freemason.)*

Dear Sir and Brother,—Would you kindly allow me to call the attention of the Masonic public, to the habit of giving relief to unknown and unworthy Masons, and to ask if any of your readers can make known a way in which these imposters could be made public. The desirability of establishing a good system of relief having been long felt by the brethren of Liverpool, Manchester, and Birmingham, they have organized in these towns, for the purpose of carrying out this object, certain committees. These Committees have been successful in their operations, and by a weekly interchange of Reports, find that they mutually protect each other from imposition, whilst opportunity is frequently afforded of giving more substantial relief than may be at the disposal of a single Committee.

My object in addressing you on this subject, is to ask the large towns where no Committees are established to join in this good work, and to adopt a similar system, and I shall be glad to lay our plans before your readers.

Our Committees have no desire to monopolize the relief of all, still less to check the flow of private benevolence; on the contrary, they wish to see *charity* widely exercised, but on deserving objects only, and not on impostors and vagabonds. I will now give you two *cases* of the *many* that come before our Committees, and will need no comments of mine.

*Relief Committee, Liverpool. August 6th, extract from Report:—*

H——— G———n, 17 New York, relieved by the Liverpool Committee with 20s. to go to London to meet his mother, instead of going to London he went to Manchester, where he stated he had come direct from Glasgow by rail, had never been relieved in England. He was furnished with the Liverpool Report of 20s., he then admitted having been relieved by us in Liverpool, of course the Manchester Committee gave him nothing and sent him away empty.

Jacques L———s, of Paris. This was a Frenchman; he came before the Liverpool Committee for means to go home; we sent him to the Distressed Foreigners' Society, they granted him a passage home, and we granted him 20s. also. Instead of going home he went to Manchester, and when asked if he had not had his passage paid he said he had not; he denied having been in Liverpool; this case is in the hands of the Distressed Foreigners' Society to deal with. He must be a great impostor. Hoping you will find room in your next.

I am, dear Sir & Brother, yours truly and fraternally,
THOMAS MARSH,
Hon. Secy., Liverpool Relief Committee.
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## FREEMASONRY IN THE UNITED STATES.

JACOB NORTON AND WILLIAM JAMES HUGHAN.

All on this side the "Big Pond" who wish to understand the character of the *struggle* now onward in the United States, must feel grateful to Bro. Jacob Norton for his interesting epitome of the history of "Freemasonry in the United States inserted in THE FREEMASON August 7th. I, for one, admire his earnestness, and accept him as a zealous defender of the rights of Craft Masonry—*i.e.*, pure and unadulterated Freemasonry, denominated the "Craft degrees" in contra-distinction to the *hautes grades*.

I think, however, that Bro. Norton is scarcely advocating a sound Masonic opinion in supporting the two Lodges in New York granted by the Grand Lodge of Hamburgh; because, according to expediency and usage, it has been found desirable that some kind of exclusive jurisdiction should be observed by bodies of Masons in different countries. Hence the practice of late years has been for Grand Lodges to refuse warrants to Masons in parts where a recognized Grand Lodge already exists. The fact of the Grand Lodge of England issuing a warrant to certain Jewish brethren at Frankfort-on-the-Maine, is not a parallel case with New York and Hamburgh. The Grand Lodge of England had previously established the Provincial Grand Lodge held at Frankfort, and it having acted contrary to the Constitutions, the parent simply acted in the cause of self-defence, and protection for some of its children in that country. New York was under no such obligation to Hamburgh, and hence the parallelism is faulty.

I also *deny* the right of ANY body of Masons working the higher degrees to grant warrants for Craft Lodges by virtue of such authority. Craft Masonry existed long before the degrees of the "Ancient and Accepted Scottish Rite;" and, in my opinion, will continue to flourish more than they in the United States, as the former is grandly universal and applicable to all religions and creeds, whereas the sectarian character of the latter, as also modern institution, militates against their boasted antiquity and so-called high position in Freemasonry.

For my part, I value no distinctions in any degrees equal to those pertaining to Craft Masonry, and consider the efficient discharge of the duties of the Worshipful Master of a lodge to be the highest official position in the Craft, and the most honourable distinction that a Freemason can attain. In this respect I most cordially agree with Bros. Norton, Evans, and Brennan, whose well-considered letters of late have afforded me much pleasure to peruse. It is pleasant also to witness THE FREEMASON being made a medium of communication between brethren of the two hemispheres, who will, no doubt, mutually profit by an interchange of ideas on Masonry,

Respecting the initiation of negroes—I say negroes, because there are no slaves in the now United States—I know of no *Landmark* of importance that would be infringed by so doing; but, on the other hand, I know of several that would be observed thereby. Any thoughtful Mason looking over the past hundred and fifty years, will see that when it has been shown that the general good of Freemasonry has required an alteration in the *customs of the Craft*, the same has been made. We need only mention, the alteration in the *minimum* age of initiation, the change in the Grand Lodge giving the *Third Degree* and, lastly, the fact that the Grand Lodge actually consented to the word of the *Third Degree* being transferred to the Royal Arch, to prove our statement. Surely, now that the *freedom* of the negro has been proclaimed in the United States, and the foul stain of slavery has been removed from the escutcheon of the "New World," Freemasonry should be the last institution that would seek to perpetuate any of the unnatural, inhuman, and barbarous laws of slave countries.

If then a negro *be otherwise suitable*, there would be no landmark of Freemasonry infringed by his initiation in the Craft Lodge, and I am proud to say that the Grand Lodge of England, by its warrant to the "Prince Hall" or "African Lodge" recognised that fact many years ago.

W. J. HUGHAN.

Truro, Cornwall, 14th August, 1869.

## Reviews.

### NEW MUSIC.

ROBERT COCKS AND CO., New Burlington Street, Regent Street, W.

*Morn on the Meadow.* By W. T. WRIGHTON. Words by CHAS. SWAIN.—To the charming words of the poet, Mr. Wrighton has wedded a most exquisite melody. The transition from a bright and beaming morn to the dark and silent night is plaintively expressed, and the hopeful solemnity of the last verse.

"But a morn shall yet rise, and the dead be re-born,
And a beauty eternal shall circle that morn,"

is very effectively rendered by the composer.

*The Lily.* Words by J. STREAKES; music by W. T. WRIGHTON.—We are much pleased with this praise of the lily. The words are poetic, and the music is sweetly harmonious.

*The Mother's Visit*, by ALFRED SCOTT GALBY, is very pleasing; and *The Owl*, by the same talented composer, is a capital interpretation of the Poet Laureate's quaint verses on the bird of Minerva.

G. KENNING, 3, and 4, Little Britain,

*The Red Cross Song.* Words by R. W. LITTLE; Music by H. PARKER.—The stirring verses of this song, are linked to most appropriate music by this rising composer. We recommend our Red Cross and Templar friends to obtain the song, as both Orders claim an interest in the grand old flag of the Crusaders, to which it alludes.

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# HOSPITALLARIA;
OR
## A SYNOPSIS OF THE HISTORY OF THE ORDER OF
## Knights Hospitallers.

*(Continued from page 74.)*

The venerable and sovereign Order of Saint John, during the period of its supremacy, enrolled from twenty to thirty thousand members, including knights, priests, and serjens. The possessions of the fraternity (amounting after the suppression of the Templars to twenty-eight thousand manors, with the principality of Malta, Goza, &c.) were divided into priories, bailiages, and commanderies, and the government was administered by the Grand-Master and the Sovereign Council. This Supreme body, upon ordinary occasions, consisted of the Grand Master, whose style was "The most Illustrious and most Reverend Prince, the Lord Brother N—N—, Grand Master of the Hospital of St. John of Jerusalem, Prince of Malta, Gaules, Goza," &c.; the Bishop of Malta; the Prior of the Church of Saint John; the eight Pilliers, or Conventual Bailiffs, viz. the Grand Commander from the Language of Province, the Marshal from Auvergne, the Grand Hospitaller from France, the Admiral from Italy, the Grand Conservator from Arragon, the Turcopolier from Britain, the Grand Bailiff from Germany, and the Chancellor from Castile; and the eight Grand Priors of the different languages,—or eight Capitular Bailiffs. On extraordinary occasions there were added to these chief officers the Knights Grand Crosses, two being allowed to each language besides those *ex officio*, and the two senior Knights of each Language; and this was called the Council complete.

The residence for the time being of the Grand Master, the Prior of the Church of Saint John, and the Conventual Bailiffs, was considered the *Chef Lieu*, or Head Quarters, of the Order; and it had attached to it a church, an hospital, and eight inns for the knights of the different nations. The Grand Priors were the acting resident chiefs in the provinces; and under them the Conservators, Procurators, and Commanders, administered the affairs of the respective languages according to the general statutes of the Order.

The war-dress of the Knights Hospitallers was a scarlet tunic, or sopra vest, on which was embroidered the sacred emblem of the Order. In the convent they wore a black robe similarly adorned, with a cap of dignity. The other insignia were—first, a star, which was worn on the left breast in the form of a cross patée, having eight points, symbolical of the eight beatitudes, and the eight languages which composed the Order; second, a badge formed of a white enamelled cross, having the angles charged with the supporters, or principal device, of the respective kingdom to which the language belonged. This, surmounted by an imperial crown, was worn originally suspended from the neck by a gold chain, latterly by a black riband, to these were added the sword, scarf, spurs, &c. As an armorial distinction, the knights were privileged to augment their family arms with a chief, *gules*, charged with a cross, *argent*; and exteriorly adorned the shield with the mantle, cap of dignity, banners, badge, and motto *Pro Fide*.

On the division of the Order in 1118, the Knights Hospitallers of England, Scotland, and Ireland constituted the sixth language or nation. This branch of the fraternity, which attained to great power and wealth in these islands, was under the administration of a Chapter, composed of the following principal officers; viz., the Turcopolier, or General of the Horse and Marine Guards; the Lord Grand-Prior, the acting Chief of the British branch, and Capitular Bailiff, or Lieutenant of England; the Lord Prior of Torphican, or Bailiff of Scotland; the Lord Prior of Kilmainham, or Bailiff of Ireland; the Conservator; the Procurator; the Grand Crosses; the Commanders; the Grand Chaplains; the Grand Secretary, &c., &c.

The Grand Priory of the sixth language,—a magnificent edifice founded by Lord Jordan Briset a little subsequently to 1101,- contained a church, an hospital, and inns for the knights, &c. It was situated in the parish of Clerkenwell, London, which is still rich in monuments of the grandeur of the Hospitallers. When the Knights Templars were suppressed in 1307, the whole of their extensive possessions in the British Isles were bestowed on the Knights of the sixth language. The Order in England possessed fifty-three Commanderies, and in Scotland and Ireland there was scarcely a county in which they did not hold estates. The Grand Prior sat in the Parliament of England as the Premier Baron of the realm; and the Prior of Torphichen, commonly called Lord Saint John, took his seat as a Peer in the meeting of the Scottish Estates.

The House of Saint John, Clerkenwell, or the Grand Priory of the sixth language, was dedicated by Heraclius, Patriarch of Jerusalem, in the year of our Lord, 1185. It was set on fire in 1381, by the rebels under Wat Tyler, and burnt for seven days; and it was not finally repaired till one hundred and twenty-three years afterwards, when the Lord Prior Docwra, in 1504, put the finishing hand to all the various re-erections which the calamitous event had made necessary. This building, in its widely varied decorations, both internally and externally, is said to have contained specimens of the arts both of Europe and Asia, together with collections of books and rarities, the loss of which in a less turbulent age, would have been a subject of national regret.

During the Crusades, bodies of knights from the European Commanderies were regularly drafted to serve under the standard of the Order; and latterly, for the defence of Rhodes and Malta, the Grand Masters frequently had occasion to summon the whole chivalry of the various languages to the field. It is recorded by a contemporary historian, that in the year 1237, in consequence of the Grand Master, Bertrand de Texis, having ordered large succours from the West, there went from the Grand-Priory in Clerkenwell, three hundred knights, preceded by Theodoric, their Grand Prior. They marched with the banner of Saint John unfurled before them, and as they passed over London Bridge, they saluted the crowds who had congregated to see them depart; at the same time recommending themselves, and their cause, to their prayers.

After the loss of Rhodes, several of the European kings contemplated seizing on the revenues of the Order of Saint John within their territories, under the pretext that they were no longer applicable to the defence of Christendom. The suppression of the Templars was a precedent which avaricious princes treasured in vivid remembrance, and the Hospitallers, driven from their insular principality, and without a permanent and independent lodgment for their banner, found that the memory of their past services was but an indifferent shield between them and royal rapacity. Under these circumstances, the Grand Master, Villiers de l'Isle Adam, visited the courts of Spain, Portugal, and England; and by his eloquence, sagacity, and the halo that a long life of glory threw round him, succeeded in obtaining for the Hospitallers, from one of the sternest and most selfish hearts that ever ruled the destinies of nations, the barren rock which was the last scene of their political existence; and from the arrogant and rapacious Henry the Eighth, the temporary abandonment of the rigorous measures he had devised against the British branch of the Order. Respect for the venerable Knight, and the power of the Hospitallers of the sixth language, composed as it was of the chivalry of the nation, for a time deterred Henry from openly prescribing it; but at length, having come to an open rupture with the Pope, his wrath blazed forth in ungovernable fury. In 1534, by an arbitrary act of the legislature, the Order of St. John, which had a sovereign and independent existence, was abolished in the King of England's dominions; and the property in England, Wales, and Ireland, which belonged in common to the members of the eight languages of which the fraternity was composed, in violation alike of the law of nations and equity, was violently seized upon. Several knights, refusing to abjure their privileges, perished on the scaffold. Others, abandoning their country for ever, sought an asylum in Malta, where they were received by the Grand Master with the tenderness of a father, and had generously administered to them that consolation of which he himself stood in need. Sir William Weston, the Lord Grand Prior, overwhelmed with grief, died on the day on which the suppression of the sixth language was promulgated, and was buried in the chancel of the old church of Saint John, Clerkenwell. An altar-tomb in the architectural style of the age, was erected over his remains, which still exists. It represents the aged knight, lying on a winding-sheet, worn to a skeleton by distress of mind. The care and anxiety occasioned by the rigorous measures of the King of England, which bent the gray hairs of the illustrious Villiers de l'Isle Adam in sorrow to the grave, broke the heart of the Grand Prior of Britain: and the simple epitaph of the former, "Here lies Virtue triumphant over Misfortune," might also have been inscribed over the latter.

On the accession of Queen Mary to the throne of England, conscience-stricken at her father's unjust spoliation and persecution of the Order of Saint John, she determined to make restitution of all the commanderies and manors in the possession of the crown which had been confiscated. In 1553, an envoy conveyed to Malta an invitation to the knights to send a deputation to England without delay. Accordingly the Commander de Montferrat was despatched to that country, and in virtue of the authority reposed in him, was re-invested in the estates which had formerly belonged to the Order.

*(To be continued.)*

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We are glad to be able to announce that Bro. the Rev. Robt. J. Simpson, *M.A.*, of Oriel's College, Oxford, Vicar of Slough, has been nominated to the important metropolitan rectory of St. Clement Danes. Bro. Simpson is a Past Grand Chaplain of England, and our readers will remember that the Inaugural Oration, at the dedication of Freemasons' Hall, on the 14th April, was delivered by the Rev. brother as Grand Chaplain.

# PAPERS ON MASONRY.

By a Lewis.

## XX.—MASONRY AMONG THE MORMONS.

"Depart from me, ye evil doers: for I will keep the commandments of my God.—*Psalm* cxix. 115.

"A false witness that speaketh lies, and he that soweth discord among brethren."—*Proverbs*, vi. 19.

One of the most remarkable phenomena of modern times is certainly the facility with which men can and do strive to form sects, professedly of a religious character, but administering only to the satisfaction of the passional emotions of mankind. While on the one hand we find men endeavouring with all their strength to elevate the mind by education, to introduce that happy state of calm which exists in a due balance between Superstition and Reason—between God as unseen, and Nature as seen—we find others rivetting the chains of Credulity by introducing new pretended revelations. They have the effrontery to support their "divine" claims by books of various kinds, according to the purposes their founders might desire to introduce for their own advantage. But we also find, in our singular era, men honestly seeking to cast out the foolish method; rejecting what is manifestly inconsistent, and reconciling Science, Nature, and God. Among this class we may reckon the body of Freemasons, who say:—

"For points of creed let senseless zealots fight,
*He* can't be wrong, whose life is in the right."

But I want to put a case of such a nature as to bring prominently before the more thoughtful readers of my papers, the question of what relations can exist between a Mason who has become converted to the creed of Joseph Smith and has submitted to the rule of Brigham Young, and his "Gentile" Brethren? I wish to know how polygamy stands as regards Masonry. It is a point worthy of discussion. That *many* Masons have become Latter-Day Saints, I can hardly believe; but it is well known that men, otherwise of the most lofty minds, have condescended to basenesses of a character hardly intelligible when even most carefully scrutinised. A Mason cannot divest himself of the knowledge he has gained of the ceremonies of Freemasonry. He may be degraded, but his expulsion is a farce; and we are aware that Masons have been known even to commit great crimes.

Do not let me be misunderstood; the creed of the Mormons may be all right for what I know, but my close and attentive perusal of the "Book of Mormon," a work of the most Herculean and Morphean character—the Mormons do not read much of it themselves—has led me to one of these two dilemmas: either that the Divine Spirit presumed to dictate revelations to mankind must have been suffering from a violent headache, or that the "Manuscript Found," written by a very indifferent author, named Solomon Spaulding, formed the main substratum of Joe Smith's imposture. Let me also mention that although polygamy was not universally adopted into practice in the commencement of the "Church," the Prophet Joe Smith "received a revelation," on the 12th July, 1843, in the presence, we are told, of Hyrum Smith, his father and Grand Patriarch, and Clayton, an early disciple. His mind was moved, and he appealed to the Lord—the following celestial telegram was returned: "Do the works of Abraham. If a man espouse ten virgins, who are given him by the law (the Mormon revealed law), he cannot commit adultery, for they belong to him; therefore he is justified. Let my daughter Emma receive all those *who have been bestowed* upon my servant Joseph, and who are virtuous in my sight."

Emma was the Prophet's wife, and was not edified. Now, supposing that a Freemason, once a Gentile, afterwards a Mormon, marries according to Mormon law, a Mason's sister, etc., how does he stand? It is worthy of reflection. In an article written by Joseph Smith himself in I. Daniel Rupp's "Original History of the Religious Denominations at present existing in the United States,"—published at Philadelphia, 1844, p. 410—the Prophet concludes his account of his Church in these words:—"We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring, and sustaining the law. We believe in being honest, true, *chaste*, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—*we believe all things; we hope all things*; we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of *good report*, or praiseworthy, we seek thereafter." The italics are mine—the words acknowledged to be Smith's. But enough of this point.

As it has been stated that Freemasonry exists among the Mormons, I am determined to show what those peculiar rites are, as reported by some who have passed through them. There is no violation of confidence, as they have long since been made public property, although the works containing the particulars are not easily accessible. But they contradict Joe's creed as above.

The ceremony in the first instance is denominated the Endowment, and is performed in a building specially devoted to the purpose. The candidates

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consist both of men and women; their names are enrolled in a Register, together with particulars usual in such cases sufficiently for identification. Should some of the husbands not have been *sealed* to their wives for all eternity, Heber C. Kimball, President of the Church, One of the Twelve Apostles, Councillor of the Presidency, High Priest of this Mormon Masonry, and President of the Conference of Elders, immediately *seals* them. The persons to be ordained are then introduced in a body into a long room, divided by white screens into various compartments, ranged in two lines. Men go to the right, women to the left, barefooted, with exception of the priests. Silence ensues; a splash of water and mysterious whispers alone are heard.

The next proceeding applies to the men. Each individual is undressed and laid in a tin bath; he is washed in warm water, and each individual member is blessed according to its function: brain, to be strong; ears, to be quick to hear the words of God's servants; eyes, to be sharp; nose, mouth, down to the feet, "to be swift to run in the ways of righteousness." Thus he is lustrated and pronounced clean from "the blood of this generation." An apostle then confers upon him "a new name by which he will be known in the celestial kingdom of God." In the next room he is anointed with oil from a horn, and oil is sprinkled all over his body, while benedictions are spoken. After this he receives a long tunic of muslin or linen, over this a shirt, and over all a long linen robe, touching the ground both before and behind. *A small square apron* of white linen or silk, ornamented with fig-leaves, is tied on. A linen cap, stockings and shoes of cotton, complete the costume. During this time the High Priest, as Elohim, consults with Jehovah, Jesus, and Michael (Adam), represented by other priests, as to creating and peopling the earth. This is the first section.

Jehovah, Jesus, and Michael now proceed to the place where the candidate is, they touch him with the ends of their fingers to imply Creation to the Body, and breathe on the face to Induce the Spirit. He is then the original Adam. A woman who has been treated by persons of her own sex in exactly the same way, is then brought in. Adam is ordered to pretend to be asleep; his eyes are then opened, and he is introduced to Eve, his wife.

Adam and Eve soon after proceed to the room where Elohim presides over the Gods. This is Eden. A garden scene is formed by the painted hangings; fruit, real, hangs from a bush. The Devil (performed by W. W. Phelps) tempts Eve, Eve tempts Adam, and the Great Elohim then appears, drives away the Devil, curses everybody, and the Devil crawls out like a serpent, except that he has hands and knees.

At this point Adam and Eve being in a bad way, Elohim promises them restoration by means of the priesthood, invested with jurisdiction, unlimited power, and indisputable authority. Here oaths are administered of secrecy, submission, and chastity by both, subject to marriage by the head of the Church or his delegates. A grip and password are conferred, and they then are admitted to the third degree of endowment, or first degree of the Order of Aaron.

Man now enters the world possessed of the password of truth, and with sacerdotal authority. Light has, however, become Darkness, Darkness, Light. He is puzzled to find Truth, and the Devil again appears, who treats all the sects alike, politely addressing a crowd of persons as Methodist brother, Episcopalian brother, Mohammedan brother, Roman Catholic brother, &c., &c., saying "I love you all, my good friends"; three other Apostles come in as St. Peter, St. James, and St. John; they joke with the Devil, as in an old mystery play, but St. Peter presently turns him out. The Apostles now deliver addresses to, and ask questions of, the newly-initiated, and explain how the authority passed through Joseph Smith to Brigham Young. They are to be, in the exact words of the address, "Like a tallowed rag in the hands of Brigham Young."

The pair then return to the Kingdom of God. Adam (man) doubly lost by original sin and by his own personal sins, has recovered powers and blessings, but has wandered away from the truth. The Priesthood promised a Redeemer, and they now propose to give him an instrument of redemption. Elohim, therefore reveals Solomon Spaulding's "Manuscript Found," by means I presume, of letting Joseph Smith, the printer's apprentice, know that it is in an unlocked drawer, and so he steals it. This is the Gentile account. Otherwise, an angel informs Joe of the Plates of Gold, which Professor Anthon detected to be a farrago of trash. At this moment—a fitting one, in my opinion—the new members take an oath to keep the secret—*that it is all trash*, I presume—under pain of having their heart torn out and cut to pieces, and other details. Here a new sign, grip, and password are given, and they are admitted into the second Order of Aaron.

Man is now partly saved (?), and is moved into a room where there is an altar. Here he is sworn to fidelity towards his Co-religionists, never to speak ill of Brigham Young, to put the Church above everything, and a great deal more too tedious to enumerate, except the obligation to be ready to sacrifice to the Church one's most intimate friend, one's nearest relative, one's most beloved wife, and even one's own life. The penalty is having the stomach opened and the entrails thrown to the swine—very nice pork! Another sign, another grip, password, and the neophyte enters into the third degree or Order of Melchizedek.

He now proceeds to another room, and there finds the the Bible, Book of Mormon, and the Book of Doctrines and Covenants (the Revelations to Joseph). Here more oaths are sworn, disavowing fealty to the United States, and other things of a like nature. Other penalties are here imposed, and new signs, grips, and passwords admit the gentleman to the second degree of the Order of Melchizedeck.

This is considered sufficient to render the initiate acceptable to God. Prayers are offered up in the Abracadabran language, and the initiate is sworn to wear the tunic next his skin always—a somewhat superfluous and eremitical injunction.

There is yet one thing more to be accomplished. The initiate has to pass the *Veil*, a thin partition of linen, in order "to repeat the whole formula" communicated to him, while the assistants cut marks in his shirt with a pair of scissors and mutter a word in his ear in a low tone—perhaps, "Phlatto-thratto-phlatto-thratt," from the play of Aristophanes. Passing through the Veil, he is supposed to enter the kingdom of heaven, and then their wives are admitted and this monstrous farce is played over again. Then they proceed to refreshment for a short time, and being ordered to return, are addressed by some high dignitary of the Church "on the seriousness of the affair." I must exclaim, *O Itoli Polique, O perna et caulis!*

Freemasons, and men that respect yourselves, have I not sufficiently proved the truth with which I employed the texts at the head of this paper? It is true, and is written in the pages of Remy and John Hyde.

CRYPTONYMUS.

## MAGNIFICENT DECORATION OF THE 33RD DEGREE.

It is with much pleasure that we announce to our Masonic readers that the Supreme Council 33° A.A. Rite, for the Northern Masonic Jurisdiction of the United States, at its annual session held at Boston in June last, by unanimous resolve, voted a Grand Decoration of the 35° to Ill. Bro. Albert G. Goodall, 33°., as a testimonial of the estimation in which they held his invaluable services in the cause of legitimate Masonry, by his researches into and exhaustive reports on the origin and present status of the Supreme Councils and Grand Orients of portions of South America, Italy, Portugal, and Spain, while visiting those countries.

A description of this splendid jewel cannot be otherwise than interesting:—

On a plate of gold, representing the sun, is laid the Teutonic Cross enamelled. On this are the Grand Decorations of the Order, viz., a nine-pointed star, formed by three triangles of gold, one upon the other, and interlaced. From the lower part of the left side toward the upper part of the right, extends a sword, and in the opposite direction a hand of *Justice*. In the middle is the shield of the Order, blue; upon the shield is an eagle like that on the banner; on the dexter side of the shield is a golden balance, and on the sinister a golden compass resting on a golden square. Around the whole shield runs a stripe of blue, lettered in gold with the Latin words, *Ordo ab Chao*; and this stripe is enclosed by a doublet circle, formed by two serpents each holding his tail in his mouth. Of the smaller triangles formed by the intersection of the principal ones, those nine that are nearest the blue stripe are coloured red, and on each is one of the letters that constitute the word S.A.P.I.E.N.T.I.A.

On the reverse of the jewel is the following inscription: "From the Supreme Council Sov. Gr. Ins. Gen. 33° A.A.S. Rite, Northern Masonic Jurisdiction, U.S., to Ill. Bro. Albert G. Goodall, Sov. Gr. Ins. Gen. and General Foreign Representative. Boston, Mass., June 19th, 1869. V.E."

THE GAIETY THEATRE.—The new comedy drama by Mr. Gilbert, entitled "An Old Score," continues to draw large audiences at this splendid little theatre. The acting of Miss Henrade as *Ethel Barrington* is extremely good, *Col. Calthorpe* is admirably represented by Mr. Emery, and Mr. Neville is equally efficient as *James Casby, the Bombay Merchant*. The denouement is excellent, and the Scenery by Mr. George Gordon—especially a villa at Teddington, and Ovington Grange, leaves nothing to be desired. To all who wish to enjoy themselves thoroughly—we can only say go to the "Gaiety."

THE Lion was a symbol of Jeremiah, because of the terrible voice of his threatening; and of St. Mark, because his gospel begins with the voice in the wilderness; but principally of Christ, who is denominated the lion of the tribe of Judah, and will ultimately subdue all things to himself—"for he must reign till he hath put all enemies under his feet."

## INELIGIBILITY OF BASTARDS AS FREEMASONS.

*(To the Editor of The Freemason.)*

DEAR SIR AND BROTHER,—Would you do me the favour of inserting in THE FREEMASON the following article which has been the subject of unmasonic animadversion, and which ought, properly, to have been first sent to the magazine in which appeared the communication to which it was a reply.

Yours fraternally,

Ayr, August 14th, 1869. D. MURRAY LYON.

A writer in THE FREEMASON, in his anxiety to uphold the purity of Lodge membership speaks authoritatively on what he alleges to be the practice obtaining among Scotch Lodges in their relation to men who have had the misfortune to be born out of wedlock. "It has, (he says) been an indisputable rule, and constantly acted upon in lodges of Britain in olden times, that no bastard could be received as a Freemason. . . . In Scotland this ancient landmark and law has been maintained with almost no exception; and it is not long since, in a Lodge holding a high position in the Craft, two men were positively rejected on no other ground than that they could not show the legitimacy of their birth."

No Scotch Masonic statute known to us bears out the statement here made as to the "ineligibility of bastards as Freemasons." The oldest Scotch Masonic statutes extant are those of the Ayr Squaremen Incorporation, dated 1556. The next in point of antiquity are the Ordinances of William Schaw, Master of Works to James VI., dated 1598-99. Neither in these documents, nor in the records of the Lodge of Edinburgh (Mary's Chapel), No. 1, dating from 1598, or of Mother Kilwinning, dating from 1643, is there to be found any law preventing the admission of bastards. The oldest of the documents quoted enacts that "gif the prentes be ane friemanis sone he sall pay entres silur fyve schillingis, and gif he not ane friemanis sone he sall pay ten schillingis." A similar privilege was enjoyed by the "lawful sons" of freemen in the ancient Lodges of Kilwinning and Edinburgh; but it was only in this respect that as apprentice masons the male offspring of legal marriages were treated differently from their illegitimate brothers and the sons of non-freemen, when any such presented themselves.

The erection of the Grand Lodge of Scotland did not place bastards in a worse position than that which, as applicants for admission to Freemason Lodges, they held when Lodges were purely Operative associations. And so far from initiation being in Scotland denied to the class of citizens referred to, innumerable instances, within the memory of masons still alive, could be given of the initiation of good men and true, the offspring of illicit intercourse. A notable instance of this kind occurred in the person of Lord Frederick Fitz-Clarence, one of the natural sons of William IV. Made under the French Constitution, he was affiliated in a Scotch Lodge, was Deputy Grand Master in 1840, and on the death of the Earl of Rothes, was elected to be Grand Master Mason of Scotland, which office he held during 1841-42. The sin of his parents did not affect his moral and religious qualifications as a candidate for the privileges of Freemasonry, neither was his admission regarded as a scandal upon the Fraternity. As was said of him by the Reverend Brother who pronounced the oration at the Grand Funeral Lodge that in 1854 was held at Edinburgh out of respect to his memory, "he was kindly esteemed in all the relations of life, and was, in an especial manner, an honour to Masonry—by his conduct reflecting back the honour it had conferred on him in his elevation to the supreme dignity of Grand Master of Scotland."

A Masonic character as fair and unblemished as that of the illustrious brother alluded to has been and is still borne by other brethren similarly situated as to the circumstances of their birth. No principle of Freemasonry, as recognised in Scotland, was violated by the admission of such men; for in its dealings with bastards the lodge has never presumed to raise itself above the Christian Church. In the Installation Service the Master of a Scotch Lodge is asked to give his assent to the charge which makes it imperative to institute due inquiry into the character of a man before he can be made a Mason; but no information is required as to his parentage.

With every disposition to believe in the truth of this statement above quoted anent the rejection by a Scotch Lodge of two men on the ground of their supposed illegitimacy, we hold that it is an isolated instance of a Scotch Lodge adopting a custom that is repugnant to the feelings of Scotch Masons, as it is also unauthorised by the Scotch Masonic Constitution.

On the part of Scotchmen and Scotch Masons, therefore, we repudiate the dogma of the "ineligibility of bastards as Freemasons," as in any respect applicable to Lodges working under the Grand Lodge of Scotland.

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# Reports of Masonic Meetings.

## THE CRAFT.

### METROPOLITAN.

*Stability Lodge, No.* 217.—The lodge met at the George Hotel, Aldermanbury, on Monday, 16th inst., at 5.30 p.m., Bro. E. Hughes in the chair. The business before the lodge at this, an Emergency, was "To confirm the minutes of the last regular lodge, and of the previous emergency; to initiate Mr. Henry Wilson, to pass Bros. Coley and Warsup (3), and to raise Bro. Lawrence." The lodge was opened in the first degree, and the summons convening the meeting was read, and the minutes of their previous meetings were read and confirmed. Apologies for unavoidable absence were given on behalf of Bro. James, S.W., travelling abroad, Bro. Hart, S.D., at the seaside, and Bro. Coley at York; Bro. Lawrence also was absent, as he recently took his departure for Australia. Mr. H. Wilson was duly initiated into the mysteries and privileges of Ancient Freemasonry, and retired. The lodge was opened in the second degree, and Bro. Warsup (3) was passed to the degree of Fellow Craft. The W.M. complimenting him on his proficiency, which reflected great credit on him, (Bro. W.) and his preceptors. The lodge was resumed in the first degree, when Bro. Taylor, P.M. and Sec., announced that an application was shortly to be made for a warrant to hold a Chapter of R. A. Masons, under the sanction of Stability, No. 217, and he hoped to be able to obtain the necessary authorization in time to meet shortly after the commencement of the winter session (October), at the new head-quarters of the lodge, Anderton's Hotel, Fleet-street; he therefore begged that the names of those desirous of supporting the application, and assisting at the inauguration, should be sent to him as early as possible. The W.M. complimented the brethren on the fact that notwithstanding the meeting was held in the height of the holiday season, there was a round dozen ready to attend with punctuality to their duties without the temptation of a supper (this being an Emergency there was no banquet.) There being nothing offered for the benefit of Freemasonry in general, or of Lodge Stability in particular, the lodge was closed in due form and with solemn prayer. The brethren present were Bros. Hughes W.M.; Bro. Brodey, P.M. and Treas., S.W. *pro. tem.*; Truscott, J.W.; G. A. Taylor, P.M. and Sec.; Warsup (1), S.D. *pro. tem*; Drummond, J.D.; Belcher, I.G.; and Bros. Bland, Thorp, Warsup (2 and 3), Wilson, and Grant, T. Visitors, Bros. Waterall, J.D., Neptune, 22; and Hopkins, King Hiram, 86.

### PROVINCIAL.

IPSWICH.—*Lodge St. Luke, No.* 225.—The usual monthly meeting of this lodge was held on the 11th inst., at the Coach and Horses' Hotel, Ipswich. Present: Bro. P. Whitehead, W.M.; Robb, S.W.; Clement, J.W.; Golding, J.D.; Prentice, I.G.; Barber, Sec.; Syer, Tyler; P.M's. C. Davy, Westgate, Richmond, Whitehead, senr.; King; Bros. Pratt, Lewis and others. Visitors: Bros. W. A. Smith (376) and Fisher (555.) The lodge was opened in due and ancient form with solemn prayer. The minutes of the last lodge were read and confirmed. A summons of emergency was read to ballot for Mr. L. Favre, which was unanimous in his favor. Mr. Edward Jackson was present and duly initiated (in the temporary absence of the W.M.) by Bro. C. Davy, the I.P.M.; the working tools being explained by P.M. Westgate, and the charge delivered by P.M. J. Whitehead. As time would not permit, the lecture on the tracing board was postponed until the next monthly meeting. The lodge was then closed in harmony, and the brethren (18) retired for refreshment.

## THE ROYAL ARCH.

### MARK MASONRY.

#### METROPOLITAN.

*Macdonald Mark Masters' Lodge, No.* 104.—The second meeting of this promising lodge was held at the Head-quarters of the First Surrey Rifle Volunteers at Camberwell, on Saturday last, when a good attendance of brethren gave support to the first labours of the new lodge. Every officer at present appointed was at his post, and each gave evidence of his ability and determination to make the working of the lodge perfect. The lodge was opened at five o'clock by the V.W. Bro. Thomas Meggy, P.G.M.O., *W.M.*, assisted by Bro. Major A. L. Irvine, S.W.; W. Bro. James Stevens, G. Steward, J.W.; Bro. Dr. Eugene Cronin, M.O.; W. Bro. S. Rosenthal, G. Steward, S.O.; Bro. J. H. Hastie, J.O.; V.W. Bro. C. Swan, Sec.; Bro. G. Waterall, Recorder of Marks; Bro. Chas. Hammerton, S.D.; Bro. A. Wolton, Time-keeper. In addition to other members present, the visitors were V.W. Bro. J. H. Wynne, P.G.T., and P.M. of Kent Lodge; V.W. Bro. H C. Levander, P.G.D.C., and W.M. of St. Mark's Lodge No. 1; Bro. T. Vesper, P.M. Kent Lodge; Bro. Rev. W. B. Church, M.O. St. Mark's Lodge No. 1; &c. A communication from the V.W. Bro. Frederick Binckes, Grand Sec., the Treas. of the lodge, expressing his regret that other Masonic engagements prevented his attendance was forwarded to the W.M. The minutes of the consecration meeting having been read and confirmed, several candidates for advancement were balloted for, and the propositions unanimously accepted. Absence from town, and other causes, prevented the attendance of all the candidates except one, thereby throwing over to the next meeting a large amount of work, but, on the other hand, giving increased opportunity for the careful performance of the beautiful and impressive ceremony in the advancement of Brother Charles Dorey, P.M. of the Caveac Lodge, No. 176. It was with considerable satisfaction—but without surprise, having previously had many opportunities of observing their splendid working in the other degrees in Craft Masonry—that we listened to the perfect manner in which all the officers rendered the ritual, and performed their several duties. We desire to make no invidious comparisons, but must express our opinion that many long-established lodges cannot, or at least do not, exhibit such perfection either in appointments, ritual, or working as this lodge of but two months' establishment. May such perfection continue and increase, and thereby materially aid and support the Order of Mark Masters, now becoming so generally recognized and appreciated. After the completion of the ceremony, the newly-framed bye-laws were read and approved, subject to confirmation by the General Board. The W.M. then promoted Bro. A. Wolton to the office of J.D., and invested the newly-advanced brother, C. Dorey, with the collar of Timekeeper. The W.M. having informed the lodge of the great success attending the late festival in aid of the Benevolent Fund (to which, we would observe, he personally contributed so greatly), and reported his list as Steward representing the Macdonald Lodge, No. 104, certain remarks were made and acquiesced in which will ensure the continued representation of the lodge at future festivals, by the stewardship of the presiding W.M. in each for many successive years. The lodge was then duly closed, and the brethren adjourned to refreshment, a pleasant evening being spent in convivial harmony, increased to the members of the lodge by the hearty expressions of satisfaction given by the visitors when responding to the toast proposed in their honour, and to the visitors themselves by the perfect concord and unity of purpose which was manifested throughout the whole of the proceedings. We augur for the Macdonald Lodge of Mark Masters a career of prosperity and usefulness, and that it will at no distance date become an acknowledged ornament to the Order.

## ORDERS OF CHIVALRY.

### KNIGHTS TEMPLAR.

#### METROPOLITAN.

*Temple Cressing Encampment.*—A conclave of this encampment was held on Friday, the 12th inst., when there were present: The Eminent Sir Knights J. Blenkin, D.P.G.C.; Dr. Lilley, P.E.C.; F. W. Mitchell, P.E.C.; R. Farran, P.E.C., Registrar; G. Harrison, 2nd Captain; J. Dyer; &c., &c. After the usual business, a vote of condolence on the sudden decease of the Eminent Commander Sir Knight Major H. F. Smith, was unanimously carried and ordered to be entered on the minutes. [We must mention the elegant and convenient ante-room, &c., for the use of the Masonic Brotherhood, just completed by the worthy host of the Horns Tavern, Kennington, where the meetings of this encampment take place.]

### RED CROSS OF ROME AND CONSTANTINE.

#### PROVINCIAL.

WESTON-SUPER-MARE.—*Rose and Lily Conclave,* No. 10.—An assembly of this Conclave was held on the 16th inst., at the Carnarvon Hall, Weston-super-Mare, presided over by the M.P. Sovereign the Illustrious Sir Knt. F. G. Irwin, K.G. Cross and Inspector-General for Bristol. The minutes of the previous Conclave having been confirmed, and the ballot declared clear for Bro. Sidney Jones, of St. Kew Lodge, No. 1222, Em. Sir Knt. Irwin gave place to Em. Sir Knt. Munbee, K.G.C. and Inspector-General for Somerset, as the working Sovereign for the installation; consequently Em. Sir Knt. Munbee being invested with the sceptre, took his seat as M.P.S. and proceeded to conduct the ceremony of installation, assisted by Em. Sir Knt. Irwin, Sir Knts. Clarke, V. E. Townsend, Senr.-Genl; Gregory, Organist; and Cox, Recorder and acting Prefect. The ceremony was extremely imposing, and conducted with the most impressive solemnity. The oration was delivered by Em. Sir Knt. Munbee (in the absence of Sir Knt. the Rev. J. C. Pigot, High Prelate of the Conclave). The precepts taught were threefold—first, that Faith is the first principle by which means alone we can hope to rebuild in our hearts, the mysterious temple of the triune God; secondly, that Unity is the mighty chain by which we, as brethren, are bound together—the wondrous lever by which immortal Truth is raised out of darkness; and, thirdly, that zeal is the great and grand permeating fire of the soul stimulating our desires into action, and animating our labours. Em. Sir Knt. Irwin having resumed the sceptre, proceeded with the remaining business of the conclave. Moved by Em. Sir Knt. Irwin, seconded by Sir Knt. Clarke, V.E., and unanimously carried, that Em. Sir Knt. Munbee, K.G.C., be elected M.P.S. for the ensuing year. Moved by Sir Knt. Irwin, seconded by Sir Knt. Munbee, and carried, that Sir Knt. Clarke be re-elected V.E. Moved by Sir. Knt. Irwin, seconded by Sir Knt. Munbee, and duly carried, that Sir Knt. George, be re-elected Treasurer. The installation of Ill. Sir Knt. Munbee, K.G.C., as the M.P.S., will be at the next meeting of the conclave, on the third Wednesday in October next. A new code of by-laws were approved of, and 100 copies ordered to be printed. It was moved by Em. Sir Knt. Irwin, seconded by Em. Sir Knt Munbee, and resolved by acclamation, that Ill. Sir Knt. J. Daniel Moore, *M.D.*, Inspector General for North Lancashire, be elected an honorary member of this conclave. After the labors of the conclave, the Chevaliers adjourned to a banquet, and spent a very pleasant evening together, under the presidency of the M.P.S., Sir Knt. Irwin.

## MASONIC BAZAAR AT SKIBBEREEN.

This Bazaar, which was looked forward to with much interest for several weeks past by the residents of the locality, commenced on Thursday week. It was got up with the object of realising a fund towards the erection of a Masonic Hall in the town, as such a building is very much needed, especially as the members of that body have very considerably increased of late. The respectable portion of the inhabitants, shopkeepers and resident gentry, all united towards making it as successful as possible, particularly when they found that a counter-element of opposition was put in active force against them by denunciation from the altars of the Roman Catholic Chapels. This so thoroughly roused the spirit of those ladies and gentlemen who interested themselves in the getting up of the undertaking, that it added a stimulus to it, and, as it proved, materially assisted the cause instead of injuring it.

The first day set in very wet, and fears were entertained that it would operate sadly against the proceedings; but not so—the place was thronged to inconvenience, and a brisk day's business was carried on with unabated vigour till past 6 o'clock in the evening, and was resumed next day. The brethren assembled and marched in procession, attired in full regalia.

The stalls were efficiently presided over by the following ladies, who were most indefatigable, and transacted an amount of business far exceeding the anticipations of those connected with the undertaking. Mrs. Becher, Mrs. Dr. Levis, Mrs. J. F. Levis, Mrs. Dr. Hadden, Mrs. Townsend, Mrs. Hungerford, the Misses Roycroft, &c. The Post-office was presided over by the Misses French, and the refreshment tables and tents were under the management of Mr. C. Lawrence, assisted by others.

The stalls and tables were well stocked with a most beautiful variety of articles of every imaginable description, such as are to be always found at Bazaars, and would require a very extensive catalogue to enumerate. Outdoor amusements were got up, but the rain put a stop to them—nevertheless, some of the youngsters, wet as it was, would have an occasional shy at poor "Aunt Sally" with a pipe in her mouth. Considerable amusement was also created by a well-known "tile" which was all of a sudden seen ornamenting the top of a circular tent, acting as a weathercock, twisting about, the crown of the hat being cut round a little, and acting as a weather fan. This relic of old times, which had borne the brunt of (according to the owner's own statement) more than ten years' hard work, was a general object of amusement to many gentlemen, and they prevailed on the owner to let them put it up to raffle, to which he good-humouredly assented. The proceeds of the raffle must have been quite sufficient to purchase a very handsome and stylish hat of the most fashionable make. The lucky winner of the old "tile" was Mr. Swanton, but the coveted article was not destined to remain in his possession very long, as an active chap, used to climbing spars and rigging, at once conceived the idea of ornamenting the pole of the tent with the prize, and very soon carried his idea into execution to the intense amusement of the spectators. The band of the South Cork Light Infantry Militia regiment attended, and performed a very nice selection of music in a most creditable manner.

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WE are requested to announce for the information of the subscribers to the Masonic work "Reflected Rays of Light upon Masonry," edited by Bro. James Stevenson, and dedicated by special permission to the Rt. Hon. the Earl Dalhousie, *K.T, G.C.B.*, G.M.M. of Scotland; that its publication will take place at the end of the present month.

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## MEETING OF THE PROV. GRAND LODGE OF DEVON.

On Thursday last week, the Provincial Grand Lodge of the Province of Devon, assembled at the Royal Hotel, Plymouth. There was a large attendance from all parts of the province and the business transacted occupied a large portion of the time set apart for it previous to the dinner. The R.W. the Rev. John Huyshe, *M.A.*, G.M., presided, and was supported by the S.W., L. P. Metham, D.P.G.M., W. J. Meymott, P.P.G.W. for Surrey, and a large number of past Provincial Grand officers. Bros. Lieut-Colonel Elliott, *R.M.*, S.G.W., Walroud, J.G.W., Revs. J. R. Nankivell, and J. Dickenson, G. Ch., W. G. Rogers, G. Reg., Isaac Latimer, G. Sec., J. J. Mackenzie, S.G.D., C. Elphinstone, J.G.D., W. H. Maddock, G. S. Works, Browning, G.D.C., Bartlett, Assistant G.D.C., J. Sadler, G. Swd. Br., G. G. Nicholls, Org. (W. F. Windeatt, acting), Witheridge, G. Purs., J. Gregory, G. Tyler; J. Rogers, Assistant G. Tyler; W. H. Geachsias, W. Easton, Major Yates, G. Warren, J. Austin, and W. Oram, G. Stewards, occupied their respective positions within the lodge. Amongst those present were the following brethren:—

James Ferris, 70, P.M.; George Downe, 1212, W.M.; S. S. P. Blight, 39, P.M., P.P.G.O.; J. N. Blake, 230, S.W.; John Way, 39, S.W.; F. Horspool, 39; R. Anning, 39; Edwin Roseveare, 1099, J.W.; R. Lose, 159, P.M., P.P.G. Pur.; Edwin Patten, 223; J. B. Gover, 70, P.M.; H. W. Thomas, 70; H. Williams, 70; H. Moffat, 223, Wm. Hill, 105; John S. Phillips, 70, P.M.; John Davis, 156; Wm. Amery, 159, W.M.; Wm. K. Mitchell, 156, P.M.; George Hilson, 105, W.M.; James Wharry, 159; J. Filbern, 1212; John Pepper, 1212, J.D.; James Montgomery, 223, J. W.; James Ellis, 1212, J.W.; Thos. Menhinick, 954; P. James, 70, P.M.; A. Lethbridge, 159; James Greenfield, 328, W.M.; Thomas Oliver, 328, J.W.; T. W. Greenfield, 282; W. R. Northway, 282, W.M.; T. W. B. Forster, 189, J. W.; Aaron Woolf, 223, P. M.; H. Miller, 1205, P.M.; Thos. T. James, 1051; Samuel Chapple, P.M., 159 and 954; R. Dowse, P.M., P.P.G.S.D., Treas. 189; I. Watts, P.M., 70, P.P.G.T; Edward Murch, P.M., 202, P.P.G.O.; J. Maden, 1205, M.; William Browning, P.M., 223, P.G.D.C.; John Port, 159, D.C.; Thos. Hunt, 159, S.S.; John Lynn, 230, J.W.; John Pridham, S.W., 710; Thos. Chapman, P.P.G.D.C.; John Walker, 282; J. W. H. Hawton, P.M., 1091, W.M., 954; M. Paul, J. W., 954; J. H. Bowman, 70; John R. H. Spry, P.P.S.D.C., 954; Fras. Codd, P.M., 230; C. G. Gibson, P.M., 189; W. J. J. Spry, P.P.G.O., 230; Jas. Bennet, S.W., 1247; James H. Keats, 70, 1247; John Beer Witheridge, P.P.G.P., 223, P.M.; Joseph Mathews, P.M., 282 and 1255, P.P.G. Supt. of Works; John W. Tripp, P.M., 202; Wm. J. Taylor, 202; Edward Murch, P.M., 202; Edward Thomas, 202 J. Purse, 202; J. B. Price, P.M., 202; W. F. Windeatt, 1247; J. M. Hefly, W.M., 223; S. Cotton; 202; M. Brown, W.M., 1099; W. H. Gillman, 1099; J. T. Warn, 223; T. C. Lewarn, 223; James P. Phillips, 223; S. Zeffertt, 223; Vincent Bird, 954, P.M. and T.; W. D. Thomas, 159, J.W.; Alfred Bodley, 39, Secretary; W. H. W. Sargent, 1099, Secretary; Herbert J. Hearle, 156, Secretary; Alfred Winstanley, 39; James Bartlett, 159, J.D.; G. C. Bignell, 105, J.W.; John Herries, 1091, W.M.; W. J. Smith, 954, S.W.; F. P. Balkwill, 189, W.M.; W. H. Roberts, 954; W. T. Pilditch, 156, I.G.; W. Shepheard, 1091; H. Morgan, 1091, S.; William Langley Pope, *D.D.*, 797, Chaplain; W. F. Taylor, 1205; H. R. Russell, 1205; J. Moore, 1205; John Oxland, 515; John May, P.M., 223; J. Tucker, 39; Robert Boorman, 1091; R. M. Andrews, J.W., 70; Albert White, J.W., 1091; G. E. Stentiford, 159; E. Brooming, S.W., 282; G. Chowin, P.M., 1205; J. H. Blackell, J.D., 1099; W. H. Maddock, P.M., P.G.S.W., 189; Henry W. Hooper, 39; R. S. Merrifield, P.M., 282; Robert Foale, 797; S. S. Tremayne, S.W., 1212; L. D. Westcott, 70, S.W.; T. S. Bayley, P.M., 189; Richard Rowe, P.M.; Geo. P. Smith, P.M.; C. H. Cooper, 105; Edwin Pitts, 202; James Cox, P.M., 105; Henry J. Holman, P.M., 105; William H. Holman, 105; John Hamley, I.G., 1091; F. A. Thomas, 70; B. Dickes, P.M., 39; E. Basset, 189; William Merrifield, P.M., P.P.G.T.; P. L. Blancham, 441; E. S. N. Rea Davies, S.W., 1099; H. M. Bartlett, 303, W.M.; James Rowe, P.P.G.S., 105; W. G. Ellis, I.P.M., 797; James Williams, 17, Quebec; W. Mann, P.G.S., 421; Albert F. Luke, 39.

The R.W. Grand Master opened the lodge in due form, and the Rev. J. Dickenson, G. Ch. invoked the blessing of the G.A. of the Universe on their labours.

The P.G. Secretary then read the minutes of the several Grand Lodges that had been held during the past year. There were some incidental discussions arising on these minutes. In reply to Bro. Watts, it was stated that the Committee of Petitions consisted of the D.P.G. Master, the Treasurer, and Secretary. Bro. Watts suggested subsequently that the committee should consist of the W. Master of each of the lodges, and that they should meet once a quarter at Plymouth An amendment was moved to this by Bro. Cock, who said he came more than a hundred miles to attend this meeting, and he thought that there should be something like fairness and that the meetings should be held alternately at Exeter and at Plymouth. He moved an amendment to this effect, and it was carried by a large majority. It was agreed that the meetings should be held quarterly, and that each lodge should be requested to nominate either the W M. or a delegate to act for the year.

The Secretary also read the returns of the different lodges. Some of these had only just been sent in, whereas they ought to have been made before the end of February. The balance to credit of the Grand Lodge was estimated to be about £106; but as it could not be exactly stated from the cause mentioned a discussion arose upon the difficulties of getting in the returns. It was suggested that the returns should be sent in, printed, and circulated to the lodges before the end of June. The G. Master said that if there were any lodges that did not send in their returns by that time he should make it a rule, however painful to him it might be, to preclude those lodges receiving any appointments to the Grand Lodge—a determination which elicited loud cheers.

Another question arose as to the amount that had been received during the past year for fees of honour from the members appointed to office in Grand Lodge. In consequence of the absence from England of Bro. J. P. Ley this could not be stated with certainty. But Bro. Cann, the permanent G. Treasurer, stated that he had that morning, since he entered the room, received several fees. The G. Secretary had also received some, and there were others to come in. [Since the meeting the writer of this report has received a letter from Bro. Ley, stating that he had received £13 13s. fees.]—Bro. S. Jew, P.P.G. Treasurer, spoke of the neglect in matters in past years, and urged that the law should be enforced, that no officer who had not paid his dues should be permitted to rank as a P.G. officer. He moved that there should be a scrutiny of the accounts since the year 1859, for the purpose of ascertaining what dues were unpaid. The matter was one of importance in every point of view, as it was from these fees that the Fortescue Annuity Fund received additions. Bro. the Rev. J. C. Carwithen suggested that the time should be confined to the period from 1861, and this was unanimously agreed to.

The Committe on Petitions recommended votes of £10, and two sums of £5 each, should be given to certain applicants, which was agreed to.

The D P.G. Master stated that he should act at the next meeting as G. Steward of the Girls' School, to which he intended to contribute ten guineas as his subscription, and he called upon the G. Lodge to subscribe liberally towards this institution. He proceeded to show that little was done by Devon, as compared with other Provinces, in behalf of this institution, and concluded an eloquent appeal by moving that 25 guineas be voted from the funds of Grand Lodge for this object.—The motion was seconded by Br. Col. Elliott.—Br. Clase proposed that it should be 50 guineas; but the G. Master said that their funds would not allow of so large a sum being thus appropriated, and the vote of 25 guineas was unanimously agreed to. £10 was also voted to the Widows', and £10 to the Benevolent Fund.

The Treasurer next read a statement of the Fortescue Annuity Fund, in account with Br. John Pope, the Treasurer. The account showed receipts to the amount of £116 15s. 8d, and payments to the amount of £87 5s. 9d, leaving a balance in the hands of the Treasurer of £29 9d. 11d. The assets showed investments: Amount on Land Debentures, £1,100; ditto Devon and Exeter Club, £200; cash in Savings' Bank, £45 17s. 7d.

The Grand Master then proceeded to the appointment of his officers. On the motion of Bro. P.M. Rodd, seconded by Bro. P.M. Dowse, Bro. T. S. Bayly, P.M. of Lodge Sincerity, was appointed G. Treasurer. Bro. L. P. Metham, 189, P.M., P.G.D. of England, D.P.G.M. Bro. Captain Tanner Davy, 421, P.M., P.P.G., Warden, S.G.W. Bros. Major G. H. S. Yates, 1138, P.M., J.G.W.; Rev. John Dickenson, 1125, P.G.C., G. Chaplain; Dr. William Langley Pope, 797, Chaplain, G. Chaplain; Levett, Prinsep, 797, W.M., G. Registrar; Wm. Goddard Rogers, 112, P.M., G. Secretary; Wm. H. Geachsias, 39, W.M., S.G. Deacon; J. J. Hambly, 70, P.M., J.G. Deacon; J. S. Phillips, 1212, P.M., G. Supt. of Works; James Hawton, 954, P.M., G. Dir. of Cer.; George Warren, 159; P.M., G. Asst. Cer.; Josiah Austin, 1099, P.M., G. Organist; Wm. Cotton, 112, P.M., G. Sword-bearer; Peter James, 159, P.M., G. Pursuivant. Stewards:—Wm. Easton, 39, P.M.; Wm. Oram, 421, P.M.; W. K. Michell, 156, P.M.; F. Codd, 230, P.M.; C. S. Willshire, 251, P.M. and W. Master; Samuel Jones, P.M., 1135, and W.M. 112. P.G. Tylers:—James Gregory, 112, G.P. Tyler; John Rogers, 202, P. Assistant G. Tyler, P.M., Assistant do.

The remainder of the business transacted was of no public importance.

### The Dinner.

Shortly after four o'clock, the brethren, to the number of 122, sat down to an excellent cold collation, supplied by Br. Pearse, the lessee of the Royal Hotel. The R. W. the Grand Master, the Rev. John Huyshe, presided, and was supported on his right by the D.P.G.M. Br. Metham, and on his left by the G. Ch., the Rev. J. Dickenson, and by other G. Officers. Br. Lieut-Col. Elliott, P.S.G. Warden, in the absence of Br. Captain Tanner Davy, S.G.W., who was, we regret to say, prevented from being present by illness, occupied the vice-chair. Grace was said by the G.Ch., and after dinner by the Rev. Wm. Langley Pope, D.D., Ch. of the Dartmouth Lodge.

After dinner, the G. Master proposed "The Health of the Queen," which was drank with due Masonic loyalty.

Br. Windeatt presided at the piano, and Bro. Knowsley ably led the singing, taking several solos. In the course of the evening, Br. James Rowe, a veteran Mason of more than 70 summers, sang with remarkable vigour and ability the fine old national song, "Hail to thee, England," and the beautiful ballad, "Come, welcome once more." Bro. Thomas and Bro. Clase also sang other songs with marked ability.

In proposing the next toast, "The R. W. Bro. H.R.H. the Prince of Wales, Past Grand Master of England," the Grand Master remarked that the toast was premature. It was intended to give His Royal Highness the honour of Past rank, but he had not got it yet. Every one of them would regard with pleasure the day when they could hail him as a brother, and he was sure that he would be well pleased to be called by that name—our Royal brother the Prince of Wales—(cheers).

Air—"God bless the Prince of Wales.'

In proposing "The Most Worshipful the G.M. of England, Bro. the Right Hon. the Earl of Zetland, *K.T.*," the G. Master spoke in terms of the highest eulogy. The Earl of Zetland had been their Grand Master for twenty-five years. It was true that their brethren in Ireland had in his Grace the Duke of Leinster a Grand Master who had most ably presided over them for fifty years. But the Earl of Zetland came next in length of services, and he did not say one word exceeding the praise he deserved when he said that he had never seen a Grand Master who came up to him. (Loud applause).

Bro. Metham, D.P.G.M., proposed as the next toast "The R.W. the Provincial Grand Master of Devon, Bro. the Rev. John Huyshe, *M.A.*, P.G. Chaplain of England." The toast was received with an outburst of enthusiasm. Everything, Bro. Metham remarked, that the G. Master had said of the Earl of Zetland might be applied to himself. He trusted that he might be long spared to preside over them, and that during their lives there might be no occasion for any one to succeed him. Of his many good qualities he would say not a word, for they all knew them as well as he did. (Prolonged cheers).

Air—"Auld lang syne."

The G. Master, in acknowledging the compliment which had been so warmly accorded to him, expressed the gratification he felt at the song which had followed it; and in reference to the sentiment of that song, remarked that fifty years had now nearly passed since he first put on the Masonic apron. It was a long time to look back, and he could not but feel that that very beautiful song touched a warm responsive chord in his heart. No doubt "auld acquaintance" should not be forgot. He applied this sentiment to his desire not to forget his obligations to his brethren, and what was due to each and all of them; which he always endeavoured as much as possible to remember. (Cheers). He next adverted to the desirability that care should be taken as to whom they admitted into the Craft, for it should never be forgotten that the moment a man passed the door of a lodge with his apron on, they were bound to protect him as a brother, and to receive him as a brother. They should take care, therefore, that they did not admit into any of their lodges a man who had been rejected elsewhere. (Hear, hear.)

A number of other toasts were proposed and speeches made, and after a very pleasant day, the toast list having been got through, the company separated about half-past six o'clock.

Breakfast.—Epps's Cocoa.—Grateful and Comforting.—The very agreeable character of this preparation has rendered it a general favourite. The *Civil Service Gazette* remarks:—"The singular success which Mr. Epps attained by his homœopathic preparation of cocoa has never been surpassed by any experimentalist. By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctor's bills." Made simply with boiling water or milk. Sold by the Trade only in ¼ lb., ½ lb., and 1 lb. tin-lined packets, labelled—James Epps & Co., Homœopathic Chemists, London.—Advt.

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And all Booksellers and Newsagents in Great Britain and Ireland.

## Births, Marriages, and Deaths.

BIRTHS.

BEARD.—On the 15th August, at Wilton House, Highbury New Park, the wife of Thomas Beard, Esq., (P.M. 101), of a daughter.

HUNTER.—August 18th, at 5, Marine-terrace, Margate, the wife of Bro. W. F. Hunter, J.W. Union Lodge, No. 127, of a son.

RIDGWAY.—On the 14th August, at Sheplegh Blackawton, South Devon, the wife of Captain Alexander Ridgway, of a son.

MARRIAGE.

ALLENDER—ALLENDER.—On the 18th August, at All Saint's, Childwall, Lancashire, by the Rev. Aug. Campbell, M.A, Rector of Liverpool, William Henry, second son of Geo. Allender, Esq., of Kensington Park Gardens, to Mary Frances, only child of William Allender, Esq., of Canning-street, Liverpool.

DEATH.

CLOSE.—On the 15th August, at Drumbanagher, County Armagh, Edith, the beloved daughter of Maxwell Charles Close, Esq., P.G.W. of England, and Grand Secretary of Ireland.

WILLIAMSON.—On the 14th August, at Saltburn-by-the-Sea, aged 59 years, Robert H. Williamson, Esq., late Madras Civil Service, youngest brother of the late Sir Hedworth Williamson, Bart., and brother-in-law of the Right Hon. the Earl of Zetland, K.T.

## Answers to Correspondents.

R.A.M. asks "Is it usual in London lodges, after being closed for the summer months, to charge the brethren with the subscriptions for the months the lodge has been closed?" —[Yes; as a rule the subscription to London lodges is payable half-yearly, *e.g.*, April and October, and is chargeable during the summer recess. In a few lodges there is a small monthly subscription, and the members pay for refreshments when they attend, but the almost universal custom is a semi-annual payment of dues to cover all the expenses of the lodge.—ED. *F.*]

VIATOR.—We will insert your letter next week.

HOMO and A WOOLWICH MASON will see that the subject is fully ventilated in our present issue.


# The Freemason,

SATURDAY, AUGUST 21, 1869.

THE FREEMASON is published on Saturday Mornings in time for the early trains.
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The Editor will pay careful attention to all MSS. entrusted to him, but cannot undertake to return them unless accompanied by postage stamps.


## A STAR IN THE EAST, OR THE NEW MASONIC PROPHET.

"TOLL for the brave, the brave that are no more." Sound a solemn dirge for departed greatness, a "*De Profundis*" for the old Masonic worthies. Take down your busts of Preston, and turn your portraits of the two Peters—Gilkes and Thomson—to the wall; blot out of your remembrance the fifteen sections, and prepare to receive the true light, for a star has arisen, and a new revelation looms in shadowy splendour over the mystic future of Freemasonry. Hide all your diminished heads, ye would be Teachers of the Craft. Let the "Emulation Lodge of Improvement" cease to work, and the "Stability" dissolve like the baseless fabric of a vision, for their occupation's gone, and their pedestals may now be sent to Wardour-street for the benefit of the dealers in old curiosities. Even as a taper is snuffed out at the advent of day, so must those ancient luminaries vanish before the dawn of our resplendent "New Light." Uniformity of ritual is achieved at last; the dream of earnest brethren is accomplished, only the process looks very much like Aaron's Serpent swallowing the sinuosities produced by the Egyptian magicians; or the lean, ill-favored kine eating up the goodly beasts. However, let us be thankful for the refreshing waters of instruction, even if the sieve through which they percolate be somewhat unsavoury and unclean. For the sake of uniformity we must endure something, and as humble disciples of our self-elected Master, it is our duty to take the good which he is pleased to provide for us. But let us hasten to recount the particulars of this great event, which probably is as yet unknown to some few members of the Craft Universal. Know ye, therefore, all men, and particularly Master Masons, by these presents, without the use of Latin quotations, or other recondite phrases, that for many years past certain verbal variations have existed in the Masonic Ceremonial, as rendered by different expounders, and that of late a desire has arisen to effect a more uniform system of working.

This great idea fired the mind of an embryo Solon, an Attic philosopher of this wondrous metropolis, who for some time brooded over it in silence, till the happy thought struck him that by a slight sacrifice of truth, a small investment of £ s. d., and a considerable stock of assurance he might play the Mentor to that modern Telemachus, that poor forlorn atom of humanity, the "Free and Accepted Mason of England."

With the utmost magnanimity he determined to forsake his exalted abode; yea, even from his urban altitude he resolved to descend into the nether world, and scatter abroad his Attic salt and the wealth of his Masonic knowledge. Admirable resolution! inimitable zeal! while others talked, our "friend, philosopher and guide" acted; while others indited vain speculations, our Mentor girded up his loins and took his railway ticket. And here we must draw attention to the fact that the star of his genius declined to honour London with the first rays of its surpassing light, but like one of Chaucer's pilgrims wended its brilliant way towards Canterbury, only it didn't quite reach that ecclesiastical city, but rested on the road at the unromantic town of Woolwich.

Having arrived at the end of his pilgrimage, our philosopher sought the chosen arena for the display of his wisdom. Full of the grandeur of his mission, and big with the magnitude of his design, he entered the lodge-room, and, like Cæsar, was able to exclaim, "I came! I saw!! I conquered!!!" Like Robinson Crusoe, he could calmly look around—monarch of all he surveyed. The Worshipful Master collapsed before him; the Wardens were struck dumb in his presence; the brethren generally subsided into their side-springs and Wellingtons; and the Tyler shrank aghast from the terrors that sat on the great man's magisterial brow. He assumed the chair—we believe that phrase will best convey the portentous fact—and amid breathless silence it was announced that Bro. P.M. Atticus would promulgate the "new working as approved by the Board of General Purposes." Here, we confess, there was a trifling deviation from veracity; but Homer sometimes nods, and great men have their faults. Extenuating circumstances can doubtless be pleaded for this momentary forgetfulness. Truth, we know is an amphibious animal, and it is sometimes a pity to disturb her from her cozy quarters at the bottom of the traditionary well.

However, the preliminary formalities having been happily surmounted, Brother Atticus, in the plenitude of his power, proceeds to expound the mysteries of the Third Degree. Unfortunately in his progress he knocks down some foolish antiquated obstructions known to Masonic archæological students as "landmarks." Murmurs thereat arise, even among the crest-fallen audience; said murmurs are sternly silenced by the Oracle with the unanswerable dogmatism, "This is the approved working;" the dumb-founded audience again collapse, and the new illustrations of Masonry are concluded, whereupon the loosened tongues of the brethren, so long restrained, begin to comment freely and not altogether complimentarily, on the working sanctioned by the "Board of General Purposes." Sir Oracle, finding the atmosphere of the lodge-room becoming rather warm, beats a precipitate retreat, *not*, we are glad to say, assisted in his progress by an external application of the before-mentioned side-springs and Wellingtons.

Such is the ludicrous side of a transaction which has actually taken place in a lodge situate within the London district; such is the manner in which truth—one of our grand principles— is set at nought, and the authority of our governing Board contemned within a radius of ten miles from Freemasons' Hall. And all this buffoonery, incredible as it may appear, has been enacted by a brother whose insignificance will be urged as his best safeguard and shield from condign punishment.

In the first place, we have the false statement that an orthodox ritual had been approved by the Board of General Purposes; and, secondly, that this obscure brother was commissioned to promulgate it to the lodges. One of our correspondents, in referring to this subject, which is exciting a lively interest, states that the W.M. has been "brought up" for allowing the pseudo-ritual to be propounded in his lodge; but is there no law to reach the individual by whom he was led into so deplorable an error? It is a farce to impeach the scholar, and not the pedagogue; it is an absurdity to strike the foot, and leave untouched the head and front of this offence. If the real offender be suffered to escape unpunished, we may expect further manifestations of mingled folly and presumption, and further demonstrations of contempt for our constituted authorities.

For the honour of the Craft, however, it is gratifying to state that such displays have hitherto been rare, and we trust that by a just but vigorous exercise of his power in the present instance, our Most Worshipful Grand Master will for the future render them absolutely impossible.

## LODGE OF BENEVOLENCE.

The monthly meeting was held at Freemasons' Hall, on the 19th inst., under the presidency of W. Bro. J. M. Clabon, P.G.D., W.M.; J. Smith, P.G. Purst., S.W.; W. Ough, G. Purst., J.W.; and there were also present Bros. J. Udall, P.G.D.; H. Grissell, P.G.D.; H. Browse, P.G.D.; J. Nunn, G.S.B.; J. Brett, A.G. Purst.; Raynham W. Stewart, H. W. Hemsworth, H. G. Buss (acting as G. Secretary), R. W. Little, A. A. Pendlebury, W. Edersheim, S. Rosenthal, F. W. Shields, J. G. Thompson, and others. A meeting of the Board of Masters was first held, after which nine petitioners were relieved, to the extent of £135, and five cases were deferred.

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## THE RED CROSS OF ROME AND CONSTANTINE.

*St. Andrew's Conclave, No. 15.*

The charter of this conclave having been transferred from Edinburgh to London, an assembly was held at the Freemasons' Tavern, Great Queen-street, for the purpose of installing selected brethren as Knights of the Order and members of the Conclave. Sir Knt. R. Wentworth Little, G.R., occupied the chair of Constantine; Sir Knt. W. H. Hubbard, G.T., that of Eusebius, and Sir Knts. J. G. Marsh, G.A.; H. C. Levander, *M.A.*, G.A.T. and M.P.S. 6, and the Rev. W. B. Church, *M.A.*, J.G. 6, assisted as junior officers, no other knights being required as this was only a preliminary meeting.

The following distinguished brethren were then installed as knights and charter members of St. Andrew's Conclave, No. 15 :—

Bro Raynham, W. Stewart, 18°, W.M. 12, P.M. 108, P.Z. K.T., &c., member of the Board of General Purposes; Bro. Robert Kenyon, Phœnix Lodge, No. 173, R.A., &c.; Bro. Frederick Binckes, 30°, W.M. 60, P.M. 10, 11, 1185, P.Z. 382, Grand Secretary of the Grand Lodge of Mark Masters, P.E.C., &c.; Bro. Sigismund Rosenthal, 33° (of Italy), P.M. 235, P.Z. P.M.W.S. of Mount Calvary Rose + and K.T. Encampment; Captain Clifford F. Henry, 18°, London Lodge, No. 108; William Jones, London Lodge, No. 108; Joseph Charles Dawson, London Lodge, No. 108.

The Conclave was then closed, and the Knights adjourned to dinner, where they were joined by an illustrious member of the 32°, and the evening was spent in the interchange of fraternal sentiments, under the chairmanship of Sir Kt. Raynham Stewart, who is to be the Sovereign of the Conclave,

We have no hesitation in saying that the St. Andrew's Conclave will have a brilliant career under the auspices of Bro. Stewart and the eminent brethren he has chosen to assist him, one of whom is related to the M.W.G.M. of Ireland, and we are informed an honorable member of Her Majesty's Government will be one of the first brethren installed after the formal dedication ceremony. The documents recently discovered in the archives of the Grand Lodge of England as to the antiquity of the Red + Order, and which by the Earl of Zetland's kind permission have been handed over to Lord Kenlis, bear such overwhelming evidence in favour of this chivalric degree, that the most sceptical are now convinced of its truth and importance.

## ANNUAL FESTIVAL OF THE NEW CONCORD LODGE, No. 813.

This esteemed lodge held its summer Festival at the Crystal Palace, on the 12th inst., under the presidency of Bro. J. Hart, W.M., assisted by Bro. T. Bartlett, S.W., and T. Atkins, J.W. There was a large number of brethren amongst whom were J. Bertram, P.M.; Nightingale, P.M.; R. J. Boyce, P.M.; J. Salisbury, S.D.; Blythe, J.D.; Abell, I.G.; J. McDavitt, Org., W. H. Main, P.M., and Sec., Willson, P.M.; Spratt, Vaughan, Lloyd, Massey, W.M. (619); Gabb, Montford, T. Beard, P.M. (101); Vocani, Dearsley, P.M. (3); A. McNamara, (3); Davis, Bnrridge, Merrit, Captain Taylor, (172); Sinclair Walker, Maggs, Schweitzer, Keymer, Revel, Stone, Rev. D. Shaboe, J. Emmens, P.G.P., and P.M.; Hubbard, Cobham, Walker, Hunt, Osborne, together with their ladies and non-masonic friends to the number of 100.

The banquet was served in the grand saloon, and comprised everything that could be desired; at its conclusion grace was said by the Rev. D. Shaboe, and the usual loyal toasts were duly honored.

"The Army, Navy, and Volunteers" was the next toast, to which Captain Taylor, responded.

Bro. John Emmens, P.M., Past Grand Purst, whose rising was the sign for hearty and long continued cheering, proposed the next toast "The Right Hon. the Earl of Zetland, M.W. Grand Master." No one had a greater respect for his Lordship than he had, and it was with a great deal of pleasure and true sincerity he asked them to drink in bumpers to his health and long life. If it had not been for the Earl of Zetland they would not have been assembled that day, nor would they have had such a joyful afternoon and evening as they had spent. The Earl was a most estimable man, and he repeated, it was with the greatest pleasure and sincerity he offered the toast to their notice. (The toast, it is almost needless to say, was received in a most enthusiastic manner.)

The President proposed the next toast, "The Right Hon. the Earl de Grey and Ripon, Deputy Grand Master, and the rest of the Grand Officers," which he said would include a most worthy and esteemed brother of the New Concord Lodge, (hear, hear), one who was its founder and first Master, and of whom they were one and all justly proud. (Cheers). He believed they all loved Bro. John Emmens as a brother and a friend. (Loud cheering.) He hoped the Great Architect of the Universe would long spare him to be as he was, a bright and shining light in the firmament of Freemasonry. For the Earl de Grey—he believed the Grand Lodge could not boast of a better man or a truer Mason. He therefore trusted they would drink the toast with the same enthusiasm they had the previous one. (The toast was drunk with three times three.)

Bro. Emmens, who was again loudly cheered, said: Brother President, Vice Presidents, Ladies and Gentlemen, I really do not deserve, the flattering language in which the Master has been pleased to address me; however, I am very grateful to him for giving me the opportunity of replying to this toast, for no one can entertain a higher opinion of any one, than I do of the Earl de Grey and Ripon, and for the rest of the Grand Officers I could say a great deal in their favour. The Earl is one of those indefatigable Masons the Craft desire to see occupying high positions. He does all in his power for Freemasonry, and has by that means, earned the respect and esteem of all those who know him. On behalf of the Right Hon. the Earl de Grey and Ripon, Deputy Grand Master, and of the rest of the Grand Officers, I beg to tender you my heartfelt thanks for the handsome manner in which you have received this toast, and also to you, sir, for what you have said about us. (Cheers.)

The next toast was "The Visitors," which was responded to by Bro. Beard.

Bro. John Emmens said he was quite sure they would all readily join with him and respond in a hearty manner to the toast it was his great pleasure to offer to their notice. He did not intend to detain them with any long speech, but the W. Master of the Lodge, Bro. Hart (hear, hear), had done everything to promote their happiness and comfort that day. It would be superfluous to dilate upon his excellencies because he was so well known to them. In proposing his health he also wished him long life and prosperity. (The toast was received with loud plaudits).

Bro. Hart said when he joined Freemasonry he found it a very different thing to what some people supposed it to be, it was not simply eating and drinking, it was a society, a fraternal society, founded upon holy principles. He thanked them most kindly and sincerely for the way in which they had received his name, and he assured them he should ever remember the time when he presided over them as Worshipful Master of the New Concord Lodge (cheers), and of meeting so many kind friends and brothers as he now saw around him.

The President next gave "The Officers of the Lodge," for whom Bro. Bartlett responded.

The President proposed the health of one who had been most indefatigable in his exertions to please, and had been most kind and courteous at all times. He alluded to Bro. Main, P.M. and Secretary. (Hear, hear, and cheers). He had often met Bro. Main, not only in Masonic Lodges but elsewhere, and he was always the same genial, good-hearted fellow; and he asked them to join with him in drinking to the health of Bro. Main, P.M. and Secretary. (From the cordial manner in which this toast was received, it was very evident Bro. Main was not only personally known to and respected by the members, but also by many of the ladies present.)

Bro. Main, P.M. and Secretary, returned his very best thanks for the cordial manner in which his name had been received, and more particularly did he tender his thanks to the W.M., for the way in which he had proposed his health. The lodge had been rightly named the Concord Lodge, for ever since its formation they had been in every sense of the word in concord with one another. It was only the second time the ladies had been present at their annual gatherings, and he trusted the arrangements had given satisfaction. (Hear, hear.)

"The Ladies," acknowledged by Bro. Beard; and "The Press," were the concluding toasts.

The proceedings were an entire success, and great praise is due to the W.M. Bro. Hart. and to Bros. Emmens and Main, P.M., for their exertions to enhance the pleasure of the evening.

Miss Rose Hersee, and several professional brethren entertained the company with their magnificent singing, after dinner, and the musical arrangements were, in a word, admirable, thanks to the directing skill of Bro. McDavitt, Organist of the lodge.

We regret much that the pressure on our space precludes us from inserting *in extenso* the very excellent but voluminous report which we have received.

# Original Correspondence.

[The Editor is not responsible for the opinions expressed by Correspondents.]

## UNIFORMITY OF RITUAL.—PAST MASTERS AS PRECEPTORS.

*(To the Editor of The Freemason.)*

Dear Sir and Brother,—It is now some three months since I addressed you on the above subject. I have been prevented by the "more pressing emergencies of my public and private avocations," from giving the propositions I then put forward the further attention I had intended. My last letter informed you of anticipated success in the endeavour to awaken the sympathies of brethren in more important stations than myself, and the hope that the proposed conference would not long be delayed. 'Tis true I then had promise of support from some influential brethren, but there appeared to be much difficulty in securing their attendance in London on any given day, and a few disheartening and almost condemnatory remarks from some other brethren, coupled with a domestic bereavement and business matters, induced me to let the matter sleep.

May I ask your readers interested in this subject to refer back to your pages and scan the correspondence which has already taken place. It will be found in Nos. 3, 5, 6, 7 and 9, and its perusal will prevent the necessity for recapitulation in this letter.

I have met with no member of the Craft who does not readily admit the truth of the propositions made in such correspondence, and cheerfully approve of the suggestions for remedying the evils complained of. But I have met some who declare their perfect conviction that no attempt at alteration will succeed; that there are in authority those who would most assuredly obstruct any movement which may disturb the present apathy, and would designate any such attempt an innovation; and who are surprised and sorry that such humble members of the Craft as myself and similar small fry should persist in the Quixotic endeavour; &c., &c., &c. In fact, the dose they gave me was enough to set a *weasel* asleep; I don't wonder it "set me off!"

From the time referred to up to the present, I have no knowledge of any possible progress in the direction to which your other correspondents and myself have pointed. But now we have before us "Sigma's" statement in your impression of the 7th instant, and this announces that a brother has been commissioned to promulgate a revised working and has gone to—Woolwich!—to commence his labours. Well, I am sure that none of us would object to the place of starting, so long as we could see that the subsequent course is to be over good ground, the running fair and open, and the goal to be reached the very point that we have aimed at. Nor is it of consequence who may be the "mount" to guide the good steed "Uniformity" to the winning-post, so long as he be properly chosen, in good training, and firm of nerve and purpose. But that we have yet to learn. "Delta's" letter in your impression of the 14th, seems to hint that some of your correspondents on the subject have cognisance of this appointment. For myself and others who have communicated with me, I disclaim such knowledge, and can only say that if the fact is as stated, an unworthy use has been made of our suggestions without the slightest reference to, or acknowledgment of them. After all, it may be only a diversion to cover a retreat from an obligation which, I think, is imposed on those who are "in authority over us." To ascertain this, let a counter-demonstration be made, and let the suggested conference be at once held. If this is agreeable to even but a small section of those who think our object good, and I receive but a dozen promises of attendance, a meeting shall be called within a few weeks to discuss future proceedings. If we find that the right thing has been done and promises to succeed, we need not disturb the arrangements made; if not, then the proposed memorial can do no harm, and in any event the agitation will not have been altogether useless.

Yours fraternally,
JAMES STEVENS,
P.M. and P.Z., S.W. No. 1216.

Clapham-common, August 16, 1869.

*(To the Editor of The Freemason.)*

Dear Sir and Brother,—I echo the implied request of "Delta," that the name of the new Masonic teacher should be given, and his authority published, before we are asked to suspend our present working.

Country lodges will be put to some inconvenience if they cannot confer the degrees until the approved ritual is promulgated; and, in any case, I do not see the necessity for withholding from the Craft the information by whom the work has been revised, and whether it is an amalgamation of Bro. Muggeridge's system with that of the late Stephen Barton Wilson, or an entirely novel production of its supposed authors.

Yours fraternally,
A P.M. of 241, Liverpool.

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*(To the Editor of The Freemason.)*

Dear Sir and Brother,—The writers of letters in your journal on the subject of a new ritual are quite misinformed; and any W M. working the alleged new Ritual would be summoned before the Board of G.P., as one has already, for the same offence.

Pray contradict the absurd statement.

Yours fraternally,
H. W. HEMSWORTH.

17, Stratford-place, W.

*(To the Editor of The Freemason.)*

Dear Sir and Brother,—As one who has worked much amongst the brethren of country lodges, and especially in Ireland, I am very glad to find that the subject of "Uniformity in Working" has been broached by a contributor ("Sigma") to The Freemason.

I do not think that anything could be proposed more for the benefit of the Order than "Uniformity in Working," so that every brother who is properly up in the working of his own lodge, would be able to assist, on an emergency, at any other lodge than that to which he belongs. I was a great advocate for it a length of time ago in Ireland, and endeavoured to carry it out, but did so only with partial success. I found it a most difficult task in those lodges that had been working for a length of time, as all the old members were naturally accustomed and wedded to the old form and ritual; and moreover, I found they would have to unlearn what they had before learnt, and take up the *fresh* Ritual, which very few of them would undertake. I found it very much easier to get the working properly done in a newly-formed lodge than in an old-established one, according to the system and working as carried on in the Dublin lodges, the working of which is simple, compared to the English working, but at the same time very good, keeping up all the landmarks, signs, words, &c., &c. I proposed that an Instructor should be appointed by the Grand Lodge to go to all the country lodges, and hold frequent Lodges of Instruction, but there was no one that would undertake such a task gratuitously, and the Grand Lodge did not consider that it was justified in going to so great an expense, and so the matter was dropped. However, "Uniformity in Working," under each or either constitution, would be a great point gained, but I do not think, except in far and remote districts, that there is any serious difference in the working, and as there are now so many Lodges of Instruction, there cannot be any difference of consequence. The greatest difference is, I conceive, under the constitution of Scotland, and it would be a very difficult task to make a satisfactory change, without great alteration in that system, and it would require a great deal of consideration and management to do it. If "Uniformity of Working" could be established at the head quarters of each constitution, it would soon extend itself to the country districts and the colonies.

Yours, fraternally,
FRANCIS BURDETT, P.G.W.,
Rep. from G.L. Ireland at G.L. England.
Ancaster House, Richmond.

*(To the Editor of The Freemason.)*

Dear Sir and Brother,—I am informed that the proceedings at the Woolwich lodge respecting the new working were unauthorized.

It appears to have been a hoax of a very unusual and serious character.

Yours faithfully and fraternally,
SIGMA.

*(To the Editor of The Freemason.)*

Sir and Brother,—Your correspondents "Sigma" and "Delta" appear to be mystified with reference to a supposed new working for the Craft.

No such revision as that alleged has been effected, and the simple facts appear to be, that a foolish brother went down to a lodge at Woolwich, announcing that he would give the working approved by the Board of General Purposes, and that his intention to do so was printed on the summons. It also appears that the brother alluded to did really present to the brethren present a garbled version of the third degree as the orthodox ritual, but when he had finished it was scouted by all who knew anything of the ceremony.

As the brother's conduct will doubtless form the subject of inquiry before the Board whose authority he illegally assumed, I need add no more.

Yours fraternally,
A PAST GRAND OFFICER.

## INELIGIBILITY OF BASTARDS AS FREEMASONS.

*(To the Editor of The Freemason.)*

Dear Sir and Brother,—There appeared in your last issue a letter signed "Leo," to certain observations in which I wish to take exception. The subject matter under consideration is the propriety of admitting bastards into the Masonic Order, and your correspondent seems most anxious that they should be admitted. But in supporting his view of the case he says, "he trusts that Speculative Masonry is not going to take its light from the dark and dim rays of ancient Jewish or Mosaic times." Now, what construction are we to place on this sentence? Is it not patent that Freemasonry takes its cue from the Bible, and that its teachings and principles have their foundation in the Holy Scriptures known as the Old Testament? What would Freemasonry be without the Word of God? I am afraid your correspondent's acquaintance with the Scriptures is not very great; otherwise, he would not have contradicted himself by saying that "True Freemasonry takes its light from such doctrines and teachings as His who said, 'Love thy neighbour as thyself.'" Anyone who has read the Bible, knows that this beautiful sentence came to us from those "ancient Jewish and Mosaic times," of which your correspondent speaks so deprecatingly; indeed, the divine behest was first taught to the world by Moses himself.

Into the question of admission of bastards to the Masonic Order I shall not enter. They may or may not be considered the equals of others born in honest wedlock. However, there can be no doubt that the stringency of the Mosaic legislation with respect to illegitimate offspring was most salutary, and that it acted as a deterrent. Without such laws it is likely that immorality and vice would be in the ascendant, and the number of those who could claim the protection of one parent only would be larger than society would desire.

I trust, sir, that in future your correspondent will consider well before penning such groundless and painful observations as those I have touched upon, and that he will see that the religion of which he is an adherent has not an entire monopoly of Charity and Love; for the older religion from which it spring—Judaism—may lay claim fairly to just a *leetle*.

By kindly inserting these lines you will oblige,
Dear Sir and Brother, yours fraternally,
A JEWISH FREEMASON.

## THE MASONIC CHARITIES.

*(To the Editor of The Freemason.)*

Dear Sir and Brother,—As a good many brethren are patiently waiting a definite reply to "Quidnunc," in yours of May 1st, page 13, before subscribing further to the Boys' School, it would be to the interest of that Institution, and Brother Binckes as well, if such explanation were given immediately; otherwise it will have a damaging effect to the raising of the fund of £9000, in which amount, I am sorry to say, that Institution is still in debt. It is nothing but fair and right that the subscribers should be supplied with full details of every item of expense.

W. M. (and Steward of both Schools).

## ORIGIN OF FREEMASONRY.

*(To the Editor of The Freemason.)*

Dear Sir and Brother,—I was somewhat amused at reading Bro. Bowes' letter at page 68; his ideas as there expressed, seem to me to be equivalent to stating that he would rather not be disabused of his old infantine notions as to the reality of such heroes as Jack the Giant-Killer, Robinson Crusoe, or Sinbad the Sailor; of course, in that case, it would be a pity to disturb the "charm" which such a view of the matter "possesses not to me only, but to thousands of others"—in fact, it would be a *real* "work of supererogation" to attempt it. However, there are many people whose numbers may also be reckoned by "thousands," who when they became men threw away childish things, and therefore prefer knowledge. Such, therefore, will not be satisfied with believing in dreams, or inconsistent statements—however highly coloured they be—as to the origin or existence of Freemasonry. They desire truth and historic consistency.

I see nothing in Bro. Bowes' oft-quoted extract (could he not have by this time got something new?) to prove that Elias Ashmole received any such "degrees" as are now given and worked under the banner of Freemasonry, or Speculative Masonry. He was admitted, of course, as a member of the Masons' Society, but I have no doubt that hundreds of names of other gentlemen could be quoted, if the books of the *other* co-existing London sodalities were examined, in which we might read of gentlemen being made Free-Weavers, Free-Tailors, Free-Cordwainers, or Free-Goldsmiths, &c.

I am not astonished at the Masons' Society in the 17th century being patronised by gentlemen, for that was the era of Inigo Jones, Wren, &c. And after King James ascended the English throne, in 1603, he took an interest in architecture, and I would not be surprised, although a few astrological or symbolic ideas had been adopted by the 17th century Masons, or rather, perhaps, by the 17th century Architects; especially, as Mr. Ferguson says (*Freemasons' Magazine*, page 23). "A whole literature had sprung up dating from the visit of King James I. to Stonehenge in company with his architect, Inigo Jones," &c. Taking a hint from that statement, I might say a whole literature has sprung up since the institution of the Grand Lodge of England in 1717. However, the aforesaid gives no proof of the existence in the 17th century of any such an institution as Freemasonry, with its grand ideas, doctrines, rituals, and ceremonies.

No! such things were still in the womb of futurity; a Freemasons' Lodge in 1646 was rather different from a Freemasons' Lodge in 1746.

I am, yours fraternally,
LEO.

## MASONIC EXHORTATIONS.

FROM THE GERMAN.

### IV. *Duties towards Mankind in General.*

But should the compass of thy country, which opens to thee such a fruitful and charming field, still be too confined for thy benevolent activity; should thy sensible heart wish to expand beyond the limits of empires, and to embrace all nations with tender feelings of humanity; shouldst thou, reflecting on the universal pedigree, long to love tenderly all those that are with thee of the same shape, in the same need of benevolence, that have, like thee, the same desire to make themselves useful, and an immortal soul; come then into our temples, and lay down thy offerings on the sacred altar of humanity.

The mother country of a Mason is the world; within the circle of his compass is contained everything that concerns mankind.

Reflect with reference on the majestic structure, in which the ties of humanity and morality, too much relaxed, are bound closer.

Love this universal alliance of virtuous souls, that were capable of elevating themselves above the dust.

Thou wilt find it in every country where enlightened reason has forced its way, existing under the sacred banner of humanity, and under the guide of simple and uniform laws.

Be sensible of the sublime object of our reverend Order; all thy faculties, thy whole life, be consecrated to benevolence and the happiness of mankind.

Cultivate incessantly thy moral perfection, and effect the closest union with the Deity.

Thus only thou canst ennoble, purify, and fortify, the motives of this laudable Institution.

## POLITICAL MASONRY IN POLAND.

Major Lukasinski, of a noble family, was in the army since 1806 with great merit. He distinguished himself in several battles in 1813. He founded a patriotic society to which he gave the name of National Freemasonry. The true meaning of that society was the restoration of Poland. The emblems were the same as those of Freemasonry in general. He applied the principal ideas of Freemasonry to the re-edification of Solomon's Temple—that is, the regeneration of human kind to the restoration of Poland.

The death of the Master Architect was the emblem of the dismembering of the country. His three murderers represented three monarchies which had co-operated in the spoliation. The brothers of this Masonry represented those that were sent after the murderers. The faith of the resurrection of Hiram was the type of Poland coming out victoriously from her tomb. This Freemasonry was established in 1819. It was propagated so rapidly through all the country that Alexander of Russia, full of anxiety, gave orders to shut up all the Freemasons' lodges; but this only made their ties more sacred and more fervent, and their cable-tow longer and stronger. At the head of Masonry in the Dukedom of Posen was General Uminski, a man full of courage and great talents. His presence in Warsaw redoubled the ardour of all its members. A traitor gained admission into the Order, and gave the names of its leaders. Immediately, Major Lukasinski was arrested. He was tormented during two years with questions in relation to his brothers; but nothing could make him false to his obligations. He was sentenced to nine years of hard labour; his brothers (Masons) to six years. Their epaulettes were publicly torn away from them; they were chained, and sent to the fortress of Zamosc. It was ascertained that the Grand Duke Constantine, when he left Warsaw, had taken Lukasinski away with him covered with rags, chained to a gun, and dragging heavy irons at his feet.

Such was the destiny of a noble martyr to a sublime cause—a pure heart, and a faithful Mason to his obligations.—*Bro. A. Cykoski.*

Life.—The sign of the cross amongst the Egyptians signified life, and was the mark by which the Cabalists expressed the number ten, which was a perfect number, denoting heaven, and the Pythagorean Tetractys, or incommunicable name of God.

Holloway's Ointment and Pills.—Old Sores, Wounds, Ulcers.—The readiness with which Holloway's unguent removes all obstructions of the circulation in the vessels and lymphatics, explains their irresistible influence in healing old sores, bad wounds, and indolent ulcers. To ensure the desired effect, the skin surrounding the diseased part should be fomented, dried, and immediately well rubbed with the Ointment. This will give purity to the foul blood, and give strength to the weakened nerves—the only conditions necessary for the cure of all those hideous ulcerations which render life almost intolerable. No sooner is the Ointment's protective power exerted than the destructive process ceases, and the construction business begins—new healthy growths appear, to fill up the lately painful excavated pit.—Advt.

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## SUPREME COUNCIL, NEW YORK.

REPORT OF ILL. BRO. ALBERT O. GOODALL, GRAND REPRESENTATIVE, ON FOREIGN RELATIONS.

*To the Supreme Council of Sov. Gr. Ins. Gen. of the 33rd and last degree Ancient Accepted Rite, for the Northern Masonic Jurisdiction, U.S.A.*

(Continued from page 57.)

### ITALY.

That interesting historical land which, for the past fifteen centuries has filled such varied positions in the family of European nations, and given to the world those gems of poetry, literature, art and science that are still the standard and the admiration of all countries; but Italy, with all its bright historical memories, has, like Spain and Portugal, had the black pall drawn heavily over its fair land, and its inhabitants made to drink deep of the bitter cup of persecution under its cruel and despotic pagan, Christian and political rulers, and has never been a fruitful field for the proper practice and development of Freemasonry. The bulls and anathemas so profusely hurled forth by the Popish powers against the Order in other countries was not likely to permit the Order to exist or prosper in the land of the Eternal city; and so the same cruel hatred and barbarous persecutions of the Inquisition were extended in full force, and inhuman cruelties against the Fraternity throughout Italy so long as priestly and despotic power could exercise such intolerant authority. But amidst all this dark period, when nations were crushed, light extinguished, and ignorance ruled, Masonry was introduced, and has maintained its existence under variable and alternate phases of success and suppression.

The first lodge appears to have been established at Florence, in 1733, by Lord Charles Sackville, with authority from England; and in 1736 numerous lodges were in existence, located in the principal cities of Northern Italy; but in 1737 came the first fatal mandate from the house of the Medicis, and the Order was strictly prohibited, and the persecutions from Rome began their pleasing work of torture and death. For a time a controversy ensued between the Holy See and some of the rulers that wished to favor the Order, but the hatred and power of Clement XII. predominated, and his well-known bull of 1738 soon had the effect of dimming the light and opposing the progress of Masonry, while Naples and Sicily appear to have been especially selected by the Inquisition for the full exercise of its torture and persecution, aided by the civil powers, against the Fraternity; and the punishment, sufferings, and misfortunes of the members are given by many authors on that subject.

#### NAPLES.

From about 1750 to 1765, several foreign lodges were established at Naples, with authority from France, Holland and England (the latter having a Provincial Gr. Lodge); but these bodies did not work in harmony, as national prejudices appear to have divided the Craft, and a Grand National Lodge was formed in 1762, and for a time flourished; but political intrigue and partizan feeling unfortunately again put the members in the power of their enemies and the persecution continued till Queen Caroline came to the rescue, and, by her influence, the Order was revived in 1776, and the National Grand Lodge resumed labor. New lodges were instituted, which continued with varied success, under the jealous and watchful priesthood and treacherous despotic government.

Under the French rule and power, Masonry was again revived, and another Grand Lodge was established at Naples on the 24th of June, 1809, and Murat, King of Naples, occupied the Grand Mastership; but the ceremonies were all in accord with French customs and ideas, and the native element participated to a very limited extent during that period. When the Napoleon dynasty fell, so did Masonry, as the persecutions were renewed and vigorously enforced by the ecclesiastical and civil powers.

Soon after this period the secret organization of the "Carbonari," or Colliers, was organized, and although totally distinct in all features from Freemasonry, and exclusively a political union for freeing their country from despotic power, Popish and foreign yoke, yet Masonry had to suffer by its enemies making it appear that its principles were the same, which time had proved to be contrary, and nobly vindicated the Masonic Society. During the Bourbon dynasty, the Order was strictly prohibited, and it is not known if any lodges retained their organization; if so, it was in the greatest secrecy. After the revolutionary success of Garibaldi and expulsion of the Bourbons, the Grand Lodge was revived at Naples. Since then there has been a rather comical and decidedly irregular mixed combination of authority; but at present the Grand Body at Naples is known as the "Grand Lodge Sebezia," and has many symbolic lodges under its jurisdiction.

#### PALERMO.

The island of Sicily has long been noted for the workings of the Craft, and documents, lately brought forth from their long hidden recesses, show that lodges were established at Palermo, Messina and Girgenti, in 1730, by the foreign merchants and traders to these ports. According to one account, only the first and second degrees were given, the third being added many years later, and the authority under which they worked went from England and Scotland. The fate and persecutions of the Fraternity were the same as those at Naples; and there are many now living who give most interesting and thrilling accounts of the manner, and with what secrecy they were initiated in the caves and isolated places in the vicinity of the cities; and many a sad history is given of those who suffered torture and death. But here, as in all other places where Masonry had taken root, the severest acts of the Inquisition and civil powers failed to crush out the existence of the Order; and during the French occupation of Southern Italy, new lodges were established with authority from England, France and the United States, there being an extensive trade with the latter. During the dark political rule of the Bourbon dynasty, when freedom was crushed and tyranny governed, Masonry had to close its portals, conceal the jewels, and, in many instances, destroy the furniture to escape their watchful and merciless persecutors. This state of things continued till the successful revolution under Garibaldi at Palermo, in 1860, again struck off the shackles of despotism and gave freedom to the nation. Masonry immediately revived, and the lodges gradually resumed their labors.

In 1861, three Italians while visiting New Orleans, claim to have received the 33rd degree from an irregular and spurious Supreme Council of the Ancient and Accepted Rite in that city; the names of the parties given are Guiseppe Tortorici, Nicola Collura and Guiseppe Juglusmini. One or all of these parties returned to Sicily, in 1861, and under the professed impression that they possessed lawful Masonic and dogmatic powers, proceeded to form and constitute a Supreme Council and Grand Orient Ancient Accepted Rite for Italy, at Palermo, and claim to have incorporated under its authority all the lodges upon the Island of Sicily, and many in Naples and other parts of Southern Italy. In 1862, Gen. Guiseppe Garibaldi was elected Grand Master and Sov. Grand Commander, and duly installed as such at Palermo.

In May last the Supreme Council and the Central Grand Lodge held an extraordinary session at Palmero, relating to a general improvement in their organization for the better government and interest of the Order in that Jurisdiction. Printed, certified copies of these proceedings I enclose herewith; some important decrees and interesting items appear therein, such as the establishment of Sunday Schools in or under direction of the lodges, the system of reforms and progress of the Order, a communication to Garibaldi to learn exactly what are his intentions concerning their Grand Body, and as an illustration of the amount of business being done give the item of £15,837, or about 79,000 dols., received for initiations only. They claim to have under their Jurisdiction at this date, about one hundred lodges, twelve chapters Rose Croix, and one Consistory; as yet they have not been recognised by any foreign Grand Body, having only applied for the same to the Supreme Council of England, &c., who very properly refused their request in consequence of the spurious source from which the Palermo Body emanated. They now ask through their representative in London, that our Supreme Council will take into consideration their condition of having innocently accepted authority from parties they did not know were spurious, and ask that they may be legalized, or have a new and regular power granted that will admit them to the grand universal family of brotherhood throughout the world. From their candid admissions, regular adherence to the laws and usages of the Order, extent of numbers, and earnest desire to act upon the square, in conformity with our ancient laws, I must cheerfully recommend their petition to your favorable consideration. A copy of the diploma given to Guiseppe Tortorici, by the Supreme Body, dated at New Orleans, March 28th, 1861, and signed by James Foulhouz, is enclosed herewith.

#### TURIN.

is the next claimant for a Grand Body, and presents as diversified a history as the other sections of the country, with a repetition of the early persecution and sufferings of its members.

In 1848, Ill. Bro. Ferdinando Gherzi, 33°, claims the honor of having regularly constituted a Supreme Council and Grand Orient, Ancient Accepted Rite, Valley of the Po, at Turin, for all Italy, he being at that time the oldest Mason in that country, but it appears that this right of authority was contested by a Grand Body at Palermo. During this period Lombardy was favored with a more liberal government, while Central and Southern Italy was under the despotic rule of Church and State, and Masonry continued its organization undisturbed in Turin, and so long as that city was the capital of the kingdom, everything appeared to progress in harmony. In 1863, difficulties and dissentions occurred relative to changing the location of the Grand Body to Florence, and a separation occurred; the interested political parties withdrawing from the regular Body, for the purpose of establishing the new Grand Orient at the capital. The Supreme Council was immediately reorganized declining to change its Orient, and has continued its regular authority to the present date. The Grand Lodge, Pietro Micca, is the rather singular title of the governing Body for the Symbolic Lodges under jurisdiction of the Supreme Council. The official communication and protest from this Supreme Body, relative to the irregular proceedings of the new body at Florence, deserve special attention.

As yet I have not been able to ascertain the number of lodges and chapters working under this Turin Grand Body.

*(To be continued.)*

## FREEMASONRY IN IRELAND.

The following is an extract from the first Book of Constitutions ever printed in Ireland, bearing date 1730:—

"Nor must we forget the famous kingdom of Ireland, which, according to Cambrensis, was inhabited before the flood. But be that how it will, of this we are certain, that about three hundred years after the flood, and one hundred and forty-six after the confusion of Babel, (*An Mundi*, 1956, *Ante Ch.*, 2048) Bartholan, son of Sera, of the offspring of Japhet, came and planted a colony here; and afterwards Nemethus, a Scythian, with his four sons, came and planted colonies in this island, but in short time was expelled by the inhabitants aforesaid; and about two hundred years after his expulsion, the five sons of Dela, from Greece, of the posterity of Nemethus, brought new colonies into Ireland, and having subdued it, divided the kingdom amongst them.

"About three hundred and seventy years before the birth of Christ, the four sons of Milesius, the Spaniard, with a fleet of sixty sail, came to Ireland, subdued the kingdom, settled themselves in several parts of it, planted colonies and erected lodges.

"And in short time after many famous schools of learning were erected in Ireland, to which the Britons, Saxons and Gauls, resorted for learning. See Bede's Eccl. Hist., Lib. 3, 27; Alcunius, Lib. 7, 4, &c.

"When Christianity reached this Island, (Anno Dom. 432) Masonry began to be much in request; for when St. Patrick was sent to Ireland, he converted the natives to the Christian faith, and founded the Cathedral of St. Patrick, at Ardmagh, which was rebuilt by Patrick Scanlain, Archbishop of Ardmagh, Anno Dom. 1262, and the Priory of St. Dabeoc, or Avog, in Lough Derg, was founded by St. Patrick and St. Dabeoc, nigh the famous cave commonly called St. Patrick's Purgatory.

"The ancient and principal Seat-Royal of the kingdom, for a long time, was Parah, in the county of Meath, where their solemn Feasts and Royal Assemblies were held at certain seasons; and there (Anno Dom. 455) King Lagarius kept their royal seat. Small remains of that ancient and noble building is to be seen at this day.

"The church of St. Mac Nisius, in Connor, was founded by Engus Mac Nisius, about A.D. 490, and St. Patrick's Cathedral, in Down, was founded by St. Cailan, Anno 500.

"The abbey of St. Coman, in Roscommon, was founded by Coman; and the Cathedral of St. Finian, in Clonard, was founded about the same time (Anno Dom. 550) by St. Finian, a man eminent for piety and learning.

"The present church of the Blessed Trinity, commonly called Christ's Church, in Dublin, was built by Sitricus, a Dane, and Donatus, Archbishop of Dublin, Anno 1038.

"Roderick O'Connor, King of Connaught, was an excellent Mason; who, among his other works, built (Anno Dom. 1161) a stately Stone Castle, at Tuam, which was called by the Irish the Wonderful Castle.

"The priory of St. John the Baptist, at Kilmainham, was founded by Richard Strongboro' Earl of Pembroke, Anno Dom. 1174; and the Cathedral of St. Bar, or Finbar, was built by St. Bar, at the same time.

"John De Courcy, Earl of Kingsail, was an excellent architect; he built the present St. Patrick's Cathedral, in Down, and the Priory of St. John the Baptist, St. Mary's Abbey of Innis, and the Priory of Neddrum, with many others, Anno Dom. 1183; and the Priory of St. John the Baptist, without Newgate, in Dublin, was built by Alured C. Palmer, a Dane, Anno Dom. 1188.

"The present St. Patrick's Cathedral, in Dublin, was built by John Comin, Archbishop of Dublin, Anno Dom. 1190. The Priory of St. John, in Kilkenny, by William Marescall, Earl of Pembroke, Anno Dom. 1211; and Felix O'Ruaden, Archbishop of Tuam, rebuilt St. Mary's Abbey, in Dublin, Anno Dom. 1230, and covered it with lead. It was first founded by the Danes, in Anno 984.

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"Nor must we forbear to mention Hugh de Lacy, Earl of Ulster, who was likewise an excellent Mason. He founded Carrickfergus, built a friery in Down, Anno Dom. 1232; the famous Castle of Trim, the Priory of St John the Baptist, in the territory of Ards, and also several other abbeys and castles, which would be too tedious here to mention. Let the curious but examine the histories and antiquities of Ireland, and they will find it able to vie with most kingdoms in ancient abbeys and venerable Gothic buildings, according to the architecture of the times wherein they were built. And now in this present age there are many curious buildings erected, and many now erecting thoughout the kingdom, after the manner of the Augustan style; and the city of Dublin is supposed to have as curious and stately buildings, both public and private, as any one city in the world.

"As a catalogue of those curious and stately buildings would be too tedious here to insert, so it would be a crime not to mention the two famous Master Masons and curious Architects, in whom centers all that was truly ingenious in Vitruvius, Palladio, Inigo Jones, Sir Christopher Wren, &c., viz: Thos. Burgh, Esq., Engineer and Surveyor-General of His Majesty's Fortifications and Buildings, in Ireland; and Capt. Edward Lovet Pearce, the contriver and projector of that strong, well contrived, noble pile, the Parliament Hall, whose first stone was laid at the south side on February the 3rd, 1728-9, by the Lords Justices, together with several of the nobility and members of Parliament, attended by the yeomen of the Guard, a detachment of dragoons, and another of foot. In the body of which stone were laid two silver medals, with the effigies of their present majesties, King George and Queen Caroline, and over the medals was laid a plate of copper, on which is engraved the following inscription:—

"Serenissimus et Potentissimus Rex
Georgius Secundus,
Per Excellent Domiuum
Johannem Dominum Carteret Baron de Hawnes
Locum tenentem
Et per Excellent. Dominus
Hugonem Archiepm. Armachan.
Thomam Wyndham Cancell.
Guliel. Conolly Dom. Com. Protocul.
Justiciarios Generales
Primum hujusce Domus Parliament, Lapidem
Posuit
Tertio Die, Februar. Anna Dom.
MDCCXXVIII,

"And their excellencies, the Lords Justices, were pleased to leave on the stone a purse with twenty-one guineas, which the aforesaid Capt. Pearce, the architect, distributed among the Craftsmen, to drink towards the healths of their majesties, the Prince of Wales and the rest of the Royal Family. . . . . .

"And now under, his present majesty, King George II., (a Mason king, whom God preserve) while arts and science flourish, while noblemen, gentlemen, clergymen and learned scholars of most professions and denominations have frankly joined to take the charges and to wear the badges of Free and Accepted Masons, let all Freemasons so behave themselves as to be accepted of God, the Grand Architect of the Universe, and continue to be, as they have ever been, the wonder of the world; and let the cement of the brotherhood be so well preserved, that the whole body may remain as a well built arch."

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WE are informed that Herbert Horace Newman, son of the late Bro. W. J. Newman, Superintendent of the Exhibition Department at the Crystal Palace, is a candidate for admission into the Royal Masonic Institution for Boys. This is a case that deserves, and doubtless will obtain, strong support, as the deceased brother was highly esteemed and respected by the Craft, and no less than sixty brethren recommend the application, amongst whom we may mention Bro. Dr. Hogg, P.G.D., of 1, Bedford-square, and Bro. Emmens, P.G.P., 128, Wenlock-street, N., and Bro. W. H. Harper, Crystal Palace, by all of whom proxies will be received.

CEMENT.—The lodge is strongly cemented with love and friendship, and every brother is duly taught secrecy and prudence, morality and good fellowship.

THE BLOOD IN OLD AGE.—As age advances, the blood becomes thin and cloudy—or, in a full habit, thick and cloudy. The failing of the powers of life requires extra nutrition and support, and the blood yielding the excess required is soon overcharged with carbon, which gives to it the cloudy appearance. Being then impure, day by day the vitiated matter increases, and the body suffers from a thousand ailments. "The Blood Purifier"—Old Dr. Jacob Townsend's Sarsaparilla—supplies the extra nutrition to the blood, and restores to it its florid hue, and then the progress of decay is arrested, and the ailments disappear; man lives out his days, and the sunset of life is unattended with suffering. Testimonials with each bottle from the Hon. the Dean of Lismore, General Wm. Gilbert, of the Indian Army; the Rev. Francis Monck, of "The Gospel Evangelist." Ordered also by the Apothecaries' Hall, London. Sold by all Druggists, in bottles 2s. 6d., 4s., 4s. 6d. 7s. 6d., 11s. Pills and Ointment each in boxes 1s. 1½d., 2s. 9d., 4s. 6d.—Caution—Get the red and blue wrappers, with the Old Doctor's head in the centre. No other genuine.

## METROPOLITAN MASONIC MEETINGS

*For the Week ending August 28, 1869.*

**Monday, August 23.**

Lodge No. 902, "Burgoyne," Anderton's Hotel, Fleet-street.
" 904, "De Grey and Ripon," George Hotel, Great Ilford.

**Tuesday, August 24.**

Lodge No. 186, "Industry," Freemasons' Hall.
" 1158, "Southern Star," Montpelier Tavern, Walworth.
Metropolitan Chapter of Instruction, George Hotel, Aldermanbury at 7; Comp. Brett, Preceptor.
Domatic Lodge of Instruction, Palmerston Tavern, Grosvenor-park, Camberwell, at 7.30.
Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8.

**Wednesday, August 25.**

Lodge No. 507, "United Pilgrims," Horns Tavern, Kennington.
" 754, "High Cross," White Hart Hotel, Tottenham.
" 898, "Temperance in the East," Private Assembly Rooms, 6, Newby-place, Poplar.
United Strength Lodge of Instruction, No. 228, Bull and Gate, Kentish Town-road.

**Thursday, August 26.**

General Committee Female School, Freemasons' Hall, at 4.
Chap. No. 657, "Canonbury," George Hotel, Aldermanbury.

**Friday, August 27.**

Chap. No. 749, "Belgrave" Anderton's Hotel, Fleet-street.
Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
Metropolitan Lodge of Instruction, George Hotel, Aldermanbury, at 7; Bro. Brett, Preceptor.
Belgrave Lodge of Instruction, Duke of Wellington Hotel, Spring-gardens, Charing-cross.

**Saturday, August 28.**

(Nil.)

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# THE FREEMASON



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## THE PRINCE OF WALES AND FREEMASONRY.

WE are both astonished and pained to find the following paragraph in an American journal under the heading, "Masonic Matters":

"The Prince of Wales having become a Freemason, a brother Mason takes the privilege of the Order to write him a letter, assuring him that if he does not reform his course of life the English people will never endure him as a ruler."

Now, really this item of news is one of the most mendacious ever penned. No member of the English Craft, however distinguished, would venture to soar to such a sublime height of audacity as that indicated, simply because we are not quite so credulous as to believe the absurd rumours which daily circle round the lives and actions of our great men.

It is a delicate subject to handle, but one thing is clear, that Freemasonry ought never to have been coupled, even in a newspaper paragraph, with such an atrocious calumny. We are no apologist for evil doings in high places, but we draw a wide distinction between well-authenticated evidence and the scandals of table-talk. The English people neither expect nor desire their princes to be hermits or even itinerant preachers, but they wish and believe them to be honorable English gentlemen, capable of ruling a free and generous nation, and ready to lead the march of true progress and civilization. The Prince of Wales is a man of the age in which he lives, and has by travel and observation acquired a much larger experience of men and manners than has ever fallen to the lot of his royal predecessors. He is undoubtedly not a Prince of the "Farmer George" type, but, at the same time, we are firmly convinced that his only resemblance to "George, Prince Regent," consists in his courtly bearing and pleasing address. No one can accuse his Royal Highness of indifference to the social questions of the day, for, although tacitly excluded from politics, he and his truly amiable Princess are always ready to support in person and purse every charitable institution which needs their aid, and which commends itself to the sympathy of our common humanity. In this respect the Prince follows in the footsteps of his illustrious father, than whom a better exemplar never existed, and whose memory settles deeper and deeper, as years roll on, in the hearts of the English people whom he loved and served.

Bearing in mind these facts, we trust that Freemasons, at least, will not be linked publicly with the circulation of libels respecting the domestic life of our Prince, and in any event, we are bound to repudiate, on the part of the English Craft, the extraordinary statement which has appeared in our Transatlantic contemporary, and to express our conviction in all honest sober truth, without an iota of subserviency or servility, that the Prince of Wales will prove himself to be a good Freemason, and worthy in every respect of the exalted position to which Providence has called him.

## Reviews.

*Notes on the Orders of the Temple and St. John, and the Jerusalem Encampment, Manchester.* Collected by JOHN YARKER, junior, P.M., P.M. Mk., P.Z., P.E.C.T. Pt. R.X., Past Grand Vice Chancellor of Cheshire, and Past Grand Constable or Mareschal of the Order in England, Member of the Masonic Archæological Institute, Honorary Fellow of the London Literary Union, &c., &c.

It has long been patent to every Masonic student that but scanty evidence of a reliable character has been adduced to support the high claims of the various chivalric degrees to antiquity in connection with Freemasonry. Theory after theory is started, but documentary evidence and other substantial proofs are rarely accessible. If the members of those degrees had in former days carefully extracted from their own records the facts which Bro. J. Yarker has now collected respecting the Jerusalem Encampment, they would have rendered a greater service to the cause they had at heart, and to the interests of truth in general, than by promulgating a series of romantic fictions destitute alike of *vraisemblance*, coherence, or consistency.

There is nothing in the history of the ancient Knights of the Temple to lead us to believe that they were allied to the Masonic Order, although they practised secret ceremonies, and possessed a similar organization adapted to military purposes. But it is quite another matter to deny the possibility of the alleged fraternization of the dispersed Templars with the operative Masonic bodies, after the bloody persecution of the former by Philip the Fair and Pope Clement.

Granting the existence of a Masonic fraternity at the period alluded to, and assuming that its mode of admitting members was secret and solemn, there is nothing improbable in the supposition that the Knights sought refuge from their foemen's rage in the ranks of a peaceful and unsuspected association. But beyond the traditions of the Masonic Knights Templar there is absolutely nothing to support this hypothesis, however probable it may appear to those who have studied the entire bearings of the question.

Bro. Yarker, however, clearly sets forth the links that seem to establish the parallelism between the present and the past—between the modern Order of the Temple in England, now held under that good man and excellent Mason, Bro. William Stuart, of Aldenham Abbey—and the more formidable, though not more chivalrous confraternity of the days of old. He unravels the history of the Jerusalem Encampment—the oldest in Lancashire—with the hand of a master, and presents us with every item of a valuable or useful description to be found in its records. By the perusal of these carefully-compiled

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"Notes," we are confirmed in our opinion of the connection and continuity of all the chivalric degrees now worked in England, and it seems a pity that some well-considered scheme cannot be adopted to weld them into a compact and comprehensive system. Thus, in addition to the Templars and the Knights of Malta, we find that the Red Cross of Constantine, and the Holy Sepulchre degrees are incidentally elucidated by Bro. Yarker's learned researches.

The fact is, that the introduction of the fantastic degrees of the Ancient and Accepted Rite into England dislocated and destroyed the Ancient York working, which comprised everything that is really interesting in the pseudo-Scottish Rite; viz., the Rose Croix and Kadosh degrees, both of which, as well as the others referred to, were conferred as appendages to the Order of the Temple. Doubtless, Dunckerley, as Bro. Yarker intimates, must be held responsible for many unwarrantable innovations on the simpler plan existing in his time, but he did good service by creating a central governing body for the Templars—an advantage which they have since retained. The Duke of Sussex was at first an enthusiastic admirer of the Chivalric Orders, but after the *exposé* of the French "Ordre du Temple," in which he held a high position, the ardour of his Royal Highness suddenly cooled, and it is believed that long before his death he would willingly have witnessed the extinction of all those Orders in England.

One thing is certain, that he contemplated grouping them all, with one exception, under the wing of a certain Order, with the view of restricting their working to the metropolis, and thus reducing their future action to a focus. Upon this point we can speak with authority, as evidence exists to substantiate the assertion. A singular discovery of papers recently made at Freemasons' Hall, which comprised documents of the utmost value to the Craft, also contained a memorandum of the late Grand Master's to this effect:—"That a warrant be granted to the Red Cross Knights of Palestine, empowering them to work all the inferior degrees in Masonry, except the R.A. and Templars."

We are informed that this curious memorandum, and also portions of the Red Cross ritual, were, upon the application of Lord Kenlis, the present head of the Red Cross Order, delivered over to his lordship by the present Grand Master's command. It may also be observed that the conveyance of the documents of the York Grand Lodge to the Duke of Sussex, as mentioned by Bro. Yarker, receives a certain corroboration from the fact that the original warrant and books of the Mount Calvary Encampment in London were conveyed to his Royal Highness for inspection and *never returned*. There cannot be a doubt in the mind of any one who has considered the subject, that no Supreme Council of the 33° would ever have been suffered in England during the life-time of the Duke, and accordingly, no such body was established—and then under American authority—until December 1845. Upon this matter we could speak volumes; but time and space will not permit, although the real history and origin of the Council would be decidedly interesting to all who have studied the rise and transformation of the *hautes grades*. Bro. Yarker touches the key to a great part of the mystery in his account of the proceedings of one Matthew Dawes, 33°, who, in the good old despotic style, "put his foot" upon every degree formerly worked by the Templars which in his vain imagination conflicted in the slightest manner with any of the new inventions of the "Ancient and Accepted Rite."

The Order of the Temple in England is, however, greatly indebted to Bro. Yarker for the ability and industry with which he illustrates so important a phase in the history of Chivalric Masonry; and although we believe that the historian of "Eighteenth Century Freemasonry in England" has yet to be found, we are convinced that Bro. Yarker has contributed more than one chapter to the work, whenever it shall be written. The Masonic Order in general reaps the benefit of such investigations, for in this enlightened age every episode of the past—every straggling ray of light which serves to illuminate the sentiments or the deeds of our Masonic forefathers—must be welcomed by every lover of truth. In this spirit we heartily commend the efforts of Bro. Yarker, and congratulate the Knights Templar upon the possession of so distinguished a member.

---

*Doctors' Commons, its Courts and Registries;* with a treatise on Probate Court Business. By G. J. FOSTER, formerly Clerk of the Papers of the Prerogative Court of Chancery, and now of Her Majesty's Court of Probate. London: Printed and published by REEVES, SON & Co., Playhouse-yard, Blackfriars, E.C. (2nd edition.)

The various amendments effected by the Legislature in the laws relating to Ecclesiastical Courts culminated, as many of our readers are aware, in the Act of 1857, by which the peculiar jurisdiction of those cumbrous relics of antiquity was abolished and centered in the Court of Probate. Of the advantages to the public which accrued from this change we need hardly speak, although it was doubtless unpopular among the proctors. It is beyond question that the ancient machinery was intricate, involved, and expensive; whereas the present system, especially as regards the Probate Court, possesses the antithetical merits of being at once simple, clear, and cheap. Mr. Foster, who has acquired a vast and practical experience both in the old and new courts, now places before the profession and the public a book which we can heartily recommend as an admirable treatise on the various modes of procedure in Doctors' Commons, and as an unerring guide to its formalities and practice.

It not only affords complete information as to the powers and privileges of the Ecclesiastical Courts and the Courts of Probate and Divorce, but recites clearly and succinctly the law of testamentary jurisdiction in County Courts—a subject which, we imagine, is little known outside the legal profession, although it is one of great importance to the mass of the community. This useful work has now reached a second edition, which has been carefully revised by the author, and we may add that its value is considerably enhanced by a copious index, marginal references, and concise quotations from the various Acts relating to cases decided in Doctors' Commons. The Appendix comprises an exhaustive list of the forms used in every branch of the Courts, and we can safely congratulate Mr. Foster upon having compressed into this manual of 264 pages such an array of technical and legal knowledge as will justly entitle him to the thanks not merely of the profession, but of the public at large The work is neatly got up, and the typography is excellent.

---

*Masonic Record of Western India*, June and July, 1869. Byculla, Bombay. Edited by Brother GEORGE BEASE.

Items of general Masonic news compose the first pages of this Magazine. The June number contains an interesting memoir of the late Bro. Major-General Ramsay, P.D.G.M. for Bengal; and a Report of the District Grand Lodge of Madras, and there are several reports of other Masonic meetings. In the July number the editor refers to having received a stray copy of THE FREEMASON, which he pronounces a "powerful rival" to our English Masonic contemporary. We say nothing about rivalry, but we can safely assert that THE FREEMASON is now at the head of the European Masonic Press, both in circulation and influence. That fearful tale, the "Nemesis," is, thank the gods, concluded in the July number. Verily, it is a sufficient nemesis for any poor mortal to read its inflated platitudes.

We like the "Masonic Record" on the whole very much, and shall be glad to exchange with it, news from our Indian Empire being always interesting. We may note that our article on "The New Grand Officers" is quoted at length.

It is a matter for regret to learn that the editor of this able periodical, is at present, by what appears to be a hasty and harsh act of the District Grand Lodge of Bombay, excluded from the Order. Without passing judgment upon the case, we bespeak for it that impartial and enlightened consideration which has ever been accorded to appeals by the Grand Lodge of England.

## PAPERS ON MASONRY.

By A LEWIS.

### XXI.—MASONRY AND THE ASS.

"And the Lord opened the mouth of the ass, and she said unto Balaam: What have I done unto thee, that thou hast smitten me these three times?"—*Numbers* xxii. 28.

"Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass."—*Matthew* xxi. 5.

Throughout all historical ages, whether in the East or the West, the ass has been held in estimation for its Humility, Patience, and Endurance. But these well-known qualities only form a portion of the symbolical attributes of the animal, and to the Masonic student these attributes are well worthy of consideration.

Henry Cornelius Agrippa, to whom I referred in my paper on the Number Seven—of which the present is designedly a multiple—in his remarkable treatise, "On the Vanity of Arts and Sciences," devotes a whole chapter to the praise of the Ass, nor are other authors without passages referring to its mystical meaning. Towards the conclusion of that semi-serious and semi-sarcastic book, in which Agrippa holds up to public shame the condition of the wisdom and pseudo-wisdom of his time, writing, as it were, as if his pen, followed the immediate inspiration of his scornful and saddened spirit, he suddenly winds up a chapter in praise of the Word of God in these words:—

"It is therefore better, and more profitable, to be an Idiot, and without knowledge; to believe by faith and charity, and to become next to God, than being lofty and proud, through the subtilties of the Sciences, to fall into the possession of the Serpent. Thus we find in the Gospel how Christ was received of Idiots, of the vulgar people and of the simpler sort, while he was rejected, despised and persecuted even to death, by the High-priests, by the Lawyers, by the Scribes, by the Doctors and Rabbis. For this cause, Christ chose his Apostles not Scribes, not Doctors, not Priests, but unlearned persons of the vulgar people, void of knowledge, unskilful and *Asses*."

He then defends himself against the imputation of irreverence in thus calling the Apostles Asses, by entering on his "Digression in praise of the Ass." This animal the Hebrew Doctors regard as the hieroglyphic of Fortitude and Strength, Patience and Clemency, and in the Sephiroth it is assigned to Hochma, the second of the Sephiroth, signifying Wisdom. According to other authorities, the Ass was connected with Strength, through Vulcan; its month is September and its sign is Libra. "For his conditions," exclaims Agrippa, who had had bitter experience of the poor life of a literary man, "are most necessary for a scholar of wisdom; for he lives by little food, and is contented with whatsoever it be. Patiently he endures penury, hunger, labour, stripes, and all manner of persecutions; yet of so low and poor an understanding that he cannot discern between lettuce and thistles; of a clean and innocent heart, void of choler, being at peace with all living creatures; patiently carrying all burthens laid upon his back, as a reward whereof, he is never troubled with lice, or any diseases, and liveth longer than any other beast." In the Levitical Law, the ass was especially exempted, together with man, from sacrifice, in the case of the first-born, a ransom being possible.

An old tradition, often used by the Biblical painters of the middle ages, connects the presence of an ass with the Nativity, and we frequently find pictures of the Holy Family accompanied by the ass from the first. The middle ages possessed a Festival of the Ass, in which many orgies were enacted. I shall have occasion later on in this paper to allude to the mysteries of Greece, and there the ass plays no inconsiderable part. In connection with the Flight into Egypt, whither all religious and philosophical teachers seem in antiquity to go, we find the ass, and therewith the common proverb that "the ass carries mysteries." I do not propose to follow Cornelius Agrippa through his labyrinth of illustrations, two more remarks will suffice. "It was a name," says he, "common to the Christians among the Romans, to be called Asinarii, and they were wont to paint the image of Christ with the ears of an ass, as Tertullian witnesses." It should be remembered that Agrippa belonged to the secret Society of Rosicrucians, of which John, Abbot of Trittenheim, Reuchlin, and others were members. It could be shown why Christ should be, without irreverence, so depicted, but it is entering on the domain of religion. The fact of the horns of Moses should not be forgotten.

The head of the Ass, however, was itself worshipped and preserved in the Holy Place, by the later Jews. Of this fact Apion makes mention, and publicly accuses them of sacrilege. He affirms in his treatise against Josephus that the discovery was made when Antiochus Epiphanes spoiled the Temple, and there found an Ass's head of pure gold with many offerings appertaining to it. Although Josephus denies the accusation, there does not appear to be any reason to doubt the fact—Josephus not being renowned for a scrupulous adherence to the truth. Apion likewise receives the indirect support of Tacitus, an historian

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whose veracity and Latinity are alike unimpeachable. He says that whatever was sacred to the Romans, was profane to the Jews—what among other nations is impure and unlawful, with them is permissible. I will just refer to Exod. xxii. 19, Levit. xviii. 23, xx. 15-16, and Deuter. xxvii. 21, where the prohibition to most horrible crimes shows that they were practised. Even the Egyptians, in their worship of the Mendesian goat, did not perform such horrors, and the latter is stigmatized by Herodotus (ii. 46), as "a prodigy." Tacitus adds (*Hist.* v. 4), that "the figure of the animal through whose guidance they slaked their thirst and were enabled to terminate their wanderings, is consecrated in the Sanctuary of their Temple." (*Effigies animalis, quo monstrante errorem sitimque depulerant penetrali sacravere).* One Zabidus, having got secretly into the Temple, carried off the Ass's head, and conveyed it to Dora. Suidas says, on the authority of Democritus, the historian, that the Jews not only adored this head, but sacrificed a man to it every three or seven years, after cutting him to pieces, and Plutarch (*Sympos.* iv. 5) says the same. This, however, formed only a portion of the animal worship of the degenerate Jews.

In the mysteries of ancient Greece, the Ass and the Rose—the emblem of silence—again re-appear, and a perusal of the Golden Ass of Apuleius from a Masonic point of view will show how intimately connected with the mysteries this animal was. Lucius, the hero of that romance, was changed into an Ass—the "braying" of which was proverbially said not to agree with "the sound of harps." By attaining the rose—still used by the Roman Catholics in their ceremonies—he was to recover his human form. In a vision, Isis appears to him and addresses him in the following words, sufficiently suggestive to those who choose to understand :—

"I am here, O Lucius, I am here, pitying thy misfortunes, favourable and propitious. Cease thy tears, and subdue thy lamentations; cast away grief. For now, through my providence on thy behalf, the day of salvation hath dawned for thee. Listen with an attentive ear to my commands. The day which will be born from this night hath been dedicated to me by the religion of all time, at which season—the storms of winter being now allayed, the tempests of the sea assuaged, and the ocean safe for ships — my priests, having consecrated to me a new bark, offer up the first fruits of traffic. *At this festival thou must evince neither anxiety nor irreligion.* A priest, admonished by me, will, in the very first part of the procession, bear a crown of roses in his right hand, hanging from a sistrum. Without fear do thou at once join in the procession, confiding in my protection; and, as if about to kiss the hand of the priest, bite the roses, and, immediately thou shalt cast off that skin of a vile and by me detested, animal. Dread not these my commands as difficult; for at the same moment at which I am present with you, I am present with him also, I will tell thee what will follow, and in a dream, will teach my priest what remains for him to do. At my bidding the multitude will give thee passage, nor amidst the joyous ceremonies and cheerful spectacle will any one think wrong of thy sudden transformation. Carefully remember, and keep it for ever treasured up in thine inmost heart, that the rest of thy life, to thy last breath, is dedicated to my service. Nor is it unjust that thou shouldst devote thine whole life to her by whose bounty thou livest. But thou wilt live blest, yea, glorious, under my tutelary care, and when thy natural life shall have been fulfilled, thou shalt descend to the subterranean shades; there, also, in the lower hemisphere, living in the Elysian fields, shalt thou constantly adore me, thy propitious goddess, whom thou wilt behold shining amidst the blackness of Acheron, and ruling the Stygian abysses."

This article is already so long that I must reserve for another opportunity and another mysterious number the future elaboration of this symbolic theme. I have, I think, however, thrown some light on the connection of Masonry with the Ass. It should be remembered that the Ass's head was said to be a Knights Templar symbol.

CRYPTONYMUS.

---

Who cannot keep his own secret, ought not to complain if another tells it.

Wine and passions are racks oft used to extort words from us.

The Blood Purifier.—Old Dr. Jacob Townsend's Sarsaparilla. Other Medical Testimony.—In speaking of the "Blood Purifier," old Dr. Jacob Townsend's Sarsaparilla, G. C. Kernott, M.D., L.S.A. Lond., says:—"I strongly recommend it in cutaneous diseases and all impurities of the blood." March 24, 1869.—In a letter to the proprietors, June 6, 1869, Dr. Irvine, of Irvine's-town, says:—"I have been in the habit of ordering your Sarsaparilla for my patients with the best results. Send me six quarts and six mammoth bottles." For all skin diseases, for purifying the system of mercurial poisons, and building up the broken constitution it is the only safe and certain remedy.—In Bottles 2s. 6d., 4s., 4s 6d., 7s. 6d., 11s. Sold by all Druggists. Pills and Ointment each in Boxes. 1s. 1½d., 2s. 9d., 4s. 6d. Testimonials also from the Hon. the Dean of Lismore; General William Gilbert, of the Indian Army; ordered also by Apothecaries Hall, London Caution—Get the red and blue wrappers, with the Old Doctor's head in the centre. No other genuine. —Advt.

# HOSPITALLARIA;

OR

## A SYNOPSIS OF THE HISTORY OF THE ORDER OF

## Knights Hospitallers.

(*Continued from page* 86.)

In 1557, Sir Thomas Tresham was duly elected Lord Grand-Prior of the Sixth Language, being the thirty-eight from Garnerius de Neapoli, the first who held the dignity; Sir Richard Shelly was appointed Turncopolier, and Commander of Slebiche in Pembrockshire, and Halston in Norfolk; Sir Peter Felix de la Nuca, Bailiff of Aquila in Lincolnshire; Sir Cuthbert Laithen, Commander of Newland in Yorkshire; Sir Edward Browne, Commander of Temple-Bruer in Lincolnshire; Sir Thomas Thornell, Commander of Willoughton; Sir Henry Gerard, Commander of Iveley and Barowe in Cheshire; Sir George Aylmer, Commander of South Badesley in Hampshire; Sir James Shelly, Commander of Temple-Combe in Somersetshire; Sir Oliver Starkey, Commander of Quenyngton in Gloucestershire, &c.

The charter of King Philip and Queen Mary, restoring the British branch of the Order, recites the intention of these sovereigns to maintain their title of "Defenders of the Faith," as a part of their name, style, honour, and royal dignity; and in consideration of the eminent services of the Order in the cause of religion and humanity, they restore to it all its ancient possessions and privileges within their dominions. Further, as an instance of their special and sincere affection to the Order, they granted for themselves and successors that the Prior, the Bailiffs, and Commanders, &c. of the Sixth Language, and their successors, should in all time coming form a corporate body; that as such they should sue and be sued; that they should have a common seal; and that the charter should to all intents and purposes remain valid and efficient in law.

Notwithstanding, on the accession of Queen Elizabeth, the reinvestment of the Hospitallers in their manorial rights was again abrogated in England, Wales, and Ireland; whilst in Scotland, Sir James Sandilands, the last Lord of St. John, having embraced the Protestant faith, resigned the possessions of the preceptory of Torphichen, in 1563, into the hands of Mary Queen of Scots, who erected them into a temporal barony, which she gave him hereditarily for the sum of ten thousand crowns, and an annuity of five hundred marks. These possessions his descendents, the present Lords Torphichen, continue to enjoy. On the dissolution of the Templars in 1494, their principal house at Saint Germains, in East Lothian, with its immediate revenues, was conferred by King James IV. on the college of Aberdeen; whilst their other possessions, which were extremely extensive, there being few burghs or shires in Scotland where there was not part of them, were granted to the Hospitallers. Such of these lands, &c., as were not comprised in the Lordship of Torphichen, came into the hands of the Haddington family; and being resigned, they were incorporated, in 1617, into the free barony and regality of Drem, to which was attached many important privileges.

On the resumption by Queen Elizabeth of the possessions of the Knights Hospitallers within her dominions, they gradually withdrew from England; but the act of Queen Mary, re-incorporating the Sixth Language, never was repealed, and consequently is in force at this day. During the period that elapsed from the death of Queen Mary to the cession of Malta, the Sixth Language was uniformly represented in the Sovereign Council of the Order by two knights specially elected for that purpose; and though it was dormant in the British islands from 1603 till its revival in 1834,—a space of two hundred and thirty years,—nothing has occurred during that period to extinguish the Order, or to affect its independent right to adopt such measures as shall lead to the resuscitation of all its branches.

On the death of the Imperial Grand-Master Paul, his successor, the late Emperor Alexander, issued a proclamation, (March 1801,) in which he assumed the character of Protector of the Order; and at the same time ordained that the imperial palace should continue its chief residence, until such time as circumstances should permit the election of a Grand-Master according to the ancient forms and statutes; and that in the interim, Field-Marshal Count Soltikoff should act as Lieutenant of the Mastership. In July of the same year, the Council of the Order met to deliberate on the matter; when it was resolved that, as the elements of a General Chapter could not be assembled at Saint Petersburg, the different Grand-Priors should be invited to convene their Chapters, for the purpose of forming lists of such knights as were worthy of succeeding to the sovereign dignity. These lists the Council proposed afterwards to submit to the Pope, with an invitation for him to choose a Grand-Master out of the number, but under a protest that this submission was not to be regarded as a precedent injurious to the independent right of the Order to elect its Chief in all after times. Accordingly, on the 9th of February, 1805, Pius the Seventh nominated Tomasi, an Italian knight, Grand-Master; since which time the changes in the Superiority have excited no general attention.

In 1814, a meeting of the Knights Hospitallers took place at Paris in a General Chapter (Prince Camille de Rohan, Grand-Prior of Acquitaine, presiding) for the purpose of electing a permanent Capitulary Commission. The government being declared concentrated in this Commission, it was empowered to regulate all civil and financial affairs connected with the Order. Under its direction, a formal but fruitless application was made to the Congress of Vienna for the grant of some Sovereign independency in lieu of that of which the Order had been despoiled. In 1822, when the Greek cause began to wear a prosperous aspect, the same Chapter entered into a treaty for the cession of two islands on the western shore of the Morea, but the negotiation ultimately failed. Since then no further steps have been taken; the formalities of the Order, however, are still observed with splendour in several of the continental capitals, and it enumerates a number of members of the highest consequence and distinction in their respective kingdoms.

Whilst the altered state of European society renders it unnecessary that the Order of Saint John should revive its ancient military objects, the independent jurisdiction which, as a knightly degree, it has maintained throughout the vicissitudes of nearly eight centuries, remains entire. Considering the moral influence which such a venerable and august Order, as a bond of fraternal union and benevolent exertion, is admirably calculated to produce in eight of the principal kingdoms of Christendom; and further how undesirable it is in a nation so attached as is the British to its ancient institutions, that an Order which once held so distinguished a position in the United Kingdom should be allowed to remain dormant,—the present reign, as one of reformation, in which many classes are reviving ancient rights, has been considered a fitting era for reviving the Sixth Language of the Order of Knights Hospitallers. Accordingly, in compliance with the degree of the Council of London, A.D. 1126, which provides that every Grand-Prior must be in priest's orders, on the 24th February, 1834, the present Grand-Prior qualified for his office, under the charter of Philip and Mary, in the Court of King's Bench; and on Sunday, the 2nd of March following, he received the sacrament on his installation, pursuant to the Corporation laws of England, and it is now a record of the kingdom. Since that period, several members have been admitted into the Sixth Language of the Order, and this Synopsis is published with a view to increase its numbers, and place its re-establishment on a basis worthy of its ancient dignity and beneficient objects.

Preparatory to the resuscitation of the Order of Knights Hospitallers in the British Empire, the necessary powers were received from the continental authorities through the medium of the Agent-general; and since then, the acts of the Grand-Prior and Council have been approved by a majority of the Languages. The Charter of Philip and Mary, re-incorporating the Order of this country after the arbritary suppression of it by Henry VIII., as has been already stated, remains in force; but had it been otherwise, the power of the Order to revive its dormant branches cannot be questioned. The constitution of the Order was confirmed in 1118, the date of its division into eight Languages, by Pope Boniface as the head of the Christian world. It was further confirmed by him at a moment when the kings of the respective nations in which it was established held their crowns of the papal chair. The right of the Order, therefore, to perpetuate its existence by a distribution of its diplomas and dignities is indefeasible: no king in Europe can produce a better title to his crown. These privileges no potentate ever possessed the right of conferring, and consequently no potentate ever possessed the right to take them away. It forms the peculiar glory of the Order of the Baptist, that it is a sovereign fraternity; and its independence will ever be jealously preserved by those governments who are desirous of upholding the ancient institutions of Christendom. These remarks do not apply, however, to the possessions of the Order: these were adventitious,—some by gift, others by conquest; and they have been lost,—some by force and others by fraud,—and so they must remain. The right of the British crown to Malta, and of the Ottoman Porte to Rhodes, is the same as that by which the Hospitallers themselves held and lost the latter island; and should the time ever arrive,—which is not probable,—in which the Order shall again entertain political views, it is certain that the Sixth Language would take no part in any such proceedings. Indeed, it is distinctly to be understood, that by the revival of the British branch no objects whatever are contemplated but those of benevolence; nor will its resources be expended except within its own bounds,—viz. the British Isles. Its external pursuits will be limited to the cultivation of brotherly relations with the members of the foreign branches of the Order, remembering that active charity has at home paramount demands.

*(To be continued.)*

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# Reports of Masonic Meetings.

## THE CRAFT.

### PROVINCIAL.

CHESHIRE.—*Combermere Lodge, No.* 605.—The above lodge met at the hotel, Seacombe, on Friday evening, August 19. Bro. H. Davis, was in the chair. Bro. T. Shaw, S.W.; and Jos. Sillitoe, J.W. The only work out of a large list of candidates for the several degrees was that of raising Bro. David Tomb and W. T. Barry to the third degree, and initiating Mr. W. Smith and Mr. J. Cullen into the mysteries and privileges of ancient Freemasonry. The ceremonies were both well and ably rendered, characteristic of this lodge. The minutes of the previous lodge meeting were read and confirmed. A communication was read from Grand Lodge, signifying its intention of holding a meeting at the Music Hall, Birkenhead, on September 9th, respectfully inviting attention thereto. A proposition was put forward as to the procuring of new clothing for the officers of the lodge, which was carried. The lodge was then closed in peace and harmony, and the brethren retired for refreshment provided by Bro. Stokes in his usual excellent style. The W.M., on removal of the cloth, proposed the usual toasts, both loyal and Masonic, and that of the newly-initiated being responded to, the visitors followed, which was ably responded to by Bro. Manning, Lodge 249, when after some excellent singing from several of the musical brethren, and the usual happy evening spent, the members separated with hearty good wishes and the usual refrain, "Happy to meet, sorry to part, happy to meet again."

LIVERPOOL.—*Everton Lodge, No.* 823.—The usual monthly meeting of this lodge was held on Wednesday, the 18th inst., at the Masonic Temple, Hope-street. This being the first meeting for work of the new officers, it attracted numerous members and visitors, numbering upwards of fifty. The lodge was opened in due form, the officers present being Bros. John Jackson, W.M.; Thomas Ashmore, I.M.P.; Samuel Haynes, S.W.; Joseph Holland, Sec., (acted as J.W. in the absence of J. D. Pierce, J.W.); W. J. Lunt, Treas.; Boulton, S.D.; William Bird, J.D.; Nash, I.G. The minutes of the last monthly meeting were read and confirmed, after which the lodge proceeded to initiate Mr. Pickers into the mysteries and privileges of Ancient Freemasonry. The ancient charge in this degree was given in an impressive manner by Bro. S. Haynes, S.W. The lodge was then opened in the second degree, when two brethren where passed to the degree of Fellow Craft. The lodge being closed to the first degree, several communications were read, and relief granted, including the case of Bro. the Rev. W. A. Tattersall *M.A.*, Vicar of Oxton, wherein he had been put to the cost of £600 in defending the case for false imprisonment, in the case of "Torckler *v.* Tattersall," to which the lodge voted £5 5s. After several propositions for initiation, the lodge was closed in due form. Before closing this report we would recommend all brethren in Liverpool who want to see good working, to visit Everton Lodge, which stands second to none in the province of West Lancashire.

ESSEX.—*Upton Lodge, No.* 1227.—This young, but very prosperous lodge held its first annual meeting at the Spotted Dog, Upton, on Thursday 21st inst. Bro. Bellerby, W.M., presided, supported by Bros. Picking, S.W., and W.M. elect.; Mather, J.W.; Bratton, Treas.; P. M. Goddard, Sec.; Balton, S.D.; Morton, J.D.; English, I.G.; and Woodstock, Tyler. The lodge was opened in due form with solemn prayer, and the minutes of the last lodge were read and confirmed. Bros. Murrell, Simmonds, and Stevens were duly raised to the sublime degree of M. Masons; and Bros. Levick and Calverley were duly passed to the degree of Fellowcraft Masons. Bro. Wescombe, P.M., then presented Bro. Picking to Bro. Mather, to receive from him the benefit of installation, which ceremony was duly performed, the lodge being opened in each degree. The W.M. was pleased to appoint and invest the ollowing brethren, officers for the ensuing year, viz., Bros. Bellerby, E.P.M.; Mather, S.W.; Bolton, J.W.; Goddard, P.M., and Sec.; Bratton, Treas.; Morton, S.D.; English, J.D.; Woodstock, Tyler. During the investiture the W.M. explained to each of his officers their various duties, and was listened to with marked attention. All Masonic business being ended the lodge was closed in due form, and adjourned until the second Thursday in September next. After the lodge was closed, an excellent banquet was provided by the worthy host, to which ample justice was done by the brethren to the number of about forty. After the removal of the cloth the usual loyal and Masonic toasts were given and duly honoured. Bro. Bellerby, P.M., then in very complimentary terms proposed the health of Bro. Picking, W.M., and alluded to the excellent way in which he discharged the duties of the offices he had had the honour to fill at the same time wishing him a most pleasant year of office as W.M. The toast was very cordially responded to. The W. Master, in reply, thanked the brethren for the very cordial manner in which they had drunk his health, and assured them that he would do all in his power to secure the prosperity of the Upton Lodge. The W. Master then said before he gave the next toast, he had a very pleasing duty to perform, which was to present to Bro. Bellerby, P.M., a P. Master's jewel and a diamond ring, in token of esteem and regard of the members of the lodge, and for the very efficient manner he had performed the duties as W. Master for the past, and first year of the Upton Lodge. He then proposed Bro. Bellerby's health, to which the brethren very heartily responded to. Bro. P. M. Bellerby thanked the brethren for the very flattering manner his health had been received; likewise for the very handsome presents they had been pleased to make him, at the same time assured them, that he would to the utmost of his power endeavour to forward the interests both of the lodge and its members. The health of the different officers was given and replied to by each in appropriate terms. Amongst the visitors were Bros. Henderson (P.M., 13, 829, 700, 913, 1076, 1107, P.Z. 13, &c.), Watkins (P.M., and W.M. 1076), Mather, and several others. The health of the visitors was responded to by Bro. P. M. Watkins. The Tyler's toast was then given, which brought a very pleasant evening to a close.

## METROPOLITAN MASONIC MEETINGS

*For the Week ending September* 4, 1869.

### Monday, August 30.

Lodge No. 831, "British Oak," Bank of Friendship Tavern, Bancroft-road, Mile End.
Knights of the Red × of Rome and Constantine, Premier Conclave, Freemasons' Tavern.
Camden Lodge of Instruction, No. 704, Adelaide Tavern, Haverstock Hill, at 8; Bro. T. A. Adams, Preceptor.

### Tuesday, August 31.

Metropolitan Chapter of Instruction, George Hotel, Aldermanbury at 7; Comp. Brett, Preceptor.
Domatic Lodge of Instruction, Palmerston Tavern, Grosvenor-park, Camberwell, at 7.30.
Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8. Bro. C. A. Cottebrune, Preceptor.

### Wednesday, September 1.

Quarterly Communication of Grand Lodge, Freemasons' Hall, at 7.
Lodge No. 217, "Stability," Anderton's Hotel, Fleet-street.
" 1210, "Macdonald," 1st Surrey Volunteers' Head Quarters, Brunswick-rd., Camberwell.
United Strength Lodge of Instruction, No. 228, Bull and Gate, Kentish Town-road.

### Thursday, September 2.

Lodge No. 554, "Yarborough," Green Dragon, Stepney.
" 822, "Victoria Rifles," Freemasons' Hall.
" 1155, "Excelsior," Sydney Arms, Lewisham-road.
" 1178, "Perfect Ashlar," Gregorian Arms Tav., Jamaica-road, Bermondsey.
Chapter 733, "Westbourne," New Inn, Edgeware-road.
" 742, "Crystal Palace," Crystal Palace.

### Friday, September 3.

Chapter No. 754, "High Cross," White Hart Hotel, Tottenham.
Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
Metropolitan Lodge of Instruction, George Hotel, Aldermanbury, at 7; Bro. Brett, Preceptor.
Belgrave Lodge of Instruction, Duke of Wellington Hotel, Spring-gardens, Charing-cross.

### Saturday, September 4.

General Committee Boys' School, Freemasons' Hall, at 4.
Chapter No. 975, "Rose of Denmark," Star and Garter Hotel, Kew.

THE STAR LODGE, No. 1275, will be consecrated on Friday, September 3rd, at four o'clock p.m., at the "Marquis of Granby," New Cross-road, by Bro. J. Hervey, G.S., Bro. J. Smith, P.G.P., W.M.-designate.

WELLINGTON LODGE OF INSTRUCTION.—The ceremony of installation will be rehearsed on Monday, the 30th inst., at the White Swan Tavern, High-street, Deptford. The lodge will be opened at 8 p.m. Bro. Bumstead, P.M., Wellington Lodge, No. 548, has kindly consented to perform the ceremony.

HIS ROYAL HIGHNESS THE PRINCE OF WALES paid a visit on Tuesday, the 24th inst., to the Right Hon. the Lord Kenlis, P.G. Master for Cumberland and Westmorland, at his lordship's seat, Underley Hall, Kirkby Lonsdale. It is reported that the Prince has accepted the position of Sovereign Grand Patron of the Masonic Order of the Red Cross, over which Lord Kenlis presides as Most Illustrious G. Sovereign, a post which was formerly held by His Royal Highness the late Duke of Sussex, Grand Master of England. The degrees of the Order of Rome and Constantine are the only ones worked in England which closely resemble the higher grades of the Swedish Rite in which the Prince of Wales was initiated. This fact was pointed out at the time of His Royal Highness' admission into Freemasonry by the King of Sweden, who has been elected an Honorary Past Grand Sovereign of the Anglican Order.

# Obituary.

## BRO. COLONEL PETER M'LENNAN,

A distinguished Scotchman, and a member of the Mystic Tie, who died at Volusia, Florida, U.S.

A career, brief but brilliant, has just been closed. That hecatomb of victims to the greatest struggle of modern times, into which liberty and civilisation gathered the ashes of thousands of martyrs, between the *reveille* at Fort Sumpter and the sunset at Richmond, has caused Scotland, among other nations, to waft across the western waves many tears of sorrow for the loss of some of her bravest sons; but for none more distinguished than Bro. Colonel Peter M'Lennan, whose name, in connection with the battles in the Wilderness, will long be remembered in the annals of American history, and in the hearts of many friends in Glasgow.

Bro. Colonel Peter M'Lennan has just succumbed to a wound he received at the second battle of Bull's Run, and, having been a resident of and well known in Glasgow, we deem that a brief sketch of his career will not be uninteresting to our readers.

In 1857, Bro. Colonel M'Lennan—then a youth of twenty—emigrated to America from Glasgow, leaving behind an uncle, the late Donald M'Lennan, a well-known merchant here; a brother, Mr. Colin M'Lennan, still living, and other relatives—buoyant with that ambitious hope, so characteristic of his countrymen, of fighting his way to that eminence which he has so early and so dearly purchased.

We first hear of him as a farm labourer at Camillus, N.Y., where his ardent desire for knowledge and unremitting application soon found him an enrolled student of the Munro Collegiate Institute at Eldridge, and, shortly after, an advanced student at the Conference Seminary at Cazenovia, in which he was preparing and perfecting himself for the practice of the law. But these studies were interrupted. Sumpter had fired her first gun. M'Lennan offered his services to the Federal Government, and, so high was the opinion entertained of the youthful student, he was at once forwarded a captain's commission in the 101st U.S. Infantry. It was while leading this command that he received that fearful wound which proved the remote cause of his death. When partially recovered, again "eager for the fray," he, in the fall of '65, raised a battalion for the 22nd U.S. Cavalry, and received his commission as major. Here begins that career of brilliant achievements which, by their consummate skill in execution and gallant hardihood under the most hopeless conditions, repeatedly carried his name to Washington in the despatches of his distinguished commander; and in the battles of the Wilderness so conspicuous to the enemy was the bravery of himself and his handful of men, that they earned to themselves, from the "Rebs.," the *soubriquet* of "M'Lennan's Slashers." At last, in the heat of an engagement, he was tempted to follow up the success by a raid on the retreating rebel cavalry. He went too far—cut off from the main body, he was surrounded and taken prisoner, and for eight months subjected to the most brutal treatment. Taken to Richmond, he, with other brave men, was thrown into that modern hell, the "Libby," from which, after several attempts, he ultimately effected his escape. Recaptured, he was sent to Charleston, where, by order of the Confederate Government, he, with other distinguished officers, was exposed to the shot and shell of the Union guns. From Charleston he was removed to other Confederate prisons—twice escaping from his captors, and twice recaptured. Early in 1865, he was paroled, rejoined his regiment, and was promoted to its full command as Lieutenant-Colonel. Thus he served until the close of the war, when he was honourably mustered out, and returned home to Camillus. Once more he entered on his studies, joined the firm of Hall and Wallace, solicitors, and about twelve months since was admited to the bar, and commenced the active duties of his profession. But, alas! the wound at Bull's Run, and the ripening seeds of that fatal disease—pulmonary consumption—sown at Libby and in other Southern prisons, here prostrated him. In a desperate effort to recruit his shattered energies, he went to Florida, hoping that in that earthly Eden, with its milder skies and balmier air, to bolster up a fast-failing vitality. But the die was cast. Neither the sunshine nor the orange groves of Florida could avert the doom. Surrounded by many he loved, and in the house of his intimate friend, Dr. Lungren, at Volusia, without pain he calmly fell asleep.

He was buried with the highest Masonic honours, the solemn and impressive services of the Order being performed over the grave by the Grand Master of the Province. The procession to the grave was lengthy and imposing, being led by the various lodges of the Province in deepest mourning, &c., &c. The hearse was attended by brother-masons bearing the pall, followed by coaches bearing the clergy. and by a lengthy *cortege* of his veteran comrades of the grand army, the rear being brought up by over a thousand citizens and strangers. Glasgow cannot afford to part with a son who has so well sustained

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her reputation in a foreign land without feeling proud to hear a few words of the eloquent funeral sermon preached in commemoration by Bro. the Rev. J. S. Bacon, Presbyterian Minister, of Amhoy. In the course of his discourse he says:—"M'Lennan sleeps in an unmarked grave far from his childhood's home in loved Scotland—far from the burial place of his fathers. Here affection cannot weep beside his tomb, nor parental hands plant perennial flowers; but guardian angels watch the tombs of the patriot-dead, while their fadeless memory shall live enshrined in the nation's heart, and their deeds of valour be rehearsed so long as poets sing or historians write. M'Lennan was not *of* us but *with* us. He came to us empty-handed and alone, yet possessed of treasures gold cannot buy. He brought with him *integrity*, which could not be corrupted; *industry*, which was itself the earnest of success; and an unwavering *hope* which disappointment could never dim. In his strong hands and brave true heart he possessed all the capital necessary to procure a man's success in this goodly land of ours. Go and tell this, kindly messengers, to the parents, brothers, and sisters, unto whom his kindly genial presence will never more bring cheer to the heart, or bless the home made sad and desolate by his untimely loss. Tell them that here he lives in the memory of an unblemished character and a spotless reputation; that he will long be remembered as a true man at home and a hero on the field; that we will not forget that his life was as much a sacrifice to his country's honour as though he had died amid the clash of arms and left his bones to bleach beneath a Southern sun. Tell them that we will add his name to the long roll of Freedom's martyrs, and give him no mean position among our honoured dead. Brethren of the mystic tie, I give to you the dust of your departed brother; tenderly bear it to its silent resting-place, and put on everlasting record the memory you love so dearly."

*Dulce et decorum est pro patria mori.* None can read this special message of mourning from our absent brothers to the memory of one of our own without feeling that this lad, who left Glasgow at 19, and in the cycle of 10 years so nobly fought his way up to the high grade in the millitary profession to which he reached, and retiring on his laurels, fitted himself for and entered on the active duties of the learned profession he had chosen, without feeling a deep regret that a career so nobly started should have found so speedy a termination.

Our brother rests in peace in a foreign land, and in his example let us follow it. To do that which is right continually, ever remembering that the same Father watches over all.

## GIVE US MORE LIGHT.

It has been my lot to meet with members of the Masonic fraternity whose chief care it was to be considered *leading* Masons, and who sought such distinctions more by words than deeds; who, if tried by the Masonic rule, could hardly be pronounced good and square work, and who were certainly deficient in a knowledge of the true light and the practice of those virtues which alone could distinguish them as good Masons. True, this is an evil from which no order, sect, or denomination is exempt. Yet, is there not a remedy for it, to a great extent, in Masonry?

I see but one way to eradicate this great evil—universal improvement, *enlightenment*.

The accomplishment of such a work is the great desideratum. It is an herculean task—but can it not be accomplished? Is it not of sufficient importance to stimulate all true Masons to the effort? Are there not enough of brilliant lights, were their rays judiciously diffused, to expel the darkness which enshrouds so large a portion of the Masonic edifice? This work, or a great portion of it, if done at all, must be done through the influence of *Masonic literature*, and would not writers for Masonic periodicals accomplish more good by turning their talents in this direction—pointing to the evil and showing the remedy—than by those oft-repeated laudations of the principles of our Order, which there are none among the intelligent to gainsay—exhorting the brethren to avoid this rock or that quicksand—interspersed with such illustrations and wholesome lessons as would be acceptable to the good sense and judgment of the brethren generally; impressing upon their minds the great importance of adhering to the Landmarks, and the danger of innovation?

The first and most important step to be taken in this reform, is to induce the members to *read*. It is absolutely necessary they should enlighten their minds by communion with the great lights of the Order, both ancient and modern, through the medium of Masonic books, magazines, papers, &c. The first step accomplished, the rest is comparatively easy. But to achieve the first step, the united influence of every writer, lecturer, and intelligent Mason, of whatever calling, is indispensable. Let all, then, direct their efforts to this point. Let all urge their co-workers in the Masonic vineyard *to read—to study*—to become *thoroughly acquainted* with the true principles of Masonry.

## AN ESSAY

*Concerning the most productive and most useful method of Masonic activity most in accordance with the ideas of Freemasonry. By Bro.* B. A. Cramer, *at Eickenbarleben, Member of the Lodge at Aschersleben.*

Crowned Prize Essay — Continued from page 75.

[Specially translated for The Freemason.]

We must endeavour at once to win over for the free association the newly-initiated brethren, particularly for the sake of immediately laying in them the foundation for the development of a certain *esprit de corps* which would set the Brotherhood off advantageously, but above all the brethren individually, in the estimation of non-Masons. This spirit of fellowship in which the one always feels himself as the representative of the whole, and in which the individual brother is always and everywhere endeavouring to preserve the dignity of the corporation by his own conduct, this spirit, we say, is wanting. It must therefore be created and improved until it gathers such an amount of strength as to become in some measure, a sort of external conscience, which would point out to every brother, even in the most secret doings of his private life, how to act at all times more humanely and more perfectly than "the profane." This esprit de corps also manifests itself in ordinary things; *e.i.* it does not allow of one's boasting of belonging to the lodge, nor does it allow of adjoining immediately after the ceremonies of the lodge to the public house, where thoughtless expressions, might produce a bad effect on non-Masons. This esprit de corps neither allows a brother passing away the time in playing in the ante-room previous to the opening of the lodge. It also requires that the lodge be visited in the evening dress adopted by good society, and that the strictest decorum be always observed when the banquets are over.

The free association shall further take care, that nothing dishonorable, unesthetic, or morally weakening shall take place among the brethren. The prototype of that which is dishonourable, is the well-known *phrase*, that pernicious poison amongst the brotherhood, the extirpation of which, cannot be sufficiently urged. Every brother would deserve well of the fraternity by occasionally pointing out the nature of the *phrase* and indicating the means of stamping it out. With respect to that which is unesthetic, we put down as such amongst other things, the monotonous and imperfect rendering of the ritual. The Wardens, their substitutes, and those that are appointed to the offices, must therefore be careful, to make themselves proficient in the ritual. This need not be done during the sittings of the free association, but ought to take place in the presence of criticising brethren. The ritual and symbolical ceremonies are to produce an harmonious spirit amongst the brethren, and bring about that concentration of the mind which causes us to forget the outer world, and facilitates a communion with ourselves. We finally consider as that which is weakening, the purely sensual enjoyments.

Masonic strength is not to be proved by overloaded banquet tables, for the expensive banquets even keep the brethren away from our festivals, to say nothing of the damaging reports of the profane. As to the costliness of our banquets—of course, all these things are only hints. The observant brother will find in the lodge many occasions on which he may lend a helping hand, or where the necessity for some improvement might urge him to appeal to his brethren. To support him in these propositions to the lodge, becomes so much the more necessary, as a careless manner in outward appearances tends to lower the dignity of our labours.

As there are almost in every lodge brethren who, although members, do not come to the workings, or very rarely, some of the brethren of the free association should specially occupy themselves with learning the cause and seeking the removal of such an abnormal condition of things, and report thereon. Sometimes a quarrel would be the cause of a brother's staying away. In that case the hostile brethren should be induced to allow their differences to be adjusted by each choosing a brother for his advocate, who on their part would have to agree upon some third unprejudiced person, whose judgment will then have to be considered final. The members of the free association should at all times consider themselves bound to nip in the bud in this manner any differences that may arise. There are other brethren, who very often excuse their frequent absence by alleging that the lodge has nothing tempting to offer them. This very often means nothing more than that they themselves do not contribute their due share to the community; it means, that they have neither seized the true idea of Masonry, nor have they attempted to bring about its realisation; they are always ready to receive, but not to give. What wonder then, if such selfish persons reap neither love or friendship, and therefore withdraw morosely. The free association may perhaps succeed in regaining such brethren, and secure their regular attendance at the lodge meetings. With respect to brethren who neither wish to settle their differences, nor understand how to turn our institution to profit, it would be desirable that they should leave the lodge, for otherwise they may not only injure themselves, but also the lodge through their selfish living to themselves, which gives the profane "opportunities for forming erroneous opinions." It is only from a close connexion with and devotedness to our fellow creatures, that life, movement, and progress are created. Consequently every party spirit is not only to be opposed, but the brethren ought also to consider how to render their union closer, and it is not out of place now to consider a proposition already made, viz., whether the apprentices should not choose certain masters whom they should prefer and specially look up to. Such an arrangement appears to be so practical and desirable that the free association should endeavour to bring it about. By so doing, the Masters are stimulated to render themselves more perfect, and the third degree becomes more valuable. Such relations between Masters and Apprentices would be particularly useful in places where free associations could perhaps not be formed as we propose. In such relations as these, the Masters would have to exercise very great tact to prevent their becoming insignificant or mere opportunities for the exercise of favouritism. A Protectorate of any kind is only an empty form or a useless guardianship, and kills the individual principle of self-help, which is the very thing that we try to produce. On the other hand, protection easily leads the *protoges* to feast on undue and immoderate praises, which are so exceedingly repulsive to serious, free, and equal men.

After the labours in one's own lodge, as well as after the visits to other lodges, it would be interesting and very useful were the brethren to represent to each other in free conversation the impressions they have received. This would best conduce to the remedy of various defects which many a brother might have perceived previously without taking the trouble of ascertaining the causes of, and carelessly passed over. On the occasion of such conventional criticism in outspoken independent opinions, it often unfortunately happens that some brethren feel themselves hurt, for they still possess that kind of selfishness, which we call vanity. This is as un-Masonic as can possibly be. Why not allow the truth to appear? why not make assertion against assertion? Let us fight each other with the weapons of reason, but always in a tone of brotherly kindness. No brother should forget that the cement of the original brotherhood is formed of sincerity. If this sincerity is no more to prevail in our circles, then has the greatest vital power gone from us and the mere phrase prevails exclusively.

The brethren must be allowed a free utterance of expression with regard to each other, otherwise no material advancement is possible, as the individual never has a sufficient insight of himself to enable him to exercise a healthy self-criticism. It is even a duty not to withhold censures that are deserved, nor absurdly to extend the brotherly leniency *ad infinitum*. The Masonic lectures form a principal part of the labours in the lodge. They are mostly instructive when they operate on the mind, and more edifying when they influence the heart.

At every meeting of the Free Association, such a lecture should be given. Should the Free Associations be considered as suitable auxiliaries to the lodge, we propose that edifying speeches given in the lodge and instructive lectures before the Free Associations. For, in a word, speaking openly, a Free Association composed of the most zealous brethren, and under the most masterly guidance, would not only render the lodge *not* superfluous, but most clearly demonstrate its want, and value. When we are labouring at our great work, a solemn convocation of the brethren at certain fixed periods is absolutely necessary that our minds may become more intimately united by common inspirations, the better to be enabled to meet the stern realities of life, and to fulfil the mission imposed on us. This solemn convocation requires a consecrated spot and a ceremonial, in order to separate the brethren from trivial and worldly things. The lodge, therefore, has rather to deal with the heart, with the sphere of spiritual life, which directly connects us with the first cause of things, whilst the Free Association would rather develop the mind. However, the Free Association by no means intends, by its instructions to occupy a distinct position from the lodge; on the contrary, it wishes to unite the brethren in closer communion with the lodge, and as has already been mentioned, it only intends to make the necessary preparations for the lodge, to be serviceable to it, so that the cultivation in the lodge of the mind exclusively shall not become monotonous or degenerate into fancies and dreams, or into that contemplative passive life which would entirely make us forget our great aim. As experience demonstrates the lodge now doles out to its members the requisite instruction in a very inadequate manner, for the superficial explanations and purposeless instructions are extremely insufficient. The little that is taught is done unmethodically, notwithstanding all the extollings of Square and Compasses, and the lodge does not trouble itself about the progress of its adherents.

*(To be continued.)*

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## Births, Marriages, and Deaths.

BIRTH.

HAWKES.—On August 19th, at 9, Garden Row, Ramsgate, the wife of Bro. G. E. Hawkes, S.W. 127, of a daughter.

MARRIAGE.

WAY—SELBY.—On the 19th August, at St Mary's, Brooke, by the Rev. J. P. Gage, rector, Broadley Wilson, son of W. W. Way, Esq., of Newport, to Ellen Anne, youngest daughter of W. Selby, Esq., of Brooke, Isle of Wight.

DEATHS.

CAMPBELL.—On the 19th August, at 30, Elderslie-street, Glasgow, Bro. Robert Campbell, of the Star Lodge, No. 219, ex-champion sculler of Scotland.

EDEN.—On the 19th August, at the Hill Farm, Rickmansworth, Bro. George Manning Eden, P.M. and P.Z. 382, formerly Postmaster of Uxbridge, aged 46 years.

HUNTER.—On August 17th, at 5, Marine-terrace, Margate, Jane Benson, the dearly-loved wife of Bro. W. F. Hunter, *M.D.*, J.W. Union, Lodge, No. 127, aged 25 years.

NORTH.—On 20th August, at Bray, Co. Wicklow, Colonel Charles Napier North, late 60th Royal Rifles, in his 53rd year.

## Answers to Correspondents.

AB INITIO.—The Hon. Secretaries of the London Literary Union are Angelo J. Lewis, Esq., Erskine Chambers, 86, Lincoln's Inn Fields, and W. R. Woodman, Esq., M.D., Vittoria Villa, Stoke Newington Road, N.

A.L.B.—In Ireland all the Masonic bodies are under one head, viz., the Duke of Leinster, but the higher degrees are little better than close corporations, so that what is gained in one direction is practically lost in the other.

HIRAM.—A Freemason cannot be a Fenian, because he is bound to respect the laws of the country in which he resides. It is an insult to the Craft to couple treason with its name.

BOOKS RECEIVED.

"The Manchester Unity of Odd Fellows," by Francis G. P. Neison, Junr., A.S.A., Consulting Actuary.

"Annals of Iowa Masonry," edited by T. S. Parvin, Grand Secretary, Iowa.

"Proceedings of the Grand Lodge of Louisiana," James C. Batchelor, M.D., Grand Secretary.


# The Freemason,

SATURDAY, AUGUST 28, 1869.

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## BUSINESS TO BE TRANSACTED IN GRAND LODGE.

THIS is a heading which is familiar to a considerable number of our English Masonic readers, and to some it probably suggests ideas of a very dry and prosaic character.

Other brethren, however,—and they are, of course, the great majority, for while a few rule and teach, the many submit and obey—other brethren, we repeat, may take an interest in the forthcoming deliberations of a body which is associated in their minds with dim conceptions of all that is dignified, august or venerable.

And a noble legislature it is—this Grand Lodge of England—an aggregation of good and true men, ever anxious to promote the prosperity of our Universal Craft, and to extend as widely as possible the humanizing influences of knowledge, peace, and fraternity.

And a goodly thing it is to see the long procession of Grand Officers as they enter the Temple; to gaze upon those veterans of the cause whose services have placed them in the foremost rank; to watch the eager looks of the brethren when the stately Sword-bearer announces the approach of their beloved chief, and to hear the ringing cheers with which the arrival of the Most Worshipful Grand Master is greeted. All this, although it may be described, must be seen to be appreciated, and it is not too much to say that the assemblies of the Grand Lodge of England will bear a favorable comparison with those of any other legislative body in the world, not only for scenic splendour and effect, but for the admirable decorum with which the business of the evening is conducted.

The Grand Lodge is, of course, opened with prayer, but the other formalities observed are totally dissimilar to those practised in the opening of subordinate lodges. The object, however, is the same, and the Grand Pursuivant is charged with the duty of seeing and vouching not only that all present are members of Grand Lodge, but that they are properly ranged under their respective banners.

Let us now glance at the Agenda paper. The minutes of the last Quarterly Communication, and of an intervening Grand Lodge will be read, and doubtless confirmed.

Then the Grand Master will make a communication respecting the recently established Grand Lodge of Nova Scotia, and will move a resolution to *acknowledge it*. This important announcement we fore-shadowed in our article in No. 22, and need only tender our hearty congratulations to the Grand Master and Grand Lodge, upon the wise and comprehensive spirit of liberality which prompts this graceful act of recognition.

The Grand Master will then distribute the Jewels to the Stewards of the Inauguration Festival, held on the 14th April.

This Jewel bears upon the obverse an excellent likeness of Lord Zetland, and on the reverse a representation of Freemasons' Hall, together with the name of the Steward and the lodge which he represented. We shall not express an opinion as to the general appearance of the Jewel beyond stating that it has not given universal satisfaction.

The next business in Grand Lodge will be the election of the Committee of Management of the Royal Masonic Benevolent Institution, after which the Report of the Board of Benevolence, comprising six recommendations for grants, to the extent of £230, will be considered, and without doubt approved. Then follows the Report of the Board of General Purposes, in which is embodied the sentence passed upon the Worshipful Master of the Union Waterloo Lodge, No. 13, Woolwich, for suffering a statement to be circulated that the "new working, approved by the Board," would be worked in his lodge. We miss from the record the name of the real culprit, or any allusion to the graver fact that the pseudo-ritual was really worked, but from the letters we have received on the subject the Craft may rest assured that the Worshipful Master, who is personally a most estimable man and Mason, will not be suffered to remain the scapegoat of a gross imposition.

The Report of the Committee appointed to devise a suitable recognition of the services of the Building Committee will then be taken, and with their recommendations we cordially concur:

They suggest that a sculptured Tablet, with an appropriate inscription, be placed in a conspicuous part of the New Buildings; to be surmounted by a marble bust of Bro. John Havers, the chairman, and surrounded by medallion portraits of his colleagues of the Building Committee.

The sum to be allocated for this purpose, viz., 300 guineas, is by no means extravagant, and we are certain it will be cheerfully voted by the Grand Lodge.

The Report of the Committee on the Fund of Benevolence is the next business on the paper. Our readers will remember that we opposed from the first any attempt to interfere with the natural increment of the Fund, and so far as that portion of the Report is concerned the Committee's suggestion was negatived by Grand Lodge. There are, however, many excellent details in the scheme of reform submitted by Bro. Clabon, who has evidently studied the system in all its bearings. We hope, therefore, that the subject will be fully discussed, and the advantages to be derived from many of the recommendations made by the Committee will then be thoroughly understood by the brethren. As it is very improbable that Grand Lodge will be able to transact all the business on the agenda up to this point, we refrain from specifying the various Notices of Motion.

There is, as all can readily perceive, an ample bill of fare for our Masonic legislators, but with short speeches and business habits a great deal can be done in the time. We presume that the Grand Master's proposition, that H.R.H. the Prince of Wales be invested with the rank of a P.G.M. will be submitted to the brethren at this meeting, and as the Prince has returned from Germany it is not improbable that His Royal Highness may be present in Grand Lodge to have the distinction conferred upon him. It is supposed by some that the grant of such past rank is an anomaly; it is not, however, an unusual occurrence—six Princes of the House of Brunswick have received a similar token of favor, and it is within the Grand Master's prerogative to confer past rank upon any worthy brethren. Thus, H. H. the Maharajah Dhuleep Singh, Colonel A. J. Greenlaw, and Colonel F. Burdett, Representative from the Grand Lodge of Ireland, are Past Grand Wardens, and Bro. H. C. D. Twining, Grand Secretary of the newly-formed Grand Lodge of Nova Scotia, is an Honorary Past Grand Deacon of England.

## Multum in Parvo, or Masonic Notes and Queries.

"*Uniformity of Work.*"—The letter concerning the "Uniformity of Work" (or rather the want of it) in lodges, by the Ill. Bro. Colonel Francis Burdett, P.G.W., is a valuable one, as our able Brother's experience has been varied and extensive. I quite coincide with his views respecting the appointment of Grand Lecturers, and feel persuaded that the institution of authoritative instructors in Freemasonry would be of the greatest benefit to the Fraternity. The system has been found to work well in the United States, and it is the opinion of many who are familiar with European Masonry that the same plan would, if adopted generally in the Grand Lodges, consummate the "uniformity" that is desired. W. J. HUGHAN.

*Freemasonry in Ireland.*—I am glad to see your notice of the Book of Constitutions published by the Grand Lodge of Ireland A.D. 1730, and hope you will continue the same until the whole has been reproduced in your columns. I have not the first edition of the Irish Constitutions, although I have those of England from A.D. 1723 to the present time. There is, however, in my library the Irish Constitutions for 1744, "Approved of and agreed upon by the Grand Lodge in Dublin, on the 24th June, 1741,—TULLAMORE, Grand Master"; and also the next, or 1751 edition, compiled by Edward Spratt, of Dublin. The Book of Constitutions of Ireland for 1730 is to be found in Bro. R. Spencer's Catalogue (No. 85), and in a note it is stated that "this book is rarely met with; it was compiled a few years after the removal of the Grand Lodge of Ireland from Cork (where it was anciently held) to Dublin." Bro. J. G. Findel, of Leipzig, wrote me some time since respecting the "Grand Lodge of Munster," and stated there were some valuable papers, consisting of records of its transactions, in the possession of a brother in Ireland, of about 1726 to 1729. Any information on this point would be welcomed by him, and others as well who are much interested in the early history of Freemasonry anywhere. What was the origin of the Craft in Ireland has never yet been solved. Any authoritative facts on the subject are therefore of importance.

W. J. HUGHAN.

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## KNIGHT TEMPLAR JOTTINGS.

BY WILLIAM JAMES HUGHAN,
*Honorary Member of the "Immemorial Antient York Conclave of Redemption, Hull," &c.*

According to the Calendar of the Order of the Temple for 1868-9, there are six "Immemorial" Encampments in England, viz. :—

| | | |
|---|---|---|
| A. | Abbey Chapter ... ... | Nottingham. |
| B. | Antient York Conclave of Redemption ... ... ... | Hull. |
| C. | Baldwyn ... ... ... | Bristol. |
| D. | Mount Calvary ... ... | London. |
| E. | Observance ... ... ... | London. |
| F. | Union, or Rougemont ... | Exeter. |

There are also seven Encampments said to have been *warranted* during the last century. They are thus described :—

| | |
|---|---|
| 1. Antiquity, Bath ... ... | 1791, March 11. |
| 2. Royal Naval, Portsmouth ... | 1791, March 11. |
| 3. Plains of Rama, Keighley ... | 1792, March 17. |
| 4. Hope, Huddersfield ... | 1793, Oct. 5. |
| 5. Jerusalem, Manchester ... | 1795, May 20. |
| 6. St. George's, London ... | 1795, Oct. 27. |
| 7. Loyal Encampment of Volunteers, Ashton-under-Lyne | 1796, Aug. 12. |

Thus making 13, in all, in existence before the nineteenth century.

We think the above arrangement, however, to be unsatisfactory with respect to the Jerusalem Encampment, as on turning to the admirable history of that conclave written by Bro. John Yarker ("Notes on the Orders of the Temple and St. John," 1869), we find it first commenced its labours A.D. 1786, by virtue of a warrant (still preserved), dated 17th day of October in the same year. The above classification did not come into use until this last year, for previously the Encampments were not numbered in the Calendar.

Judging from the evidence given, the "Jerusalem Encampment" is entitled to a higher position on the roll, and should have been classified under the letter F, at least. It is to be regretted that but little is known of the others. With the exception of the Encampments B, C, 1, and 5, we know not even when the earliest records preserved commence, and why they have been selected to occupy so prominent a position (except in some few instances) we are equally at a loss to explain. Surely it is high time we should know publicly on what grounds the other Encampments claim precedence or "Immemorial" designations. None, however, have produced any documentary evidence of their existeuce anterior to A.D. 1779, so that the Masonic Knights Templar would wisely leave out any claim to be considered of much antiquity.

The 18th century not only must have witnessed the revival of Freemasonry early in that period, the fabrication of the Royal Arch about 1740, and the innovations on "pure and ancient Freemasonry" from that date to 1760, but also have seen the birth of the Masonic arrangement of the Order of the Temple at a still later date.

Some of the most enlightened and illustrious Masons of the last century were connected with the Order, and certainly now, each succeeding year seems to witness a fresh increase of numbers and influence to this chivalric organization.

We have been much interested in the perusal of Bro. John Yarker's "Notes," and have been pleased to see the care he has generally taken as to their accuracy and fidelity. A few errors, we think, have been made. In a work, however, on such an intricate subject, we do not wonder at their being *some* mistakes; the real wonder is, how it has been written with so few unhistorical statements.

Bro. Yarker, whilst alluding to the "seceding or Ancient Grand Lodge of England," says, "This body was recognized by the Grand Lodge of All England at York, as the representative of what was termed 'Ancient Masonry' in the south" (page 14). *This is not correct*, for the only Grand Lodge formally *recognized* at any time by the authorities at York was the Lodge of Antiquity, when it seceded from the Regular Grand Lodge of England. It was then termed the "Grand Lodge of England south of the Trent." The Grand Lodge at York never recognized the Grand Lodge of the "Ancients," and there has never been a fact produced to prove its having done so at any period.

Brother Yarker states that "English Freemasonry was a speculative system before Scottish Freemasonry." This I deny, and would be glad to know on what grounds such an opinion is based.

Bro. Yarker has "been told, on respectable authority, that at Eastwood, near Todmorden, they have separate York warrants authorizing them to confer a Red Cross degree, as also the K.T., the Priestly Order, Rose Croix, and other degrees." This, also, I demur to; and as I have copies of the said warrants which are not of a "York" origin, I may be permitted to declare my disbelief of such pretensions as to authority from the Grand Lodge of York to work any such degrees at Todmorden.

What authority can be produced for the existence of a Knights Templar ritual in connection with Freemasonry of A.D. "1735, if not beyond?" Such a statement ought not to be mentioned without good foundation, and as it is of a much earlier date than has been claimed for Masonic Knights Templar generally, surely the ritual should be examined by some *neutral* parties, so as to decide approximately as to its age. For my part, I doubt its being earlier than 1780. We desire to give an especial prominence to the following statement by Bro. Yarker, which is somewhat new to us, and deserves to be well examined :—

"*Owing to the documents of the Grand Lodge at York having been conveyed to the Duke of Suffolk by Brother Godfrey Higgins, there are but a few stray papers left at York.*"

We would ask, where are these documents now? To whom do they belong, if not to the "Union Lodge" at York? and certainly they should be at once restored to their lawful owners. But we never heard the statement before, and feel much surprised at not having heard of any attempt being made to recover the documents, or to ascertain their character, &c.

We quite agree with the remarks of the author of the "Notes" (page 36) on the question of the surrender of certain degrees to the "Ancient and Accepted Rite" by some old Encampments. The Baldwyn, however, still continues to work the following degrees at Bristol, as heretofore, viz., "Knights of the Nine Elect," "Knights of Kilwinning," "Knights of the East, Sword, and Eagle," and "Knights Rosæ Crucis," and we know of no Masonic authority than can prevent their doing so, while they keep them distinct from the Knights Templars and Masonic lodges, &c. We sincerely wish that this Encampment had a qualified historian in its midst, like Bro. Yarker, who would undertake to write its history.

We know of one eminent Mason in Bristol who would do so were the necessary information afforded him, and no doubt there are others also. We think if the "Notes on the Temple and St. John" were widely circulated they would act as an incentive to further research, and be a model for subsequent endeavours to chronicle the *facts* relating to the Order.

(*To be continued.*)

## Original Correspondence.

[The Editor is not responsible for the opinions expressed by Correspondents.]

### ROYAL ARCH MASONRY.

(*To the Editor of The Freemason.*)

SIR,—Being a constant reader of your valuable paper, I took great interest in the perusal of the papers on Royal Arch Masonry just concluded, written by the Son of Salathiel, and am much pleased at the able manner in which he treats the subject; the object of my writing you I am sorry to say is to take exception to certain passages relating to the Tau and the emblem of our Christian faith. I feel convinced they have been inadvertently used, especially as in one instance the passage occurs in a transcript from a work on mythology, and is consequently not his own composition.

The first quotation I take is as follows:—"The Tau having been regarded in the light of a mystical sign by various nations of the ancient world, this superstition pervaded the minds of many of the early Christians, particularly those of the Roman Catholic communion, which belief might have given rise to a superstitious reverence of this symbol especially as connected with the event of our Saviour's crucifixion. Had not this notion of it prevailed before the establishment of Christianity, it is probable that the cross, so far from being venerated as a sacred symbol, would have been held in detestation as the instrument of a most cruel and sanguinary punishment, more particularly as it was unjustly inflicted on the Saviour of the World." The second quotation states that "A like veneration is bestowed upon this figure—that is, the cross—by Roman Catholics, which like other customs of the ancients, has probably been adopted by them without understanding its origin, and which they attribute to a different source."

The fact of the Tau being in the form of a cross, I attribute to accident; indeed, it is not shown that that was the real form. The Tau may be seen marked on the foreheads of Hindoos at the present day to distinguish their caste. Then, what connection can be shown between the cross of the early Christians and the nilometre of the Egyptians, other than the convenience of that form of instrument for marking the rise and fall of the waters, the same as a surveying instrument of the present day for taking levels? As in like manner, the cross would be the most convenient form of instrument on which to affix the human frame with arms outstretched. Also, were not the early Christians of one mind, these unhappy dissentions not having taken place, which separated the Eastern and Western churches? If this particular form of instrument was so much venerated, how comes it that it was used as a means of punishing malefactors as the most ignominous death they could suffer, and that its use was forbidden as an instrument of death, solely on account of the veneration shown towards it by reason of the Son of God having nailed our sins on his own most blessed body to the tree?

I think it is a most unjust and cruel assertion to say that the figure of the cross is adopted by "Catholics," whether Roman or not, without understanding its origin and which they attribute to a different source.

The Christian builds his church in the form of a cross, he surmounts it with a cross, he places a cross on his altar, he carries it in procession, he is marked with it at his baptism, he wears it on his person, and places it in various parts of his house, and when he is laid to rest a cross is placed over his mortal remains. In all these and many other ways the cross is used as an outward and visible sign of his belief in the truths of his holy religion, and for no other conceivable cause. Fancy telling a woman that the cross she wears on her breast, was originally venerated on account of its being the instrument used to mark the rise and fall of the waters of the Nile! No, let us reverence Royal Arch Masonry, and the lessons it teaches, but let us not try to pervert the symbols used in the ceremony to the purpose of throwing ridicule on the faith and practice of Catholics, more especially at a time like the present, when the chief Bishop of the sister Isle has been denouncing Freemasonry, but let us show by brotherly love and real charity, that Freemasonry and Christianity are not antagonistic.

The following beautiful lines show the effect the sight of the emblem of a Christian's faith has upon him :—

"It makes the coward spirit brave,
And nerves the feeble arm for fight,
It takes its terrors from the grave,
And gilds the bed of death with light."

Apologising for the space I have taken up in your valuable paper, and hoping that the Son of Salathiel will take this effusion in no unkind spirit,

I am, yours fraternally,
CATHOLICUS.

### HOSPITALLARIA &c.

(*To the Editor of The Freemason.*)

DEAR SIR AND BROTHER,—At page 74, of 14th inst., I read the following:—"But though the political importance of the Order (Knights Templar) was thus annihilated, its suppression as a fraternity was no,

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ccomplished. The succession of Grand Masters has been uninterruptedly maintained, &c.; and the Order is still in vigorous existence in the chief cities of Europe."

I beg leave to state that the above is a decided mistake, for neither as an Order nor as a *Fraternity* did the Knights Templar exist in the 15th, 16th, or 17th centuries, so far as I know; and the presumed uninterrupted "succession of Grand Masters" is purely imaginary. It is true there is a pretended charter of transmission, but said document is, I believe, a forgery, and unless I know of some substantial evidence to prove the contrary, I consider my opinion the truth.

The chivalric Masonic degree of Knights Templar has no more to do with the 13th century Knights Templar, than the said 13th century Templars had to do with Freemasonry. Speculative Masonry was not in existence till several centuries after A.D. 1314; neither was *Masonic* Knight Templarism; consequently "the Order is" *not* "still in vigorous existence in the chief cities of Europe."

I am, yours fraternally,
LEO.

## SPECIMENS FROM A MASONIC QUARRY.

*(To the Editor of The Freemason.)*

DEAR SIR AND BROTHER,—I read with great interest the remarks of our esteemed Bro. W. J. Hughan, at page 79, and I beg to express my high appreciation of his labours. I see he gives a list of the old lodges, with their dates anent, which I am glad to see that the old 1057 date of No. 3 dis has been deservedly rubbed out and something nearer the truth, "1109," put in. I see the date of No. 0 is "1128," but there is some mistake here by the calendar, as at page 35, *Freemason's Magazine* for January 9th, we find an account of the "Mother lodge's celebration of its 727th anniversary," which would give the date 1140, which is the presumed date of the foundation of Kilwinning Abbey. Perhaps the publisher or editor of the Masonic Calendar will look to this; as by giving 1140, it would also be coming nearer the truth. The date of the Aberdeen Lodge, No. 34, is given as "1541" but as mentioned at page 8 of your issue of June 19th, the Aberdeen "masonrys of the luge" are spoken of in 1483.

In the list of Scottish lodges which claim to be older than 1736, which Bro. Hughan gives, he omits the following:—

| | | |
|---|---|---|
| 4. | Glasgow Kilwinning ... ... ... | 1735 |
| 10. | Dalkeith Kilwinning ... ... ... | 1727 |
| 12. | Greenock Kilwinning ... ... ... | 1728 |
| 23. | Dunse Kilwinning ... ... ... ... | 1730 |
| 27. | St. Mungo, Glasgow ... ... ... | 1729 |
| 28. | St. John, Kilwinning, Kir-Kentillock ... | 1726 |

From a minute of St. Mungo Lodge, written in 1774, it would seem to have been in existence in 1723. In 1729 it has the following composition of names as its designation, viz.:—"Lodge of St. John, St. Mungo's, Kirk of Glasgow, Kilwinning."

I see that Bro. Hughan only intended his list to be composed of those in existence before 1717, when Grand Lodge of *England* was formed.

I am, yours fraternally,
LEO.

## "CIPES" AND BRO. D. MURRAY LYON.

*(To the Editor of The Freemason.)*

DEAR SIR AND BROTHER.—I am very glad to see your note at foot of Bro Leo's spirited answer to the calumnies of "Cipes" anent my dear friend Lyon; especially as you repudiate the reckless and unmasonic assertions of the writer of the article in question.

I say nothing as to the merits of the discussion, neither do I wish to say a word in reference to Bro. D. Murray Lyon's social, literary, and Masonic character. Those who are familliar with the literature of Freemasonry know *him well*, and those who are not, are in no position to give an assertion. As to his private life, it would only be seeking to "gild refined gold," to speak of it as it merits, so I conclude, by hoping another such article will never be found in THE FREEMASON

W. J. HUGHAN.

Truro, August 14th, 1869.

## ORIGIN OF FREEMASONRY.

*(To the Editor of The Freemason.)*

"Disparage not the faith thou dost not know."
*Shakespere.*

DEAR SIR AND BROTHER,—Your erudite correspondent "Leo" is to hard upon a poor, simple, provincial brother. However, as banter seems to afford him pleasure, and certainly does me no harm, he is at liberty to indulge *ad libitum*. "Leo's" pet subject, like others, has two sides, and much can be said on both; but I am not a controversialist, so at once

"Hide my diminished head,"

content to be considered "charm"-ing, and rejoicing in the fact that I have "somewhat amused" my "most learned justicier."

Yours fraternally,
JOHN BOWES, P.M.

21st August, 1869.

## "WHY DO THE HEATHEN RAGE?"

*(To the Editor of The Freemason.)*

DEAR SIR AND BROTHER,—I regret much to learn that "Cryptonymus" has had to combat with personal afflictions, and can assure him of my entire sympathy under such circumstances. My object in writing is not to provoke recriminations, but I cannot help recording a protest against my friend's interpretation that the tactics at present pursued by certain Continental Freemasons, constitute "landmarks" of the Order.

On the contrary we are taught by the "Ancient Charges" to be peaceable subjects, neither conspirators against government, nor rebels against lawfully constituted authority.

I also demur to his dictum that "Liberty is licence," as I, in common with others, have entertained a directly opposite notion.

However, with this general protest I content myself at present, as I have neither time nor inclination for a more lengthy dissertation. At a future time I may record my impressions of Continental Freemasonry in more shapely and circumstantial fashion.

Yours fraternally,
VIATOR.

## THE IMITATIVE AND THE SYMBOLICAL.

The fine arts are merely imitative in their infancy, though as they become mature they also become symbolical. And this maturity is first attained by the architect, because he ministers to a want more urgent than the rest, because in the order of time the edifice must precede the works designed for its embellishment and because finding in nature no models except from the details of his performance, he must from the first be inventive in the composition of it. Thus the children of Benedict, when contemplating their lofty avenues sacred to meditation, and the mellowed lights streaming through the foliage, and the flowers clustering in the convential garden, and the pendulous stalactites of the neighbouring grottoes, conceived of a Christian Temple in which objects resembling these, though hewn out of imperishable stone and carved into enduring forms, might be combined and grouped together into one glorious whole, with a ritual addressed to the eye rather than to the ear—a sacred pantomine of which the sacrifice of the mass was the action, priests the actors, and the high altar the stage. Nothing more was requisite to the solemn exhibition but the cathedral as its appropriate theatre.

It arose, therefore, not the servile representation of any one natural object, but the majestic combination of the forms of many, and full of mystic significance in the crusiform plan, the lofty arch, the oriel windows, the lateral chapels and the central elevation. Not a groining, a mullion or a tracery was there in which the initiated eye did not read some Masonic enigma, some ghostly counsel, or some inarticulate summons to confession, to penitence, or to prayer.

Every niche without and every shrine within these sanctuaries was adorned with images of their tutelary saints, and especially of her who is supreme among the demigods of this celestial land. But instead of rising to the impersonation of holiness, beauty, or power in these human forms, the monkish sculptors were content to copy the models of humanity within their reach, and the statues, busts and reliefs which in subsequent times fell beneath the blows of Protestant iconoclasts had little if any value but that which belonged to their peculiar locality and their accidental association. In painting, also, whether encaustic, in fresco, or on wood, the performances of the early Benedictine artists were equally humble. In order to give out their visible poetry, the chisel and the pencil must be guided by minds conversant with the cares and enjoyments of life, for it is by such minds only that the living soul which animates rude nature can ever be perceived, or can be expressed in the delineation of realities, whether animate or inanimate.

In ecclesiastical and conventual architecture, and in that art alone, the monks exhausted their creative imaginations. Covering Europe with monuments of their science in states and dynasties and with monuments of that plastic genius which form an infinity of elaborate, incongruous and often worthless details, they knew how to invoke one sublime and harmonious whole.

In these august shrines, if anywhere on earth, the spirit of criticism is silenced by the belief that the adoration of men are mingled in blessed accord with the hallelujahs of heaven.

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WE are requested to state that the Domatic Chapter of Instruction, held at the Horns Tavern, Kennington, has suspended its convocations until November, in consequence of the absence from town of many of the members.

WE are informed that a committee of brethren interested in the question of "Uniformity of Working," have resolved to bring the recent extraordinary occurrences at the Union Waterloo Lodge, No. 13, Woolwich, under the special notice of the Earl of Zetland, with the view of devising measures to prevent a repetition of such a scandal to the Craft.

## MASONIC EXHORTATIONS.

FROM THE GERMAN.

### V. *Benevolence.*

Being created in the similitude of God, who in his mercy and immense bounty communicated himself to men and expanded over them the abundance of his blessings, strive thou assiduously, by making mankind as happy as possible, to resemble this divine original. Thou canst not imagine any thing good that is not an object of Masonic activity.

Look down upon the helpless situation of infancy, it challenges thy assistance; reflect on the sad inexperience of youth, it demands thy good counsels.

Find thy happiness in protecting them against errors and seduction, the common rocks of that age.

Awake in them the heavenly fire of genius, and instruct them how to unfold it for the benefit of the world.

Every suffering being has a sacred claim on thy assistance; take care not to deny it.

Do not wait till thy ears ring with the lamentations of the miserable; affectionately anticipate the wants of the unfortunate, and inspire them with courage.

Do not poison thy gifts by ostentation.

Thou shalt not find thy reward for thy benefactions in the vain and loud applauses of the multitude; a Mason will always find it in the silent and secret testimony of his heart, and in the sacred pleasure with which the Deity looks down upon him.

Has Providence granted thee abundance? Let it be far from thee to make an inconsiderate or shameful use of it.

God has given thee above thy wants, and thou mayst cause those that have received a scanty lot to feel less the inequality of the distribution of the riches of the earth. Enjoy this glorious prerogative.

May the most abominable of all passions, avarice, never predominate over thee: may thy heart for ever revolt against the worthless calculations of covetousness.

But should this melancholy vice overpower thee, approach no more the temples of Philanthropy; they would have no more charms for thee, and we could no longer discover in thee the image of God.

Let religion, wisdom, and prudence be the rule of thy benefactions.

Thy heart might be inclined to relieve every want, but thy reason must direct to assist where necessity is most pressing.

Instruct, advise, intercede; be charitable, console according to the exigency of circumstances.

If thou findeth at last that thou art confined, and that thy soul begins to mourn, and to lament the incapacity of expanding as much happiness as thou wisheth, then haste to our temples.

Behold here the sacred tie of benevolence, and, contributing as far as thy abilities permit towards the laudable Institutions of our Fraternity, rejoice at the idea of being a fellow-citizen of this better world, and enjoy the sweet fruits of our faculties united and concentered to one point.

The sources of relief will then flow more abundantly; instead of helping one, thou wilt co-operate to make thousands happy, and thy wishes will be fulfilled.

### VI. *Further Duties towards Men.*

Love thy neighbour as thyself, and do unto others as thou wishest to be done by.

The faculty of expressing thy thoughts by words is an external sign of thy command over nature; make use of this gift to alleviate the wants of thy fellow-creatures, and to encourage them to virtue.

Be affable and serviceable; edify others by thy example, and bear thyself kindly, and without repining at the prosperity of others.

Do not suffer thy heart to entertain any envy; it would undermine thy happiness, and rage in thy breast.

Pardon thy enemy, and have manliness of heart enough to do him good.

This generous sacrifice, one of the most exalted precepts of religion, will awake in thee the most benign sensations; thou wilt represent the image of the Deity, who with adorable kindness pardons the errors of men, and, disregarding their ingratitude, pours down His blessings upon them.

Always recollect that this is the most glorious victory thy reason can obtain over the brutal instincts; and thy motto be,

"*A Mason forgets only injuries, never benefits.*"

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BREAKFAST.—EPPS'S COCOA.—Grateful and Comforting.—The very agreeable character of this preparation has rendered it a general favourite. The *Civil Service Gazette* remarks:—"The singular success which Mr. Epps attained by his homœopathic preparation of cocoa has never been surpassed by any experimentalist. By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctor's bills." Made simply with boiling water or milk. Sold by the Trade only, in ¼ lb., ½ lb., and 1 lb. tin-lined packets, labelled JAMES EPPS & Co., Homœopathic Chemists, London.—ADVT.

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## SUPREME COUNCIL, NEW YORK.

REPORT OF ILL. BRO. ALBERT G. GOODALL, GRAND REPRESENTATIVE, ON FOREIGN RELATIONS.

*To the Supreme Council of Sov. Gr. Ins. Gen. of the 33rd and last degree Ancient Accepted Rite, for the Northern Masonic Jurisdiction, U.S.A.*

### ITALY,

(Continued from page 93).

MILAN

Also sends to us her claims of admission to the list of independent governing Grand Bodies in Italy.

Ill. Bro. de Grasse Tilley, who appears to have had a general roving authority from the Supreme Council at Charleston, established a Supreme Council, 33rd degree, Ancient accepted Rite, at Milan, in 1805, for the kingdom of Italy, and Prince Eugenius was for some time the Sov. Grand Commander and Grand Master of a kind of side introduction known as the *Grand Orient de la Division Militaire.* This Grand Body with all its Lodges appears to have quietly passed into permanent oblivion under the Austrian rule, as the Pope's commands were strictly obeyed in regard to prohibiting Masonry. In 1863, when the difficulties and withdrawal of some of the members from the Supreme Council at Turin occurred, they embraced the opportunity of exercising the imaginary Masonic right of independence, declared themselves free from the Supreme Council and higher degrees, and constituted what they call a Grand Council of Symbolic Masonry, and elected Antonio Franchi as Grand Master, and have about twenty Lodges under their jurisdiction.

FLORENCE.

The parties who separated from the Supreme Council and Grand Orient at Turin, in 1863, organised the "*Grand Orient of Masonry in Italy,*' at Florence, in 1864, but unlike the other Grand Bodies in that country, it is not content with a local jurisdiction, but ignoring all the rest, regardless of Masonic law and precedence, constitutes itself a supreme power over all, and asserts that it is

"Monarch of all it surveys,
Their rights there are none to dispute."

The entire proceedings of this so-called and self-constituted Masonic Body are so entirely irregular and contrary to the long-established and universally-acknowledged laws of Masonry, that it is painful to have to record such proceedings as facts and historical incidents at this age and progress of the Order, and demonstrates very clearly the necessity of a general repudiation, or re-organization of the Order in Italy, before they can be received or fraternize with the Brotherhood in this country, according to our system, laws and work.

The only argument and claim worthy of note which the Grand Orient at Florence condescends to make known, as its authority for creating this new Masonic Body, is to be found in the circular accompanying these documents, with translation of same, by which it appears that Guiseppe Garibaldi, and F. de Luca, called a meeting of the Lodges in Italy and its colonies, which assembled at Naples, in June, 1867, abolished by their edict all the other governing Grand Bodies in Italy, and declared themselves the only Body of legitimate authority for that entire country, all of which was without the consent or co-operation of the other parties then long in power. Of the three hundred lodges in Italy only sixty appear to have been represented at the Naples assembly. Garibaldi was, and still is, the nominal Grand Master of the Body at Palermo, which being irregular is not recognized, and F. de Luca, was the nominal Grand Master of the same style and irregular Body at Florence, neither possessing any Masonic power to call the assembly, enact any laws or constitute a Great Orient, while the general phraseology of their circular and novel mode of electing officers must be rather comical to our old members who are sticklers for ancient land marks and Masonic jurisprudence.

They first declare Garibaldi honorary member for life, *and the first Mason of Italy* (while Ghersi, of the Turin Body, claims to be the most ancient Mason in Italy). They then create a *defective* Grand Master, who, it appears, by a subsequent notice, is not able to attend to the duties, and they make two supplementary Grand Masters Adjunct, that may be called upon if wanted to do anything they may deem expedient. Two of the articles in the general Statutes of this Body are also deserving of attention, of which the following is a translation:

1st. To abolish in the several degrees the practice and forms which have become imcompatible with the civilization of the present times.

2d. To democratize the prerogatives and jurisdictions of those "Rights" which are distinguished by the multiplicity of degrees.

The four other Bodies, viz. at Palermo, Naples, Turin and Milan, ignore this new and progressive Florence Grand Orient, and have issued protests against it, while the Palermo Body have repudiated the acts of Garibaldi, who, it appears, has never taken an active part, and is sadly deficient in his knowledge of Masonic law, usage and principles, and however much honor there may be to him in the political world, he certainly is not entitled to any such claims in Masonry, which has gained nothing in Italy by his direct association with it. These four Grand Bodies have also agreed to wait until Rome is the capital of Italy, when they will *then* unite and constitute a Grand Masonic centre for that country. In obedience to this mutual agreement, the Palermo Body have the following addition to their official heading: "Finché Roma non sia capitale degl' Italiani" (until Rome will be the capital of Italy).

Prominent among the irregularities of the Grand Orient of Florence, in their foreign operations, is the granting of Warrants to Lodges, now working under their authority in the Masonic Jurisdiction of the Supreme Bodies at Montevideo and Buenos Ayres, under the title of "Esperanza," at the former, and "Italia" at the latter place, and the silent indifference with which the Florence Body ignores the correspondence and protests made to them on this subject as set forth in the enclosed official communications from those River Plate Grand Bodies, deserves your careful consideration and decided action thereon, especially as to the class of expelled and unworthy members of the Order, legalized and profanes rejected by the regular Lodges, that are made Masons by these two Italian Lodges.

The several foreign Grand Bodies that have correspondence with and indirectly recognized this Grand Orient at Florence, is an illustration of the careless and imperfect manner of "taking things for granted" that all Bodies are legitimate that send forth what apparently purports to be a Masonic document asking for recognition.

On the eve of my departure from this city, in October, 1867, I sent (in obedience to direction from the Council) the Balustre announcing the union of the two Grand Bodies in this Jurisdiction, to all of our foreign Representatives, and among them to our Ill. Bro. T. Bigelow Lawrence, residing at Florence, as I did not know at that time the irregular and divided condition of the Masonic family in Italy. The official reply of Bro. Lawrence, is herewith enclosed.

### TURKEY AND EGYPT.

The land of the Mussulman and the Bible naturally claims the greatest interest of the Mason, being the land of our historical birth and legends, and the Mecca of the Masonic world.

Leaving the Temple of Solomon to be tortured into any shape that may answer the variable purposes and futile brain of the historian, and afford a wide imaginary field for the lecturer, we will take our data at a much later period, when Masonry had assumed a more definite organization, according to our knowlege of its workings at the present time.

The first attempt of introducing Masonry into Turkey, was the opening of a Lodge in the house of an English interpreter at Constantinople, in 1749; a number of Turks being initiated, the Government authorities gave summary notice that if any more meetings were held, the house and all in it would be burnt. There being no record of the tragic event having occurred, we infer that the Lodge was permanently closed. Nearly a century later, about 1836, the Grand Lodge of England granted a second authority and a Lodge was opened in the same city, but the fanatical opposition proved two strong and the Order again died out.

A third attempt of the Grand Lodge of England has been more successful, and in 1859, Oriental Lodge, No. 988, was more firmly established in her jurisdiction, and I had the pleasure of being present at the meeting and first banquet given by that lodge at Constantinople, on the 27th day of December, 1859. I subsequently saw the work and initiation done in this Lodge in five different languages. A French Lodge, Etoile du Bosphore, under authority of the Grand Orient of France, had also just been organised. The honors and decoration they gave me as the first American Mason that had visited them from the New World will ever remain vivid among the many pleasing incidents of my Masonic wanderings.

Since 1859, Lodges have increased rapidly in the dominions of the Sultan, and as the curious fact is developed, of the Arts and Sciences being sent back to the old world and the East, the time may not be far distant when a Masonic Temple will again be erected on the foundation stone of our first great edifice, and from the ruined walls of Jerusalem the Masons of the world will have a centre to disseminate light and knowledge, preach and practise peace, good will, and brotherhood to all mankind.

In 1860, Ill. Bro. Hyde Clarke, 33°, so well known in literary and scientific circles began his Masonic labors under authority of the Grand Lodge of England, as Acting District Deputy Gr. Master, and during his several years sojourn in European Turkey, Asia Minor, Syria, Egypt and Africa, he contributed more to systemize, legalize and harmonize the working of the Order than any person that has yet visited those remote regions.

*(To be continued.)*

## SIT LUX—ET LUX FUIT.

Brother, kneel before the Altar,
In silence grave;
Show no weakness—do not falter,
Like cowan knave.

Honest brethren stand around you,
With heart and hand,
Ready to encourage, aid you—
A noble band.

Here you need not fear deception,
All are true;
Every Brother here assembled
Knelt like you.

With throbbing hearts they silent listen
To your voice,
As you tell in earnest whisper,
Your free choice.

* * * * * * *

Gently loose the new-made Brother
From his cord,
He is bound by stronger fetters,
On God's word.

Hearken to the Master's language—
Pray for light;
Responsive voices chant the echo:
"Let there be light."

Welcome, Brother, to our household,
You are free;
May it ever prove a blessing
Unto thee.

*I. J. Cummings*

## THE SYMBOLISM OF MASONRY.

The speculative principles of Freemasonry are not cultivated in our modern lodges with that care and minuteness which their importance requires and which their influence upon the destiny of the lodge demands. There are but a very, *very* small proportion of modern Masons who have ever given a thought to the great principles which lie concealed from the vulgar eye in the symbolism of our ritual, and its necessary adjuncts of preparation and ceremonials. What, but the symbolic teachings of our Order, give any importance to it not possessed by other organizations? I conceive it to be the soul of Masonry, and if the Order were deprived of it we might bid adieu to our time-honoured institution, for when novelty ceases there will be nothing left to sustain it. When the initiate has been regularly admitted and instructed, his mind is open and he is prepared to give attention to the *Liberal Art*, and it is much to be deplored that the candidate is here left with his mind open and in an anxious state of inquiry, yet doomed to disappointment in consequence of those whose duty it is to gradually unfold the system to him being themselves grossly ignorant of these principles. It is not to be wondered at that the real teachings of the Order are entirely neglected. With many, the making, advancing and raising, particularly the latter, form the *summum bonum*, the entire system, the whole of Masonry, and the minds of too large a proportion of our membership are, I am sorry to record it, entirely satisfied therewith.

Is this, however, Masonry? Why, yes, thousands are ready to exclaim, and stand wondering what else is contained in our system. As their teachings have embraced nothing else, they are in a state of innocence and are not to be censured. But how are they to be enlightened? The general diffusion of universal Masonic literature may tend to show many that there is something more in our system, and a portion of these may learn how to unfold the mysteries in a greater or lesser degree. But no great change can be effected among the masses unless these teachings become, as of old, a part of the lodge instruction, so that all may be led "in the way they know not," and "walk in the paths they have not known." To them "the crooked paths must be made straight and the rough places plain." Then shall "the error of darkness flee away" and light, celestial light, pervade the minds of our brethren, and they shall "become as gods, knowing evil from good" and reflecting their principles and their illumination abroad among mankind, thus restoring our time-honoured institution to its pristine brightness, and opening its real character, thereby extending the sphere of its usefulness.—*Bro. James B. Taylor.*

HOLLOWAY'S PILLS.—Impurities of the Blood.—To ensure health it is absolutely necessary that the fluids and solids of the human body should be kept free from those impurities which are continually getting into the system, through erroneous living, unwholesome atmosphere, or disordered stomach. The only safe and certain way to expel all impurities, is to take Holloway's Pills, which have the power of cleansing the blood from all noxious matters, and at the same time removing any irregularities which their presence may have already produced in any organ. Holloway's Pills expel all impurities which taint or impoverish the blood, which they purify and invigorate, and give general tone. They are applicable to all alike, young or old, robust or delicate.—ADVT.

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## Masonic Miscellanea.

AT the unveiling of Field Marshal Keith's statue at Peterhead, on the 16th inst., several Masonic lodges took part in the interesting ceremony, and afterwards assisted at laying the foundation stone of the new Court House in that town. Past Master A. Boyd, of the Keith Lodge, No. 56, officiated as Grand Master, and the proceedings were favored with the presence of the Earl of Kintore, Lord Lieut. of the county and other local celebrities. The cast of Marshal Keith's statue was presented to his native town by the King of Prussia, and this graceful act on the part of His Majesty, and the courtesy of Count Bismarck were duly acknowledged at the banquet which followed the public celebration.

SECRETS.—There are secrets in and about its every department. Veins, arteries, ligaments and flesh and bone have their secrets. The blood which animates the human frame flows on in silence. And how quiet are the communings of the heart. There are feelings, and thoughts, and sympathies, which never emerge from their solitary retreats. And who has ever heard those mighty spirits which walk so majestically in history, or those associated events and principles which have come down from the past? Time, with a quiet and noiseless hand, is continually drawing out the invisible wires which connect century with century, those mystic lines which enable us to commune with the remotest ages. Yes, there is mystery everywhere—mystery in the present, mystery in the past, and mystery in the future.

IMPOSTORS.—Look out for those fiends who prowl about the holy places and prey upon the funds sacred to the destitute, the widow, the orphan. Examine them well, and then examine their claims. Many of these cowardly thieves are not entitled to relief, even from their own showing. It is not incumbent upon Masons to support a man in idleness when he ought to be at work. Nay, more, those who thus disburse a fund that belongs to the deserving alone show themselves to be careless, if not faithless, stewards. These rascals are abundant in some portions of the country, and from the negligence of Masons in many sections their increase is greatly encouraged. Many of them make ten times what they could by honest labour, and then, perhaps, spend it in the lowest debauchery.

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PRICE'S BENZODYNE is acknowledged by the highest Medical authority to be the most wonderful medicine yet introduced to the public; it may be taken at any time by both young and old with the most beneficial effects in all cases, leaving no bad effects like Laudanum, Chlorodyne, or any other sedative preparation, and can be given when no other could be tolerated.
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# THE FREEMASON



Grand Lodge Reports are published with the sanction of the Right Honorable the EARL of ZETLAND, *K.T.*, Most Worshipful Grand Master of England.

VOL. 2, No. 26.] SATURDAY, SEPTEMBER 4, 1869. REGISTERED FOR TRANSMISSION ABROAD. [PRICE 2D.


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VOL. I. OF

**The Freemason,**

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AND ALL BOOKSELLERS.


## Reviews.

We have received the first number of *The Michigan Freemason*, published at Kalamagoo, Michigan, for July 1869. Our world-famed brother, Dr. Albert G. Mackey, "opens the ball" with a history of Freemasonry, in which he invests the traditions of the Order in the richest robes of that eloquence for which the learned brother is so renowned. The articles generally are well written, and we congratulate the Craft in Michigan upon the advent of such a creditable addition to the Masonic press in America. It is edited by Brothers Chaplin and Coffinbury, both eminent Masons and *litterateurs*, and we heartily wish it every success.

*The Masonic Trowel*, Springfield, Illinois, July 15, 1869, is also to hand. This is a capital periodical from which we should like to quote, but in view of the enormous and accumulating pressure on our space, most reluctantly refrain. It is ably edited by Bro. Harman G. Reynolds, who is the present Grand Master of the State.

*The Voice of Masonry*, Chicago, Illinois, July and August, 1869. This handsome magazine ought to be well edited, seeing that it has no less than nine editors, and so it is. Our welcome to its appearance in our sanctum is none the less warm because it bears the honoured name of our friend and *collaborateur*, Bro. W. J. Hughan on its title-page as "one of the nine." Rob. Morris, the finest Masonic lyrist of the age, recounts his pilgrimage to the East in picturesque prose, interspersed with an occasional tuneful appeal to the "Nine"—Muses, we mean, gentle reader, not Editors! Hughan is then to the "fore" with his lively "Sparks from a Masonic Anvil." Bro. Goodall follows with his instructive Report on Foreign Masonic Relations, which our readers will find in THE FREEMASON. An abomination called "An Anti-Masonic Christian Convention" is next touched up. It only proves that the Church of Rome does not possess the monopoly of fanaticism and folly. In England we need only smile at the vain attempts of those puny priestlings, whose notions of Christianity are derived exclusively from their own narrow-minded sectarianism. We notice with regret that the system of "Adoptive Masonry" seems to be spreading throughout America. Give it any other name, and we do not object—nay, we rather like it; and, moreover, we are one of the few English Masons in possession of the "Eastern Star" degrees, which we received through the late Bro. Vincent W. Bate—a friend of Rob. Morris; but we must protest against those feminine "degrees" being tacked on to an institution like Freemasonry, as they are calculated simply to mislead those whom they profess to instruct. There never was, and never can be, a genuine system of Lady Masonry. There is a fine portrait of Bro. J. D. M. Carr, 32°, in the July number. Bro. J. C. W. Bailey is the chief editor.

WE are glad to notice that a talented young comic singer, Mr. Earnest Robson, is engaged at Gatti's and other music halls. The songs of this promising young artiste are entirely free from that vulgarity and *double entendre* which so often reflect discredit upon similar effusions, and as the public must have entertainments of the music hall class, we conceive it our duty to call attention to a change in the right direction. Let us hope that the example will be speedily followed, and that wholesome and pleasant amusement, of an inexpensive kind may thus be provided for the masses.

## Multum in Parvo, or Masonic Notes and Queries.

"*Specimens from a Masonic Quarry*" and "*Leo.*"—I have to thank "Leo" for extending the list of old lodges by adding six more to my series in THE FREEMASON for August 14th (page 79). I had, however, only intended to mention those that dated anterior to A.D. 1717, and as Bro. "Leo," in concluding his kind letter, notices the same fact, there is nothing more left for me to say, excepting that such fraternally intended corrections at any time will be esteemed by

WILLIAM JAMES HUGHAN.

*The Red Cross of Rome and Constantine.*—I am delighted to see the reference to H.R.H. the Prince of Wales and the above chivalric degree in Masonry. The absurd opposition of the "Ancient and Accepted Rite" of England has of itself contributed to the success of the Red Cross degree, and, although no prophet, I prognosticate the departure of several members of the "hautes grades" from the "Ancient and Accepted Rite" ere long, unless the Supreme Grand Council alter with respect to their present dogmatic and irresponsible rule. I hope soon to read more about those records handed over to Lord Kenlis. RES NON VERBA.

(*To the Editor of The Freemason.*)

SIR,—I would take it as a very great favour if you or any of your numerous subscribers would give in an early number of THE FREEMASON a list of the thirty-three degrees of Masonry as practised in Ireland and America. I am sure it would afford much information to a great many Masons. I am not sure whether this is the number of degrees recognised in England by the Grand Lodge, and in Scotland I hear they have more than this number. I have received the following degrees, but am unable to say whether they are numbered correctly or not. In conversation with numerous Masons on this point I find they vary. Some say that Past Master should be counted a degree, some say differently; some, again, say that Excellent and Super-Ex. should be counted as separate degrees, others say that these were amalgamated with R.A. and all count as one:—*Blue:* 1, E.P.; 2, F.C.; 3, M.M.; 4, P.M. *Red:* 5, Excellent M.; 6, Sup. Ex. M.; 7, Mark M.; 8, R.A. *Black:* 9, K.T.; 10, Kt. of Malta; 11, Kt. of Sword; 12, Kt. of E; 13, Kt. of E.J.W. I may also state that I have received the "Priest's degree," one which is not recognized by the Grand Lodge of Ireland, though it has been sought to affiliate it if possible, but this has not yet been done. Hoping to receive the desired information, I remain, fraternally yours, BELFASTICUSIS.


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# HOSPITALLARIA;
OR
## A SYNOPSIS OF THE HISTORY OF THE ORDER OF
## Knights Hospitallers.

(*Concluded from page 89.*)

By the statutes of the Order, the British Language and the German Language are strictly Protestant; and no man, be his rank or influence what they may, can obtain admission into the fraternity unless his moral character is unexceptionable, and his merits otherwise of known and appreciated value. The venerable and sovereign Order of Knights Hospitallers, as has already been shown, was originally founded for promoting the great offices of humanity and universal benevolence. Upon these, subsequently was engrafted the chivalrous object of defending and maintaining the institutions and possessions of the Christian faith. How well the members of the fraternity accomplished, in the olden times, both these meritorious ends, the preceding cursory narrative is an imperfect record. They have not read history aright, who merely look upon the banner of Saint John as the rallying point of those who were imbued with what is called a spirit of fanaticism; or that the rescue of a tomb in Palestine was the question for which so many successive generations of the Chivalry of the West fought and perished. No; the world's debate during the first five hundred years of the Order's existence, was whether the Christian religion, or the Mahommedan, should predominate;—the one hostile to civilization, and favourable to ignorance, despotism, and vice; the other radiant with charity, and friendly to learning, to freedom, and to virtue. If on the field the Hospitallers sustained the manhood of Europe, and proved the sword and the buckler of Christendom,—not less in the convent, in the expansive character of their benevolent institution, did they cherish the generous arts of peace, promote social improvement, patronise science, the refinement of taste, the culture of the mind, and all that adds grace and dignity to human life. "When the Greeks spoke of the Franks," says the historian of Charles the Fifth; "they described them as barbarous, fierce, illiterate, impetuous, and savage,—as a rude people, the very mention of whose names was sufficient to contaminate." Through the medium of the Crusades, and the religious military Orders, it was that enlightened views, and softened manners, and a long train of benefits,—which ought to be gratefully remembered, for they extend to the present day,—flowed into Europe. The sweet consolations indiscriminately administered to the sick and the unfortunate, the benefactions that made no distinction of sect or clime, the deeds which piety and benevolence inspire,—these were what gained for the Hospitallers a place in the estimation of mankind loftier and more enduring than any which they ever won by exploits in arms. Shall their remembrance be allowed to perish? No; the devout wish of Boisgelin will find an echo in the breast of the noble and the good to the end of time:—"If, then, there exists no country wherein the Knights of Saint John may not claim some unhappy being restored to life and liberty by their charitable care, may they equally in whatever nation they fix their residence, still continue to practise that distinguished benevolence for which they have ever been so justly renowned! And may these same nations have no other cause of regret, than that Malta had so long deprived them of such valuable members of society!"

Of the two original objects of the institution of Saint John,—"Christian Benevolence and Military Valour,"—the former is permanent and obligatory, the latter temporary and spontaneous. "All who take the sword, shall perish by the sword;" but "Charity" is immutable, "it never faileth." In resuscitating, then, the ancient and illustrious fraternity of Saint John in Britain, it is intended to revive its original, and not its adventious, objects. The times have happily long gone by in which, under the dawn of Gospel light, the pursuits and observances of monastic life were regarded as virtuous; whilst, under the meridian influence of the Sun of Righteousness, it is now equally acknowledged and understood, that in the busy concourse of social life, man can best discharge his relative duties to man. In accordance, therefore, with the sentiments and primary purposes of the Order, it is proposed, as soon as the funds of the members will admit, to re-found an institution in the Priory of the Sixth Language, to be called "The Hospitallarium," including—

1st. "A Chapter Hall" for the meetings of the Council and the Chapter; a Chapel, a Library, and such other accommodation as may be required.

2nd. A suite of apartments to be called "The Eight Inns of the Order;" to be open at all times as a place of resort and intercourse for the Knights Hospitallers of the various European Nations.

3rd. "A Dispensary" for gratuitous medical advice and the distribution of medicines to all such as the Prior and Council shall consider worthy of aid.

4th. "A Fund" for the pecuniary relief of the distressed; and to promote such other objects as the members in open Chapter shall consider as falling within the scope of the Institution.

The funds requisite for erecting "The Hospitallarium," and for realizing the various objects enumerated, will be raised by the passage-fees and annual subscriptions of the members admitted into the British Language; and by the donations and bequests of the charitable and humane. The whole funds to be administered according to the votes of the members in Chapters to be held periodically for that purpose; with the exception of such sums as may be directed by the donors to be applied to special objects.

The Sixth Language of the Order is composed, as originally, of three classes.—Nobility, Clergy, and Serjens. The first class is divided into *Equites Justitiæ*, and *Equites Gratiæ;* the former admissible only by proving four quarterings of arms, the latter by the production of testimonials of merit. The second class, the Clergy, are eligible *virtute officii*. The third class, the Serjens, do not require to produce proofs of gentilitial descent; they have a consultative, but not a decisive, voice in Chapter. To provide effectually against the introduction of ineligible persons, the statutes strictly enjoin, that if candidates (though possessing the requisite gentilitial qualifications) *apply* for admission into the Order, they shall be rejected. The names and pretentions of such noblemen and gentlemen as the Prior and Council may consider it desirable to admit, are submitted in Chapter; and, if approved, on payment of the fees, and subscribing the statutes, a diploma is granted under the seal of the Chapter, signed by the Prior and the members of Council.

In conclusion, in again reviving in Great Britain and Ireland the ancient institution of Knights Hospitallers, care has been taken to provide not only for its perfect and indestructible establishment, but also that it shall be rebuilt on a basis worthy of the ancient dignity and utility of the Order, as well as of a nation which has long stood at the head of Christendom. From the character of the age in which we live, it cannot be said that there is no room for the revival of the Hospitaller fraternity in Britain. The Order of Saint John is a bond of mutual amity and concord between those nations in which it is located. It is calculated to cherish and develope the best principles of the human heart, and to diffuse amongst the communities where it exists the most beneficent feelings and sentiments. The policy, then, of reviving an Order in Britain, which throughout the Christian world has been viewed for nearly a thousand years as the highest personal reward for wisdom, fortitude, clemency, devotion, and the manlier virtues, is self-apparent. It will at once be acknowledged by all whose minds are inaccessible to prejudice or dark and ungenerous passion. In other respects, its revival at the present moment will not be without important consequences. There never was a period in which, from domestic circumstances, it was more necessary to surround the "altars" of the realm with such as are imbued with sentiments similar to those which pervaded the religious militant Orders; whilst from the misery and distress that overspread a large portion of our fellow-subjects, it is most desirable that the efforts of the philanthropic of the United Kingdom should be associated, to enable them to carry on an organized system of benevolence. To these great and worthy ends, what better means can be devised than the revival of an Order, at once the most ancient and the most beneficent of all the knightly fraternities? True, the age of chivalry is gone, and the autumn is lapsing fast into the sere and yellow leaf of social decadence. Nevertheless, there are yet those left behind, of wealth and influence sufficient, with whom the recollections of the past are not all a dream,—who are proud of times of domestic peace and morality, in which their ancestors faithfully and religiously discharged their duty,—and who will not be backward to lend their aid in their own day and generation, that "whatsoever things are true, honest, just, pure, lovely, and of good report,—if there be any virtue, any praise,—such things shall held in remembrance, and be practised." The diploma of Saint John does not merely confer nobility,—a thing which every sovereign prince can bestow, and which is often bestowed on the undeserving,—but the statutes of the Order strictly provide that its members shall already be gentle by at least four descents; and further, that they shall be possessed of those personal virtues and imbued with those lofty and generous sentiments, which elevate their owners more than would a coronet. His late Majesty King George the Fourth, of brilliant memory, whose highest title of honour was, that he was the first gentleman in the British Empire, testified the high sense in which he held this illustrious fraternity, by never appearing in any other decoration on those occasions when he wore the Cross and Riband of a Knight Hospitaller. And why should he not? His Majesty, who had a perception of dignity elevated as became its source and arbiter in this triple kingdom, felt that decorations, however distinguished, which he had himself created, or which were the creations of the modern kings of Europe, were not to be put in comparison with those which had shown on the breasts of Godfrey of Bouillon, Guelpho of Bavaria, Richard Cœur de Lion, and their compeers, at Ascalon. Let, then, the members of those time-honoured families, who constitute *par excellence* the gentry of the British nation, who can trace their descent beyond those far remote days in which their ancestors upheld the Cross at Ascalon, become members of an Order which renders the position as high-born men—whether titled or untitled—of those who hold its diplomas as definite, and well understood in European society, as if their names were inscribed on the roll of Battle Abbey, written in the Golden Book of Venice, or in the *Fasti Consulares* of ancient Rome. It is certain that the revival of what will be viewed as an obsolete dignity in the British Empire, at a moment when democratic feeling is so much in the ascendant, will be regarded, except by the charitable and loyal, with jealousy and aversion. But this knightly phalanx has a jurisdiction independent in itself; it is identified with the best interests of men; it is intertwined with the hearts and habits of eight, at least, of the chief monarchical communities of Christendom; and the chivalrous spirit which pervaded the Order in olden time will assert its supremacy in the existing generation. The bond of union in the venerable fraternity of Saint John was originally *religious* feeling,—the desire to maintain the institutions of the Christian Faith. Events, to which it is unnecessary to refer, have unhappily arisen to separate the followers of the Cross. But there is another bond of union, second only to the former, namely, *social* feeling,—the desire to multiply the charitable institutions of Europe. Philanthrophy is the first of moral duties as loyalty is the chief of civil obligations. An Order, comprised of men who shall "fear God, honour the king, and love the brethren," cannot be objected to on any grounds which the patriotic and virtuous need consider tenable;—for these principles of communion are those alone which conduce to individual peace, social concord, and national stability. In shaking out, then, from the dust of centuries, the illustrious banner of Saint John once more in the Grand Priory of the Sixth Language of the Order, let us hope that the ancient cry which first hailed its erection, "God wills it! God wills it!"—shall not be deemed inapplicable to its second elevation. As at that time, infidelity overspreads the heritage of Christ, and an eruption of all the baser principles of human nature menaces the destruction of whatever is noble and best in the social fabric. The times, morally and politically, are out of joint; and need is, that recollections of the past should renovate the ancestral sympathies of the nation. That such men were as Gerard, Du Puis, De Moulins, Villiers, Daps, De l'Isle Adam, La Valette, Viguacourt, De Villaret, D'Aubusson, &c., should not be forgotten, for with them glory, devotion, valour, duty, magnanimity, were as precious as their own existence. These, and thousands of their compeers, descended to the tomb,—amid the tears of their fellow Christians,—leaving the memory of their bright example for posterity to emulate in later ages. Though, then, the Hospitaller's trumpet no longer summons to the field the White Cross chivalry of Europe, let it not therefore be supposed that the Order's occupation has ceased and determined: as noble names are to be acquired throughout Christendom by "deeds of charity," as have ever been won by the sword on the cannoned deck, or on the tented plain. A reward, too, better than sceptred hands ever conferred,—even the blessings of the sick, the destitute, and the afflicted,—incites to exertion, and will not fail to accompany it. During, then, many more centuries of tranquility than rose in which the Order existed in times of warfare, may the divine watchword of the fraternity, "Peace on earth and good-will towards men," stimulate its members to active deeds of philanthropy;—and throughout the kingdoms that acknowledge Christ may the venerable and trophied "Standard of the Hospitallers" ever be revered as the rallying point of the humane, the loyal, and the religious.

HOLLOWAY'S PILLS. — Bilious Affections and Stomach complaints induced by atmospheric heat, or too liberal diet, if not checked at once are often attended with serious consequences. When anyone finds his ideas less clear than usual, his eyesight dimmed and his head dizzy, while he is indisposed for all exertion physical or mental, he may be sure that he is in immediate need of some cooling and purifying medicine. Let him send at once for a box of Holloway's Pills, after a few doses of which his head will be clear again, his spirits be elevated, and all his energies be restored. Printed directions for the guidance of patients in the use of this admirable medicine are affixed to every box. —ADVT.

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## LIST OF STEWARDS AT THE INAUGURATION FESTIVAL, 14th APRIL, 1869.

| Ldge. | Stewards. | Ldge. | Stewards. |
|---|---|---|---|
| 7 | Adlard, F. | 46 | Kingsford, W. H. |
| 29 | Allender, W. H. | 172 | King, Geo. |
| 504 | Adams, W. J. | 259 | Kaltenthaler, J. |
| 569 | Adams, H. J. | 1197 | Knott, Jno. |
| 809 | Aveling, Thos. | 143 | Lloyd, Horace. |
| 829 | Atkins, R. P. | 174 | Lacey, Chas. |
| 1 | Bennoch, F. | 198 | Lambert, Geo. |
| 6 | Burke, E. H. | 216 | Laidlaw, Wm. |
| 9 | Burton, Jas. | 857 | Lamert, Geo. F. |
| 10 | Beach, W. W. | 682 | Lawson, R. de M. |
| 21 | Baker, B. | 1004 | Lofthouse, G. M. |
| 27 | Buss, H. G. | 1118 | Latham, P. A. |
| 63 | Burton, W. S. | 1194 | Little, R. Wentworth |
| 74 | Bragg, Thos. | 4 | Mc Intyre, Æ. J. |
| 79 | Boncey, R. | 41 | Mitchell, S. G. |
| 92 | Bigg, H. | 108 | Mallam, Benjn. |
| 124 | Brignall (jun.,) W. | 111 | Morrell, Joseph |
| 145 | Boyd, J. | 144 | Mason, Jas. |
| 147 | Bolton, G. | 157 | Millis, Saml. |
| 237 | Brock, G. B. | 186 | Mortlock, Thos. S. |
| 862 | Brett, J. | 197 | Monckton, J. B. |
| 936 | Banning, J. S. | 780 | May, Saml. |
| 3 | Cordwell, G. | 811 | Molineaux, J. |
| 162 | Capper, G. C. | 1051 | Moore, J. Danl. |
| 321 | Cope, R. | 134 | Nunn, Joshua |
| 657 | Cox, E. | 1209 | Neall, Geo. |
| 820 | Carless, T. T. | 72 | Oxford, Geo. |
| 889 | Clayton, A. | 749 | Ough, Wm. |
| 907 | Chard, C. | 1044 | Ord, Robt. |
| 1201 | Collett, R. | 88 | Percival, J. M. |
| 1231 | Crossley, F. | 99 | Powell, Fred. |
| 25 | Dicketts, H. | 180 | Parmenter, J. O. |
| 861 | Day, A. | 271 | Pelham, The Lord |
| 1223 | Dixon, J. | 995 | Pearson, R. |
| 90 | Eglese, Joseph | 1163 | Pursall, J. |
| 253 | Eastwood, R. | 14 | Richardson, F. |
| 1178 | Ebsworth, F. H. | 73 | Rose, David |
| 8 | Francis, S. | 463 | Roebuck, Wm. |
| 58 | Franklin, W. J. | 554 | Roberts, Geo. |
| 69 | Forster, J. C. | 1 | Saunders, J. E. |
| 83 | Penn, Thos. | 2 | Stuart, Wm. |
| 86 | Fowler, J. W. J. | 12 | Stewart, R. W. |
| 256 | Farnfield, J. A. | 22 | Salter, Geo. |
| 859 | Frazer, A. B. | 23 | Stedwell, J. M. |
| 33 | Glegg, Jas. | 91 | Swainston, J. T. |
| 187 | Gruning, H. | 177 | Smith, Joseph |
| 222 | Grey, Robt. | 423 | Stanhope, C. W. S. |
| 382 | Glaisher, J. | 478 | Spiers, Richd. J. |
| 534 | Gilbart, F. H. | 948 | Shugar, Jno. M. |
| 591 | Gotto, F. | 1056 | Snow, Geo. M. E. |
| 858 | Godwin, A. | 1143 | Sisson, Rob. J. |
| G.S. Lo. | Hockley, F. | 1150 | Smith, Hy. F. |
| 5 | Hale, Charles G. | 1238 | Smith, Wm. |
| 7 | Hervey, J. (G.S.) | 101 | Tanner, Joseph. |
| 39 | Huyshe, Rev. J. | 140 | Tattershall, A. H. |
| 55 | Hadley, S. C. | 228 | Terry, Jas. |
| 59 | Hughes, W. | 21 | Vian, W. J. |
| 190 | Hemsworth, H. W. | 42 | Wike, J. M. |
| 840 | Hurford, A. S. | 46 | Woods, A. W. |
| 781 | Holbrook, W. S. | 81 | Whitbread, J. W. C. |
| 857 | Harrison, C. H. R. | 280 | Woof, Richd. |
| 1098 | Homfray, S. G. | 586 | Wyndham, C. W. |
| 1242 | Harwood, J. J. | 871 | Walters, F. |
| 945 | Jenkins, J. B. | 60 | Young, Wm. |
| 1222 | Inskip, E. T. | 60 | Young, Hy. |

## MASONIC ACTIONS.

As examples worthy of imitation might be mentioned, the conduct of Abraham when he "entertained angels unawares;" when he said to Lot, I pray thee let there be no strife betwixt me and thee, nor between my herdsmen and thy herdsmen; when he offered his only son (Isaac) for a burnt offering on the mountains of Moriah.

Rebecca said to the servant, drink thou and I will give the camels drink also.

Boaz told him that was set over the reapers, to let handfulls fall in the way of the fair Moabitish gleaner, that she and her aged mother-in-law might have bread, and feel not the humiliation of charity, but the pride of successful labor.

He that found a stranger by the way side, bruised and naked, and bound up his wounds, pouring in oil and wine, and took him to the inn and paid his charges, accomplished an eminently Masonic act.

He that said, if a man love not his brother whom he hath seen, how shall he love God whom he hath not seen? and again, ye love me if ye love one another, taught many Masonic lessons.

BREAKFAST.—EPPS'S COCOA.—Grateful and Comforting.—The very agreeable character of this preparation has rendered it a general favourite. The *Civil Service Gazette* remarks:—"The singular success which Mr. Epps attained by his homœopathic preparation of cocoa has never been surpassed by any experimentalist. By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctor's bills." Made simply with boiling water or milk. Sold by the Trade only, in ¼ lb., ½ lb., and 1 lb. tin-lined packets, labelled JAMES EPPS & Co., Homœopathic Chemists, London.—ADVT.

## PAPERS ON MASONRY.

BY A LEWIS.

### XXII.—MASONRY AND DISSENSION.

"Thou wilt quarrel with a man for cracking nuts, having no other reason but because thou hast hazel eyes."

*Romeo and Juliet*, act iii. sc. 1.

In my previous papers I have abstained from commenting on the voluminous and somewhat contradictory correspondence which from time to time has appeared in the columns of THE FREEMASON, and in offering a few words now, I desire in the first instance to say that in so doing I mean no discourtesy towards those who have thus shown themselves the champions of their several opinions. Nor is it my intention invidiously to hold up any special letter to the general gaze. My desire is rather to endeavour to induce a spirit of Conciliation, so necessary to Freemasonry and so consonant with the spirit of the Craft. In the position in which I stand it would be highly reprehensible for me to criticise the merits of these various epistolary communications, or the motives which actuated their production. "Tis *not* my vocation, Hal." Still it seems strange to find some little acrimony commingled with these emulative productions. It appears remarkable that in a Fraternity which adopts Peace and Good-will as its watchwords, personalities have occasionally become visible, savouring of polite Billingsgate. For one, I cannot understand the phenomenon. Is it really because the ordinary quarrel grounds of religion and politics are closed to Masons, that they seek other outlets for the pettier passions of the human heart? Do they really wish to imitate Tom Thumb in the play, who

"Made the giants first, and then he killed 'em?"

I can very readily understand that in the ordinary affairs of life, animosities, both deep and lasting, may arise and rage for many a long day, and over many an attenuated column—a "linked sweetness long drawn out." In Masonry, however, such a want of unanimity is to me surprising. In the arenas of Science furious controversies have arisen, but there they have been stimulated by the poison of dogmatic theology, and fostered by the ambition of prejudiced theorists. In the Craft—universal over the globe, and uniform in its aims—the principle of

"Let dogs delight to bark and bite,"

seems so at variance with the spirit of fraternal co-operation, that I must hold up the hands of astonishment.

Of course, if a position is advanced at variance with truth or historic fact, I can not only pardon, but applaud, those who take the trouble of correcting the error, or removing the veil aside a little further. Illustrations of the earlier annals of Masonry I can readily understand and welcome, especially at a period of the history of the Royal Art, when it is daily growing in public favour, and assuming larger proportions of social significance; but I trust I may be permitted to mention without offence, that of late there has been an increasing tendency to apply sarcasm of a more or less refined description in the correspondence columns of THE FREMASON, *and elsewhere*. And this becomes the more enigmatical to me when I consider who the correspondents are, and what high attainments they have evinced in their several contributions. "A house divided against itself cannot stand," and it does not become the Masonic world to publicly exhibit its petty differences before the eyes of a ridiculing or indifferent public. So far as I am myself concerned, I like nothing better than a courteous controversy, carried on with spirit, equal justice, and good temper. I think, however, that I may legitimately protest against petty squabbles among men who, in the main, are bound together by so strong a tie as that which links the Sons of Light.

I said I should hold up no particular letter for remark, nor will I; but there have been several of late which any thoughtful reader could only deplore, in connection with events and circumstances of contemporary interest. For though these letters may even be almost courteously worded, their writers speak and wrangle over wrongs, or fancied wrongs, in the privacy of personal intercourse, and thus friendships are disturbed, and jealousies initiated, likely to burst into flame at some later time, and so disturb that Harmony which is the glory of Masonry.

It is scarcely credible that such a state of things should be—or, existing, should not prove highly detrimental to the corporate interests of the Fraternity. In this I speak from actual observation, having noticed in various quarters how a storm is blowing up which although no bigger than the "man's hand" spoken of by the prophet, may lead to a catastrophe of no mean magnitude, and of great destructive power. With letters breathing more or less of suppressed anger, must, sooner or later, come Disunity and Dissension. It is my sincere hope that these few words will be taken as they are meant—for the real good of the Fraternity, and not construed in a captious sense by any reader. What is the use of quarreling, in Mercutio's words, "with a man for cracking nuts, having no other reason but because thou hast hazel eyes?"

Unfortunately, however, discussions among Masons are not confined to this country at the present time. There are Masonic feuds going on, forming "very pretty quarrels as they stand," in different parts of the world, and it is greatly to be hoped that these differences are susceptible of settlement. Nor has the past been without great and important Masonic feuds. There was the William Morgan row, which so ridiculously agitated America for many years, and was turned to such a political use by unscrupulous politicians, culminating in the supposed victim's escape to Smyrna, where he passed the remainder of his days, and may, for aught I know, be yet alive. To this succeeded the memorable and protracted Crucifix controversy, in which battle parties were formed, and much acrimony created. Recently, we had the laughable farce of Brother Henry Melville, who has pertinaciously attempted to force on the attention of the Masonic world a system of interpretation at which archæologists burst out laughing, and at which Dominie Sampson, had he been a Mason, or an astrologer, would have emitted a "Prodigious!" of alarming length. But from the tone adopted by some late writers, I cannot but think that unless some hints are dropped in time, there may arise another Masonic storm to divert the energies of Masons from their principal aims. I trust this will be averted. I have every confidence that it may, for the eminent men who adorn Masonry, and so generously and unremittingly labour for the more complete elaboration of the history of its antiquities, are men gifted with such powers of discernment as to be able to "reef topsails and make all snug" in time. But the bare possibility, even, of any such storm is by no means satisfactory to the friends and students of Masonic lore.

In concluding this article I think it right to say that had I not been aware my series of papers have won for me the confidence of many readers of THE FREEMASON, I should not have taken the liberty of saying what I have said above. It is only because I feel that what little good these papers contain has been appreciated, at perhaps even more than its real value, by brethren whom I respect, that I have ventured on a few words of friendly remonstrance: my aim is conciliation, not impertinent intrusion. It is, indeed, in my opinion, a good and pleasant thing to see brethren living together in unity; and while I have the pleasure to continue these papers it shall ever be my object to promote that harmony and general unanimity which it is the peculiar and undiluted happiness of Masons to teach, and, should be, to practise.

One last word in reference to the short letter of Bro. "Viator." When I say "Liberty is licence, not Freedom," I mean to be understood thus: Freedom is founded on self-respect; self-respect is induced by education, and the two latter, conjoined, make a man *free*. Liberty may be politically proclaimed, and nominally exists in many countries, but Freedom pertains more particularly to the individual who has fought it out for himself on the moral platform. An ignorant man may possess liberty, but unless he understands liberty in the sense of freedom, his ignorance may debase liberty into licence. Am I understood? "Let brotherly love continue," and in this season of cracking nuts—in more senses than one—think neither of the beam in our brother's eye, the mote in our own, nor of the colour of eyes at all—so that they be not "black eyes" in the magisterial point of view.

CRYPTONYMUS.

## ITALY.

In a circular issued by the M.W.G.M. Garibaldi, the attention of the lodges is directed, among other matters, to the following:—

"A strict observance of the principles of toleration and benevolence.

"The maintenance of a total freedom of rites.

"Every religious, political, and social question strictly forbidden in the Lodge.

"A participation in the progress of modern ideas, and in the national life.

"The consideration of modifications in the general statutes of the Order.

"Reforms necessary in the financial administration.

"The establishment of schools for the people, and the founding of charitable institutions.

"Consideration of means to enlist the sympathy of the working man for Freemasonry, and to favourably dispose the minds of females for the labours of the lodges."

WE have pleasure in informing our readers that "The Constitutions of the Freemasons," by Bro. W. J. Hughan, is now ready, and may be had of Bro. William Lake, Boscawen-street, Truro; price Half a Guinea. The number is limited to 70, and intending subscribers are requested to send their names, Masonic position, and addresses to Bro. Lake, as the work will only be sold to Masons, and cannot be had through booksellers.

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# Reports of Masonic Meetings.

## THE CRAFT.

### PROVINCIAL.

WARRINGTON.—*Lodge of Lights, No.* 148.—The regular monthly meeting of the Lodge was held at the Masonic Rooms, Sankey street, on Monday evening last. The W.M., Bro. D. W. Finney, was supported by Bros. William Mossop, S.W.; W. Richardson, J.W.; W. S. Hawkins, S.D.; Dr. Cooper, J.D.; H. B. White, P.M., P.Z., P. Prov. G. D. Cers.; John Bowes, P.M., &c., &c.; Rev. H. P. Stedman, Chap.; H. Syred, W. Fletcher-Wood, John Harding, James Bayley, Jos. Canidy, Geo. Blackhurst, Robt. Gibbons, Jas. Johnson, Tyler; James Hannah as I.G. Visitors:—Bros. J. Parr, S. Bellott, and W. Bowden; the W.M., S.W., and J.W. of the Bridgewater Lodge, No. 1218, Patricroft; P. J. Edlesten, and Jas. Parry, No. 1134. The Lodge was opened in due form and the minutes of the previous meeting read and declared to be correctly recorded. Bro. Curry, of No. 697, was unanimously accepted as a joining member, Bro. James Bayley was passed, and Bro. John Harding was raised. The ceremonies being performed by the W.M., assisted by the G.W. and Bro. P.M. John Bowes. The case of "Torckler v. Tattersall" came before the Lodge, but the further consideration was postponed until after the meeting of Prov. Grand Lodge, in October. This being the whole of the business the Lodge was closed with the usual solemnities.

HALIFAX.—*St. James's Lodge, No.* 448.—The regular monthly meeting of this Lodge was held on Tuesday, the 24th ult., when there was a very numerous attendance of brethren. This being the first meeting of the Lodge held in the new Masonic Temple in St. John's-place, erected by the joint efforts of the two Halifax Lodges, No. 61 and No. 448, no business was transacted beyond opening and closing in the three degrees. The brethren afterwards adjourned to the banquet room, where an elegant repast had been prepared by Bro. Millward. Bro R. Lord, W.M., presided, and was supported on his right by Bro. J. Fisher, P.M., P.P.G. Treas.; and on his left by Bro. B. W. Jackson, W.M., No. 61, and a number of P.M's. The usual loyal and Masonic toasts were given and responded to the various speakers expressing their pleasure and pride in being removed from their old quarters in public-houses, and meeting in such a magnificent building as had now been erected for Masonic purposes. The lodge-room, when finished, is expected to be one of the handsomest in West Yorkshire. The banquet-room is the same size as the lodge-room, except in height. The building also contains two instruction-rooms, two voting-rooms, two tyler's-rooms, reading and smoking-rooms, steward's room, kitchens, rooms for the keeper, ample cellars, and the necessary appliances for the convenience and comfort of the Masonic body in Halifax.

ISLEWORTH.—*Villiers' Lodge, No.* 1194.—An emergency meeting of this Lodge was held at the Northumberland Arms Hotel, on Saturday the 28th ult. The chair was occupied by Bro. R. Wentworth Little, P.M., the Secretary; and among the members present were Bros. J. Trickett, S.W. and W.M. elect; W. Dodd, J.W.; R. Gurney, Treas.; T. Smale, D.C.; Major H. W. Palmer, J. Jones, and L. Acworth. After the usual ballot, Messrs. Charles Tomlin and Thomas Lampard Green were initiated into the mysteries of the first degree by the presiding Master, who subsequently raised Bro. L. Acworth to the sublime degree of M.M. The audit of the Treasurer's accounts was then held, and the result showed that great progress had been made by the Lodge during its brief existence of less than two years. We are informed that Bro. E. Clark, P.M., will represent the Lodge as Steward at the next Festival of the Boys' School, and no doubt he will be well supported by the brethren. Bro. Trickett, the incoming Master being a highly-esteemed member of the Craft, a large muster is expected at his installation, which will take place on the 2nd October. After partaking of light refreshments the brethren returned to town at an early hour.

## THE ROYAL ARCH.

### PROVINCIAL.

HALIFAX.—*Chapter of Regularity, No.* 448.—The regular quarterly meeting of this Chapter was held in the new Masonic Temple, St John's-place, on Monday, the 30th ult., when there was only a medium attendance of the companions. The officers were:—Comps. W. Cooke, P.Z. as Z.; G. Normanton, P.Z. as H. R. Lord, J.; H. N. Bates, P.Z. as E.; J. Seed, as N.; W. F. Wilkinson, P.S.; W. J. Laidler and T. M. Dolan, as A.S., and J. Greenwood, P.Z., Janitor. The minutes of the previous meeting having been read and confirmed, Bro. Francis Waddington was balloted for, unanimously accepted, and subsequently exalted to the degree of R.A., Comp. Lupton giving the historical portion to the new companion. The Chapter was then closed, and the companions adjourned to their instruction room to partake of a friendly and social glass, and drink the usual Masonic toasts. There was a feeling of general satisfaction at the appearance of the Chapter in the new lodge-room, the size of which afforded ample scope for the furniture and fittings of the Chapter to be displayed to the best advantage.

## MARK MASONRY.

CHESHIRE.—*The Joppa Lodge, No.* 5, *G.C.S.*, held its monthly meeting at the Masonic Rooms, Birkenhead, on Friday evening, Augst. 27th, the officers present being Bros. W. Bulley, W.M.; Mills, S.W.; Nosworthy, J.W.; Stephenson, M.O.; Sillitoe, S.O.; Barclay, J.O.; Ambler, S.D.; Jacob, J.D.; J. Platt, G.P.J.W., Treasurer; T. Platt, P.M., Secretary; Hignett, Registrar; Lambert, Conductor; Sayers, T.K.; Robinson, Tyler. The Lodge having been opened in due form and the minutes of the last meeting read and confirmed, a ballot was taken for Cap Hy. Harris, who was duly elected and advanced to the hon. degree of Mark Master. Bro. Howell presided at the instrument, and it was with considerable satisfaction that we listened to the perfect manner in which all the officers rendered the ritual and performed their several duties. Some financial business having been discussed, the lodge was closed in ancient form when the brethren adjourned to refreshment and enjoyed a most pleasurable and intellectual evening.

## ANCIENT AND ACCEPTED RITE.

IPSWICH.—*Victoria Chapter Rose Croix of Harodim.*—A meeting of this Chapter was held on Friday, the 27th ult., when the brethren unanimously elected Bro. F. B. Jennings, M.W.S. for the ensuing year. Two joining members were proposed.


## OUR SOUTH-EASTERN HOTELS.

In former days Kent was foremost in all improvements, and the first in civilization of all the English counties; more recently she may have seemed to fail in her old attributes, but, in the recent mania for improved and gigantic hotels, if she has not been the foremost, she has been perhaps the wisest, having waited for the inevitable crash she has proceeded to erect hotels, warned by the failures and enlightened by the experience of others. The Cliftonville at Margate, and the Granville at St. Lawrence-on-Sea, near Ramsgate, are two of the results of this caution and judgment. The former has been open for some time past, and is already well-known and approved of by the public, while the latter, of more recent erection, is if possible still more worthy of public patronage and esteem. Situated on the splendid cliff above the Ramsgate sands, commanding views of sea and harbour and headland, scenes the most important and famous in English history, close to the charming sea-side retreat of Sir Moses Montefiore, embellished by its own well-lighted gardens, and surrounded by a bracing atmosphere ever fresh from the sea, the externals of the hotel are as pleasing to the eye, as they are conducive to the health and vigour of the wearied visitor. And the hotel itself is worthy of its surroundings. Designed by its distinguished architect, Mr. Welby Pugin, in a light and elegant style, the building seems to speak of the holidays; and its internal convenience, its pleasant domestic character, and its excellent cuisine are already profoundly appreciated by its numerous visitors.

Novelties are dear to the hearts of summer tourists; they would find one pleasant surprise at least, in the unity, power and refinement of design which has grasped the lofty masses of the hotel, and yet has stooped to the smallest details of its comfortable furniture. Everything is in keeping, and the whole effect is novel and original. Moderation in charges, that most indispensable requisite of every modern hotel, is not omitted in the list of advantages offered to its patrons by the Granville Hotel.

THE BLOOD IN OLD AGE.—As age advances, the blood becomes thin and cloudy—or in a full habit, thick and cloudy. The failing of the powers of life requires extra nutrition and support, and the blood yielding the excess required is soon overcharged with carbon, which gives to it the cloudy appearance. Being then impure, day by day the vitiated matter increases, and the body suffers from a thousand ailments. "The Blood Purifier"—Old Dr. Jacob Townsend's Sarsaparilla—supplies the extra nutrition to the blood, and restores to it its florid hue, and then the progress of decay is arrested, and the ailments disappear; man lives out his days, and the sunset of life is unattended with suffering. Testimonials with each bottle from the Hon the Dean of Lismore, General Wm. Gilbert, of the Indian Army; the Rev. Francis Monck, of "The Gospel Evangelist." Ordered also by the Apothecaries' Hall, London. Sold by all Druggists, in bottles 2s. 6d., 4s., 4s. 6d. 7s. 6d., 11s. Pills and Ointment each in boxes 1s. 14d., 2s 9d., 4s. 6d.—Caution—Get the red and blue wrappers, with the Old Doctor's head in the centre. No other genuine.—ADVT.


## GREAT MASONIC GATHERING AT CARNARVON.

Not long ago the ancient town of Carnarvon tested the sweets of a visit from royalty, and on Wednesday week the inhabitants were afforded an opportunity of witnessing a demonstration of an entirely different but highly interesting character, the occasion being a Provincial Grand Lodge of the province of North Wales and Shropshire. The mandate was issued by the Right Worshipful Prov. Grand Master, Sir Watkin W. Wynn, Bart., *M.P.* The place of meeting was the room of the Segontium Lodge, No. 666, at the Royal Sportsman Hotel.

The meeting last year was held at Ironbridge, when only a small number of the brethren were present, but an attendance of about one hundred fully made up for that deficiency, and showed that the spirit of Masonry in the district of Carnarvon is of the right sort. Not only were the brethren of the lodges in the neighbourhood present in goodly numbers, but there were also representatives from the Grand Lodge of England, lodges in Yorkshire, Somersetshire, Scotland, Hong Kong, Australia, &c.

The following officers of the Provincial Grand Lodge were present: Bro. Sir W. W. Wynn, Bart., M.P., R.W.P.G.M.; Bros. E. H. Dymock, D.P.G.M.; Rev. R. Benson, P.G.C.; Dr. Goldsbury, P.P.G.S.W.; John Preece, P.P.G.S.W., acting on this occasion as J.W.; C. Wigan, P.G. Sec.; White, P.G. Treas.; W. Buckley Hughes, *M.P.*, P.P.G.S.W.; R. Millington, P.G.S.B.; C. Oakley, P.G.R.; W. Blakeway, P.G. Steward. The officers of the Segontium Lodge present were: Bros. W. D. Potter, W.M.; T. C. Roden, P.M.; W. Maughan, S.W.; E. H. Williams, S.D.; John W. Poole, J.D.; Owen Thomas, J.W.; Robert Humphreys, Sec. and J.W. (584); Owen Jones, Treas.; G. C. Bradbury, I.G.; Rev. John Hughes, Chaplain. Amongst the principal visitors were Bros. S. Wilkes, P.M., (Sec. of 597); E. W. Thomas, W.M. (384); W. Hughes, W.M. (1113); John Wharton (123, Yorkshire); E. A. Wesley (768, Hong Kong); E. Bagaley, W.M. (601 and 419); W. F. Chapman, W.M. (755); C. Dutton, P.P.G.S.W., Cheshire; John Peters, S.W., (597); the Rev. J. Heun, Chaplain (755); John Savage, P.S.G.D. of England; Rev. G. A. Sall, P.G.C., Somersetshire; H. M. Sall, W.M. (620); John W. Edwards, W.M. (1143); &c.

After the lodge had been held, the Provincial Grand Lodge was opened in due form by the R.W.P.G.M., but the business brought forward was merely routine. The only item of interest was the presentation of jewels to Bros Wigan and White by the P.G.M., and the reading of the minutes of previous meeting. After the closing of the lodge a procession was formed at the entrance to the hotel, which proceeded through the town to Christ Church, near the railway station. The progress of the brethren through the streets in full Masonic costume, the officers of the Grand Lodge carrying the insignia of office and rank according to ancient custom, attracted large crowds of people, who lined the streets nearly all the way. Arrived at the entrance gate of the church the brethren formed in line to receive the R.W.P.G.M. and his officers, who passed under the arch of steel at the gate. The prayers were read by Bro. the Rev. E. A. Sall, and the Litany was chanted by Bros. Orme and Halliday (Chester Cathedral), Bro. Roberts (basso, from Bangor Cathedral), and five boys, the organist being Bro. R. Roberts, of Nos. 384 and 606. The anthem was "I have surely built thee an house" (Boyce). The sermon was preached by Bro. J. Hughes, of the Segontium Lodge, who took for his text the second part of the 17th verse of 1 Peter, ii., "Love the Brotherhood." After an eloquent discourse on the Christian grace, he finished by saying he felt sure the brethren present had entered fully into the spirit of what he had spoken. The ancient and noble fraternity to which they belonged was first conceived in that spirit, and had been so carried on to the present day. Masonry was confined to no particular country, but was extended over the whole of the terrestial globe. It conquered social disagreements, smoothed down their individual angularities, and drowned their provincial and national peculiarities and prejudices. It was a truth not admitting of doubt that man only reached his highest life when he formed part of a society bound together by common sympathies and common aims. Mere interest would not bind men together, as some asserted, which was proved by a world of rushing competition. It was only love, based upon unswerving fidelity, which could do that; and true brotherhood, based upon that solid foundation, might outlive, as it had done in the case of Freemasonry, the decay of empires and the crash of revolutions. The preacher concluded by making an appeal on behalf of the Anglesey and Denbighshire Lunatic Asylum, the Carnarvon and Bangor Infirmary, and the poor of Carnarvon, for which a collection was afterwards made realising more than £18.

On returning to the hotel, between 80 and 90 of the brethren sat down to a banquet provided by Bro. Moreton, of the "Royal Sportsman." The R.W.P.G.M. was present, and after dessert was placed on the table, he proposed the usual loyal

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and patriotic toasts. In proposing "The Queen and the Craft," Bro. Sir Watkin referred to the peculiar propriety of the toast in that room, as they were almost under the shadow of the castle walls where the crowns of England and Wales were united. In submitting the toast of the "Prince and Princess of Wales," he expressed a hope that they would soon pay a second visit to the Principality. Since the last time he (Sir Watkin) had the honour of addressing the brethren the prince had become a Mason. (Cheers.) He was sorry to think, however, that he had been initiated in a foreign lodge—(hear, hear)—but Lord Zetland had told him (Sir Watkin) that he had proved the Prince, and he went through his examination as well as any Mason he had ever met with. ("Hear, hear," and cheers.) In proposing the toast of "The Earl of Zetland, M.W.G.M. of England," Sir Watkin expressed a fear that his lordship, through old age and infirmity, would not long continue to occupy the position he now held.

"The health of the R.W.P.G.M." was proposed by Bro. Potter, W.M., No. 606, and enthusiastically endorsed by the brethren.

SIR WATKIN briefly thanked the proposer and the other brethren for the honour.

"Lady Wynn and the Ladies," "The W.M.," "The Visiting Brethren," "The Masonic Charities," &c., were also on the toast list, appropriate music being given by a glee party—gentlemen from Chester and Bagnor Cathedrals. Bro. Humphreys, who acted as secretary, deserves great credit for the completeness and satisfactory nature of the arrangements made for visiting brethren and others

## DISTRICT GRAND LODGE OF BENGAL AND ITS TERRITORIES.

At a quarterly communication of the District Grand Lodge of Bengal, held at the Freemasons' Hall, Calcutta, on Thursday, the 24th June, 1869:—Present: Right Worshipful Hugh D. Sandeman, District Grand Master; Worshipfuls W. J. Judge, Dep. D.G.M.; Dr. F. Powell, D.S.G.W.; J. Mackintosh, D.J.G.W.; J. H. Linton, D.G. Treas.; J. Pitt Kennedy, D.G. Registrar; H. H. Locke, D.G. Sec.; W. B. Farr, D.S.G.D.; Bro. W. G. Amos as D.J.G.D.; Worshipful J. Conway, D.G.D. of C.; Bro. Goddard, as D.G.S.B.; Worshipful Major Macdonald, D.G. Pursuivant; Bro. W. B Mactavish, Worshipfuls J. Linilley, W. Nicholls, Bros. T. McKelvey, Dr. W. K. Waller, D.G. Stewards; H. L. Lepage, Acting D.G Stewards; D. J Daniel, D.G. Tyler.

Representatives of Lodges:—"Star in the East," No. 67: Worshipful G. M. Goodricke, W.M.; Bro. Druit Halpin, as J.W. "Industry and Perseverance," No. 109: Worshipful W. H. Abbott, S.W. as W.M.; Bro. Robt. Harvey, I.G. as S.W. "True Friendship," No. 218: Bros. W. E. Jellicoe, S.W. as W.M.; G. J. Scott, J.W. as S.W. "Humility with Fortitude," No. 229: Worshipfuls W. F. Westfield, P.M. as W.M; J. B. Knight, P.M. as S.W.; Bro. J. Morrison, J.W. "Marine," No. 232: Bro. A. Kaech, J.W. "Courage with Humanity," No. 392: Worshipful A. J. Sharpe, W.M. "St. John," No. 486: Bros. W. Stansfield, J.W. as W.M.; W. O. Allender, as S.W. "Temperance and Benevolence," No. 1160: Bros. A. J. Meyer, J.W as W.M.; T. H. Girling, Sec. as S.W. Visitors: Worshipfuls W. F. Kruger, W.M. of Lodge No. 371 of Scotland; C. F. Jacobson, W.M. of Lodge No. 404 of Scotland; Capt. W. G. Murray, P.M. of Lodge "Dalhousie," No. 639.

1. The District Grand Lodge was opened in due form at 6.40 p.m.

2. Apologies from the following brethren were recorded:—Worshipful E. B. Lewis, D.G. Steward; Bro. H. J. Frew, J.W. of "Lodge Excelsior."

3. The Minutes of the Quarterly Communication of the 20th March, 1869, having been printed and circulated, were taken as read, put to the vote, and confirmed.

4. The Right Worshipful the District Grand Master addressed the District Grand Lodge as follows:—

"Worshipful Brethren,—The only important event which has taken place during the past quarter has been the first General Meeting of the supportors of the Bengal Masonic Association, for educating the children of indigent Freemasons. This association may now be said to be fairly launched, and I am glad to be able to report favourably upon it.

"Of the promised donations and subscriptions, aggregating about Rs. 12,000, a sum of over Rs. 8,000 has already been paid in; and I am glad to say that it has been resolved to invest all donations in Government Securities in the joint names of the Trustees of the Fund, while the interest only of such investment, together with the amounts of annual subscription, will be permitted to be expended. This is a very important feature in the rules of the Association, as by it the stability of the Fund is permanently ensured, and there can be no fear of our capital decreasing; while, on the other hand, every donation, however small, will contribute to increase our means of doing good. The Association is to be registered under The Registration Act of India, and every precaution has been taken to place it on a firm and permanent basis, and thus it is hoped, ensure general sympathy and active support. Our means, however, are as yet exceedingly small when the object of the Association is considered; and I would ask for your co-operation, not only by yourselves subscribing to this excellent charity, but by your endeavouring to obtain the assistance and support of your friends and brethren to the scheme. I earnestly commend it to your favourable consideration.

"A paragraph in the report of the Finance Committee warns us that we must submit to temporary inconvenience for the purpose of having the Masonic Hall thoroughly repaired. It is now five and a half years since the house was touched, and some portions of it are, it is feared, insecure, so that you will readily admit the necessity of at once thoroughly repairing the whole building. We have been asked to vacate the premises at the beginning of next month, and I have this day issued instructions to the District Grand Secretary to notify this to Masters of Lodges with a request that they will remove their property by the close of the current month. I request the ready co-operation of Masters in this matter, as any delay on their part will have the effect of retarding repairs, and will consequently delay our re-admission to the building. The repairs will probably take two months; and due notice will be given to you when the Hall is ready for re-occupation. In the absence, from Calcutta, of the District Grand Superintendent of Works, our W. Bro. Locke has kindly intimated to me his willingness to arrange for the appropriate decoration of the public rooms, and I need scarcely add that I have most gladly accepted his offer, knowing that for taste in decorative art he has no equal in Calcutta, and that we shall consequently benefit very greatly from his valuable assistance and superintendence. These decorations will naturally cost money and I am sanguine that every Lodge using the Hall will be glad to defray its proper portion of the expense, which like the cost of overhauling our lighting arrangements (which will also be necessary) will fall fairly upon Lodges generally, as they only pay just sufficient to cover the actual expenses of the Hall without profit to Grand Lodge. Masters of Lodges will have to make their own arrangements for Lodge Meetings during the time that the Hall is under repair, and no house rent will be charged to them during that time, while every endeavour will be made to have the building ready for occupancy by the earliest possible date.

"I am sorry to have to report the exclusion for non-payment of dues, of Bros. Emanuel Grant Costello, André Louis Briant, from Lodge "St. John's," No. 486; John Dickenson, William Pittar, from Lodge "Excelsior," No. 825; J. Hoskins, J. C. P. Campbell, W. Hawlston, J. Stewart, J. A. Wilson, J. C. Robb, from Lodge "Temperance and Benevolence," No. 1160.

"I regret further to inform you of the expulsion from Freemasonry, by the District Grand Lodge of Bombay, of Bro. G. Bease, the Editor of the *Masonic Record* in that Town."

5. Read the following Report of the Finance Committee:—

*At a Meeting of the Finance Committee of the District Grand Lodge of Bengal, held at the Freemasons' Hall, Calcutta, on Tuesday, the 8th June, 1869—*

Present: Worshipfuls John Mackintosh, D.J.G.W., in the chair; J. Conway, W.M., 825; Wm. B. Farr, W.M., 486; J. H. Linton, District Grand Treasurer; H. H. Locke, District Grand Secretary.

The accounts of the District Grand Treasurer for the 2nd Financial Quarter of 1869 were audited and found correct. The following is an abstract:—

DISTRICT GRAND LODGE.

| | Rs. | As. | P. |
|---|---|---|---|
| Balance from last quarter .. .. .. | 1,348 | 2 | 1 |
| Received during this quarter .. .. .. | 1,832 | 13 | 10 |
| | 3,180 | 15 | 11 |
| Disbursed during this quarter .. .. | 2,870 | 13 | 3 |
| Balance to Credit .. .. | 310 | 2 | 8 |

FUND OF BENEVOLENCE.

| | | | | | |
|---|---|---|---|---|---|
| Received during this quarter .. | | | | 1,180 | 2 8 |
| Balance from last quarter being against the Fund .. .. | 245 | 14 | 6 | | |
| Disbursed during this quarter | 503 | 8 | 0 | | |
| | | | | 749 | 6 6 |
| Balance to Credit .. .. | | | | 430 | 12 2 |

The District Grand Secretary reported that, in consequence of certain statements which he had received from the Custodian of the Hall relative to the urgent need of repairs in which the premises now stood he had, under the instructions of the District Grand Master, written to the Landlord's Agent upon the subject, requesting that he would direct his builder to meet the Custodian with a view to ascertaining the extent to which repairs were necessary, and the time which they would take to execute. This meeting between our Custodian and the Landlord's Builder had taken place, but no further communication from the Agent had been received. Worshipful Bro Amos, the Custodian, was, however, in attendance, to give the Committee such information as he possessed. The Committee, after consultation with the Custodian, proceeded with that officer to inspect the premises and gave instructions with a view to obtaining such information as might enable them to submit a memorandum upon the subject at the ensuing Quarterly Communication.

6. It was proposed by Worshipful Bro. W. H. Abbott, and seconded by Worshipful J. Conway, that the foregoing Report be adopted. Carried unanimously.

7. The following Report of the Grand Committee of the Bengal Masonic Fund of Benevolence was read for the information of the District Grand Lodge:—

MASONIC FUND OF BENEVOLENCE.

*Report of Grand Committee for 2nd Quarter*, 1869.

During the quarter, one of our old pensioners, who has been in receipt of an allowance of Rs. 20 per mensum for sixteen years, died. An application was made for the continuance of the grant to her son, who although a young man, is incapacitated for all active employment by fits of epileptic character. The Committee considered him a proper object to receive assistance from the Fund, and accordingly granted the request. This is the only new case.

There are now on the Fund:—

| | | | |
|---|---|---|---|
| 7 | Widows drawing each ... ... | Rs. 20 | a month |
| 1 | Poor Brother ... ... ... ... | „ 20 | „ |
| 1 | Lewis ... ... ... ... ... ... | „ 20 | „ |

Of these, two widows reside up-country the remainder in Calcutta.

One case has been referred to the full Committee with a view to obtain a larger grant than it is in the power of the Sub-Committee to bestow. The Committee were of opinion that no further grant should be made from this Fund.

The balance to credit shown in the Report of the Finance Committee is exclusively of the invested funds, which now amount to Rs. 3,600.

8. The District Grand Secretary reported that the Bye-laws Committee had met since the last communication of District Grand Lodge, and had advanced considerably in the work which had been entrusted to them. Owing, however, to the illness both of the Chairman and the Secretary when the last meeting of the Committee was summoned, it had been found impossible to prepare the report, which it was intended should be brought before the District Grand Lodge at this communication.

The District Grand Master said that, under these circumstances, he thought the Worshipful Brethren present would consent to the postponement of the subject till next meeting of District Grand Lodge.

9. Read a letter from the Secretary of Lodges 371 and 404 of Scotland, dated 24th June, 1869, offering to the District Grand Master of Bengal in the name of the Worshipful Masters of said Lodges, the use of the Scotch Masonic Hall, during the time that the English Masonic Hall is undergoing repair.

Ordered to be recorded, and that a letter of acknowledgment be written by the District Grand Secretary conveying the thanks of the District Grand Lodge for the courteous offer from the Worshipful Masters of the Lodges 371 and 404 of Scotland.

10. The District Grand Registrar said that one portion of the District Grand Master's observations had brought to his attention a matter which had often occupied his thoughts—he meant the erection of a Masonic Hall. No one could be satisfied with the position of the present Hall, and he was strongly of opinion that a body so influential, so wealthy, and so energetic as the Masons of Calcutta, would have no difficulty in providing a more suitable local habitation for the Craft. It occurred to him that, under the provisions of the Joint Stock Companies' Act, a company might be formed with limited liability which would easily raise the funds, and yield a good return to its promoters. He would, therefore, give notice of the following motion to be brought forward at the next meeting of the District Grand Lodge:—

"That a Committee of District Grand Lodge be appointed to consider the best mode of procuring the erection of a Masonic Hall in some suitable place in Calcutta."

The District Grand Master observed that this was a subject which had been, on more than one occasion, earnestly considered by his predecessors in office and by himself; many plans had been proposed, but none carried into effect. He would rejoice if the Worshipful Brother who had just spoken, could mature a plan by which the Freemasons of Bengal might have a suitable building of their own in the capital city of the district.

Ordered.—That the Worshipful Bro. Kennedy's notice of motion be entered on the agenda of business, for consideration at the next communication of the District Grand Lodge.

11. There being no further business to be brought forward, the District Grand Lodge was closed in due form at 7.45 p.m.

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## Agents.

AMERICA: Bro. J. FLETCHER BRENNAN, 114, Main-street, Cincinnati, Ohio.
CANADA: Messrs. DAVRIE & SON, Ottawa.
CEYLON: Messrs. W. L. SKEENE & Co., Columbo.
CONSTANTINOPLE: Bro. J. L. HANLY, *Levant Times'*
EAST INDIES:
*Allahabad:* Messrs. WYMAN BROS.
*Byculla:* Bro. GEO. BEASE.
*Central Provinces:* Bro. F. J. JORDAN.
*Kurrachee:* Bro. G. C. BRAYSON.
*Madras:* Mr. CALEB FOSTER.
*Mhow:* Bro. COWASJEE NUSSERWANJEE.
*Poona:* Bro. W. WELLIS.
GALATA: IPSICK KAHN, Perchembé-Bajar.
PARIS: M. DECHEVAUX-DUMESNIL, Rue de Harlay-du-Palais, 20, near the Pont Neuf; Editor *Le Franc-Macon.*
And all Booksellers and Newsagents in Great Britain and Ireland.

## Births, Marriages, and Deaths.

DEATHS.

CAMPBELL.—On the 30th ult., at 12, Carrick-street, Helen Smith, relict of Bro. John Wilson Campbell, late Secretary Lodge Clyde, No. 408, aged 36 years.

HUNT.—On the 29th ult., Bro. James Hunt, *Ph. D., F.S.A.*, Ore House, Hastings.

LEVINSON.—On the 28th August, at Warwick-gardens, Kensington, Bro. Isodore Levinson, P.M. 7, in his 69th year.

MCALESTER.—Recently, Lieut. Col. C. A. McAlester, K.H., Knight of Grace of the Order of St. John, in Anglia.

PRATT.—On the 22nd August, at No. 7, Devonshire-place, Wandsworth-road, Mary Ann, the wife of Bro. Alfred Pratt, (P.M. 22 & 382), of Her Majesty's Customs.

TAYLOR.—On the 28th ult., at 1, Springfield, Liverpool, in his 16th year. John, younger son of Bro. Dr. John Stopford Taylor, *M.D.*, P.M. of Everton Lodge, 823.

BOOKS RECEIVED.

"Constitutions of the Freemasons, 1723," by Bro. Wm. J. Hughan, Provincial Grand Secretary, Cornwall. Lake, Truro.

"Notes on the Colonial Empire of Great Britain," by Brother John Bowes, Head Master of the Blue Coat Hospital, Warrington. Author of the Text Book of the Geography of Palestine, &c. Simpkin, Marshall & Co., London; and Educational Trading Company, 29 & 30, Union Street, Birmingham.


# The Freemason,

SATURDAY, SEPTEMBER 4, 1869.

THE FREEMASON is published on Saturday Mornings in time for the early trains.
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The Editor will pay careful attention to all MSS. entrusted to him, but cannot undertake to return them unless accompanied by postage stamps.


## A BUMPER TOAST.

THE custom of drinking toasts is an old one. We are afraid to say how old, but at any rate its origin is not within the recollection of the traditional centenarian yclept "the oldest inhabitant."

It is true that the practice has now almost entirely disappeared from our private festive meetings, but it still flourishes in all its pristine vigour at certain public feasts, and at the social gatherings of the Masonic body and other kindred societies. If we go to a great dinner at the Freemasons' or the London taverns, we find that a recognised officer, called the toast-master, is an indispensable adjunct to the olives and the "'47 Port." We hear him announce in stentorian tones, "Gentlemen, the toast is 'Her Most Gracious Majesty the Queen,'" and we time our cheering to his lead, just as musicians obey the baton of a Jullien or a Costa.

All this is very pleasant, and we are conservative enough to hope that in Freemasonry at least we shall retain the good old custom of drinking the healths of our Sovereign, our Grand Master, and our brethren generally till time shall be no more. Now, as the Grand Lodge of England bears upon its roll lodges situated in every quarter of the habitable globe, so that we might almost say the door of English Freemasonry is never shut, and as the ancient usages of the Order are followed in our lodges as closely and as strictly in Japan as in Australia, on the banks of the Hooghly as on the coasts of Southern Africa, it may be safely assumed that our Masonic work not only goes on without intermission day after day, but that the names we delight to honour in England are equally dear to the hearts of our distant brethren. The toasts we give are the same, the sentiments we breathe are identical; and we might almost say that the air is filled with the good wishes which are daily invoked on behalf of the chief officers of the English Craft. It is a pleasing reflection that kindly feelings and fraternal ideas are landmarks all the world over; that sweet memories of the parent land of Freemasonry are cherished by those who derive their Masonic existence from that fountain-source; and, in a word, that English Freemasons, though scattered widely over the four corners of the earth, are still as one in heart, in spirit, and in truth. So mote it be!

But will it be credited that an English lodge should so far forget the respect and allegiance it owes to the elected chief of the Grand Lodge of England as to refuse to drink the Grand Master's health when proposed from the chair? And yet, if we are correctly informed, such an incident actually occurred in a lodge in the Isle of Wight upon a recent occasion. It appears that great dissatisfaction has been caused amongst the brethren in the island by the annexation of their Masonic province to that of Hampshire, so, to evince their displeasure, they decline honouring the toast of the M.W. Grand Master. Now, really, a more puerile exhibition of temper, or one more unworthy of a Masonic body, we deem it impossible to conceive.

Surely there is a constitutional process by which the Supreme Ruler of the Craft can be made acquainted with the feelings of brethren without resorting to such a paltry expedient as refusing to drink his health. In the journal from which we glean this information it is stated that our Isle of Wight brethren have hoisted the flag of rebellion, and truly they may well be supposed to have proceeded to that extremity if the occurrence therein related be true. Upon the merits of the transaction which is said to have provoked their wrath we refrain from expressing an opinion, but however great the grievance may be, we contend that it ought to have been respectfully submitted to the Grand Master through the customary channels.

The publication of such an untoward proceeding as this is reported to have been in the newspapers of the day is calculated to do infinite harm to the Craft; it will provoke the sneers of those who deny the moral advantages of Freemasonry, and who scoff at its pretensions to unity, peace and good-will.

It is, moreover, such a flagrant breach of Masonic discipline—such a negation of courtesy and self-respect—that for the honour of Freemasonry we cannot believe that the report is true; we cannot credit that any body of enlightened men could yield to such childish petulance and folly.

It must be a weak device of the enemy—ever ready to plant thistles among the grapes, and to ridicule that which they cannot comprehend.

We shall, no doubt, receive a complete contradiction of the story in time for our next issue, and in the meantime we are sure all our readers will join us in the hope that "The Earl of Zetland, Most Worshipful Grand Master," may long be a bumper toast in the wide-spread lodges of the English Craft.

## GRAND LODGE NOTES.

BY an overwhelming majority the rank of Past Grand Master has been conferred upon his Royal Highness the Prince of Wales, the only opposition being rather a question as to the propriety of the title than antagonism to the award of honorary distinction to the Prince. We have on several occasions maintained that the course pursued by the authorities of Grand Lodge in this case is perfectly in accordance with precedent, and for our own part, as a matter of taste, we object to the designation "Grand Patron" of an Order which neither seeks nor desires patronage in the ordinary sense of the word.

The recognition of the Grand Lodge of Nova Scotia is a wise and graceful act, albeit we are not insensible to the possible diminution of our extended Masonic empire in the colonies of England. Wherever the requisite conditions for effective self-government exist, we are of opinion that upon proper application being made, and after due investigation into the circumstances, the Grand Lodge of England is justified in acknowledging the independence of her District Grand Lodges.

Upon the report of the Board of General Purposes being brought up, Bro. Col. F. Burdett, P.G.W. and Representative from the Grand Lodge of Ireland, made a very pertinent inquiry as to the brother who is alleged to have worked a so-called approved ritual at Woolwich. The brother alluded to being present, denied that he had done so, and of course the matter must be further investigated, as the President of the Board affirmed that the W.M. of the Woolwich lodge stated in excuse that he had been misled into the commission of the error. In the interests of truth and the brother implicated, an enquiry must be held.

## Obituary.

### BRO. DR. JAMES HUNT.

Most scientific men, and the whole of the scientific world, will regret the death at an early age, of one of its greatest ornaments and most energetic workers. With a natural restlessness directed ever constantly towards the promotion of the science of Human Kindness—technically called Anthropography—he continued a rare faculty for advising and ruling those among whom his lot was cast. But this rule was truly Masonic, and had nothing of the nature of usurpation in it, his gentleness and courtesy were as marked as his cheerfulness and patience. He was emphatically one of those men who in elder days of the world's history would have played no inconsiderable part in the guidance and governing of mankind. He was no less distinguished as an author, and while, as he ought, he was justly proud of his own achievements, he encouraged and fostered with scrupulous assiduity those to whom fortune had been less kind. No one can say that with a deeper sense of verity than the writer of these few lines. Snatched from the world in the midst of his arduous duties—a limb from the body has been cut away—and though his spirit survives to cheer on the little band which was linked together in defence of the right, his actual presence will be sadly missed.

As a ceremonial Mason, Bro. Hunt did not take a very active spirit of Masonry, the Masonry of the heart inspired every action of his noble life. He died on Sunday, the 29th of August, at his residence, Ore House, near Hastings, after a short illness, under forty years of age. Those who have had the privilege of knowing him will mourn for one who was *sans peur et sans reproche*. He was a Fellow of the Society of Antiquaries, and Doctor of Philosophy, Fellow of the Royal Society of Literature and its Honorary Foreign Secretary, Ex-President and Founder of the Anthropological Society of London, Doctor of Medicine *Honoris causa*, (1867), of Gressen. Hon. Fellow of the Ethnological Society of London, Member of the Imperial Dresden Academy, Foreign Associate of the Anthropological Society of Paris; Corresponding Member of the Soc. Anthrop. Espanda, Hon. Member of the Soc. des Amis de la Nature of Moscow, Hon. Fellow of the Cosmical Society of London, a good father and husband, and a sincere and unwavering friend. He is now *ultra nubila* in the Grand Lodge above.

KENNETH R. H. MACKENZIE.
F.S.A., F.A.S.L., P.C.S.L.

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## GRAND LODGE.

The regular quarterly communication of Grand Lodge was held on Wednesday evening, in Freemason's Hall. The meeting was very numerously attended, which is a very uncommon occurrence at the September gathering. On this occasion however about two hundred brethren were present, and the proceedings throughout were of an animated character. The Grand Master seldom attends at this time of the year, and as this fact is well known among the Craft, it was not the expectation of seeing him which caused so large an assemblage. No presumption that there would be any mention of the Prince of Wales connection with the Order could have drawn them together, for by some unlucky chance the Grand Master's proposition that Grand Lodge should confer the rank of Past Grand Master on his Royal Highness, did not figure on the paper of business. But whatsoever the cause, the brethren were more numerous than usual, and they had the gratification after all of conferring the dignity which the Earl of Zetland had proposed on the heir to the throne of England.

Grand Lodge was opened in due form and with solemn prayer at seven o'clock, and the post of the Grand Master was occupied by Bro. J. Bagshaw, Prov. G. Master for Essex. Among the other brethren we noticed Bros. the Rev. R. J. Simpson, P.G.C., as J.G.W.; Josh. Smith, P.G.P.; Joshua Nunn, G.S.B.; John Udall, P.G.D.; John M. Clabon, P.G.D.; H. Murray, D.G.M., China; J. H. Evans, P.B.G.P.; Jabez Hogg, P.G.D.; A. W. Woods, G.D.C.; T. Fenn, P.A.G.D.D.; H. Browse, P.G.D.; George Cox, R. J. Spiers, John B. Monckton, J. Cooper Forster, J.G.D.; Brackstone Baker, J.G.D.; W. Farnfield, P.A.G. Sec.; Æ. J. M'Intyre, G. Reg.; Hyde Pullen, W. Young, P.G.S.B.; D. Rose, W.M. (73); W. Ough, G.P.; James Brett, A.G.P.; W. Watson, Samuel May, C. Hosgood, T. J. Sabine, F. Binckes, W. Hill, Geo. King, W.M. (172); J. G. Thompson, F. Bennoch, R. Spencer, H. G. Buss, F. Walters, R. W. Little, Hyde Clarke, F. Adlard, F. H. Ebsworth, C. Bennett, P.M. (25); W. Dodd, H. Thompson, P.M. (177); H. Marston, John Hervey, G. Sec.; Benj. Head, John Symons, P.A.G. & C.; A. H. Tattershall, J. H. Whittle, Conrad C. Dumas, A.G.D.C.; Raynham W. Stewart, Rev. D. Shaboe, A. A. Pendlebury, C. A. Cottebrune, J. W. Wynne, W. H. Warr, H. D. Grissell, P.G.S.D.; James Stevens, P.M. (720 &c.); and James Mason, P.G.S.B.

The GRAND SECRETARY (Bro. John Hervey), having read the Minutes of the Quarterly Communication of 2nd June, and of the Especial Grand Lodge of 28th July, the same were put and carried unanimously.

The GRAND MASTER rose and said he feared he laboured under some disadvantage in occupying the chair of Grand Lodge that night, and under this further disadvantage that unfortunately he was unable to be present at the two last meetings of Grand Lodge when matters of great importance were brought before it; but he was sure for his deficiencies he might claim indulgence. Two or three matters of great importance devolved upon him, matters which required the grave consideration of the brethren, and which would be dealt with by them in the spirit which the circumstances of the case demanded. At the last Grand Lodge the M.W.G.M., whose absence he lamented this evening, made a proposition to the effect that the rank of a Past Grand Master be conferred on H.R.H. the Prince of Wales. That Communication was received by Grand Lodge in a spirit that could not be otherwise than satisfactory to the cause of Freemasonry. It was received with great enthusiasm, and he congratulated the Masons of England that they had so distinguished a Brother coming among them. But by some strange omission this proposition of the Grand Master did not appear on the papers that had been transmitted to the members of Grand Lodge for the transaction of business this evening, and therefore he would ask the brethren, and he thought they would see the importance of the request, to commit what might perhaps appear on the first blush of the thing to be an irregularity, in the absence of that printed notice, to confirm what the Grand Master proposed in June, that the rank of Past Grand Master be conferred on H.R.H. the Prince of Wales. This was not a novelty. They had precedents for these appointments. It was to the great advantage of Masonry that the Royal Uncles of our present Prince of Wales were elected into Masonry; and on their election they were one and all placed in that position which he now asked the brethren to confer on him. He trusted they would pardon the irregularity that had occurred. It seemed highly inexpedient to go into it, but it was necessary to mention it. As an individual he felt gratified at the thought that Freemasons were again to be supported by the Reigning House they so much valued. He believed Masonry owed its stability in a great measure to the encouragement it received from the throne, and that they might fairly congratulate themselves that so high and distinguished a person as the Prince of Wales was now numbered among them. He would therefore simply confine himself to carrying out the suggestion which had been put into his hands by the Grand Master, "that the rank of a Past Grand Master be conferred on H.R.H. the Prince of Wales."

Bro. H. MURRAY, District Grand Master for China, begged to second the proposition.

Bro. MATTHEW COOKE did not think that in that Hall they had a right, with the pictures of the progenitors of his Royal Highness hanging around them, to pass any such resolution as the present. Had the Grand Master himself said that the Prince of Wales should be elected to his proper position as Grand Patron of the Order, he (Bro. Cooke) would not have been one to stop it; but he did say to all the brethren that they had been anxious that the Prince should come among them, and now the Grand Master proposed to gird him with the Past Grand Master's apron, ticket and docquet him, and put him out of the way on the shelf. He did not think that was the right way. He demurred to the Grand Master's power to do anything of the kind. The power under which the Grand Master claimed to do this was a recent gift by Grand Lodge to him as would be found in the Book of Constitutions.

Bro. BRACKSTONE BAKER said it was a question for Grand Lodge. The Grand Master proposed it, and it was for the brethren to confirm it.

The GRAND MASTER concurred. It was a proposition of the Grand Master which could not be carried into effect without the approval of the Grand Lodge.

Bro. MATTHEW COOKE said that the Grand Master having made the proposition, he presumed that he (Bro. Cooke) was in perfect order in moving an amendment to the same. (Hear, hear.) Therefore, whatever Bro. B. Baker might say, they had no right to pay a less compliment to his Royal Highness than had been paid by the Grand Lodge of Scotland. He held in his hand an extract which said that on Monday night, the 2nd of August, 1869, at the Quarterly Communication of the Grand Lodge of Scotland held in the Freemasons' Hall, Edinburgh, the Right Hon. the Earl of Dalhousie, Grand Master Mason of Scotland, in the chair. Before proceeding to the business of the evening his lordship stated "that he had great pleasure in moving that H.R.H the Prince of Wales be elected as Patron of the Masonic Craft in Scotland, in succession to his Royal Highness's uncle the late King William IV." Therefore, he (Bro. Cooke) thought that, whether the Grand Master proposed or the most humble member of Grand Lodge proposed it, the Prince was not to be placed in a worse position in England than he was in Scotland. It was by prerogative the Family became patrons of the Order, and not simply Past Grand Masters, by which they would be put out of the way and perhaps never heard of more. (Hear.) We want his Royal Highness among us (continued the speaker) I say distinctly, and I move as an amendment: "That this Grand Lodge begs to offer his Royal Highness the highest mark it can of its favour, by asking of him to accept the office of Grand Patron of the Freemasons of England." (Cheers).

Bro. W. YOUNG, P.G.S.B., I beg to second it.

Bro. JOHN HAVERS, P.G.W., had often said before, that he had never risen under circumstances of greater importance, but he was certain that as the time had now come when the Freemasons of England were to pay honour and respect to the eldest son of their Sovereign, this was the most important occasion on which he had spoken. At the last Grand Lodge, three months ago, the Grand Master gave public notice of his intention, after announcing the fact that the Prince had joined the Order, that he should, according to ancient custom, propose that the rank of a Past Grand Master be conferred upon him. By some unfortunate error—an error very pardonable during Grand Secretary's absence in the country—that public notice which the Grand Master gave failed to be recorded and placed on the agenda paper. It was then felt that the most proper and frank course would be to acknowledge the error, to admit that nothing should be brought forward to give surprise to the brethren, but relying upon the fact that the Grand Master having given notice, trust that frankly and loyally Grand Lodge would permit the motion to be put. It had been put most nicely, most pleasantly, and most tastefully by the Grand Master, and when it was done they were met by an objection; and from whom? From a brother who had proposed himself as Grand Master, and who had said Grand Lodge was going to put the Prince on the shelf. Now, they wanted to have him as a brother among them. The Grand Master when he told Grand Lodge that the Prince was a Mason, said he was ready to join three or four English Lodges. That did not look like putting him on the shelf. The Grand Master was far too good a man to put on the shelf. The course they were about to take was according to custom, with the single exception of the last Prince of Wales. He became a Mason and was a Sovereign subject to one of his own people. He became deputy to the Earl of Moira. The Duke of York, the Duke of Cumberland, the Duke of Kent, the Duke of Gloucester, all had the same rank—(a cry of "No,")—at the very next meeting after they were made. The Duke of Kent was made in Geneva, the Duke of York at Berlin. A lodge was called, they were acknowledged to be brethren, and they had the rank conferred on them. He (Bro. Havers), did hope that it would not go forth to their brother, that there was the slightest hitch in the way of granting this rank on him. The Prince was most anxious to be among them, and this Grand Lodge should with one unanimous voice grant him the rank asked. He hoped it would not go forth that there was one dissentient voice to this proposition.

After a few words in correction between Bros. HAVERS and COOKE,

Bro. J. M. CLABON hoped they would all be unanimous. No one objected that the notice had been left out of the agenda paper, and every one wished to do honour to the Prince of Wales. Every one wanted him to be a working Mason, no one wanted him to be on the shelf. Why should they discuss the point, whether he should be Grand Patron or Past Grand Master? A Grand Patron was up in the clouds; a Deputy Grand Master would be a working-man, according to his (Bro. Clabon's) idea. He therefore trusted, that with one voice they would confer this dignity.

Bro. JOSHUA NUNN, G.S.B., thought that if Masons wished to see the Prince of Wales among them as G. Master on a future occasion they should carry this motion. He was sure that he would be an excellent Master, and would perform the duties of Deputy as well as if he was created Master.

The motion was then put and carried.

THE GRAND MASTER said he saw he had to make a communication with reference to the formation of a Grand Lodge of Nova Scotia, and he would therefore move a resolution to acknow-

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lodge it; but he would first call on the Grand Registrar to explain the circumstances.

BRO A. J. MCINTYRE was sure the brethren knew that in most of our colonies Masons were living under three jurisdictions at least. The Grand Lodge of England held supreme sway over those lodges that held warrants from it. The Grand Lodge of Scotland was the recognised power in a number of the colonies. In many of our colonies also the Grand Lodge of Ireland had granted warrants to subordinate lodges which acted with the Grand Lodges of England and Scotland, although owing allegiance to the Supreme Grand Lodge of Ireland. This was the case in Nova Scotia, where England had the largest number of lodges, supported by the most eligible Masons. It happened some time ago that Grand Lodge of Scotland felt dissatisfied with the way in which their lodges were conducted, and those lodges determined to assert their independence; and unknown to the Grand Lodge of Nova Scotia, the Grand Lodge holding sway under the Grand Lodge of England, proving their loyalty to the mother country, and determined to uphold the interests of Masonry in that colony; but they found themselves in a very awkward position, because by the late continental law a notion was abroad that a certain number of lodges might form themselves into a Grand Lodge, and that they then got possession of the country. This caused a great deal of perturbation They frankly and openly communicated their difficulty to the Grand Lodge of England. They themselves felt that the time had come that by the number and importance of Masons in that colony the 3 jurisdictions named might form a Grand Lodge, which would do honour to the 3 parents who had sent them forth. They joined together and held their various assemblies and communicated to the Grand Master that they thought the time had now come when they might assert their independence, and as the daughter of Grand Lodge might walk alone and maintain the interests of Masonry elsewhere. The Grand Master, with that loyalty which always distinguished him, gave them no countenance to throw off the yoke of England, if it was a yoke at all: but he said "If you find you are strong enough to stand alone, and approach the Grand Lodge of England as it should be approached, the Masons of England are too loyal and too sound Masons to reject the prayer of any such petition." Now, they had acted on that recommendation. and the substance of it was this:—They felt themselves in a position now to uphold Masonry in the colony; they had brought themselves to that strong position they now held, and they asked Grand Lodge of England to recognize them as a Grand Lodge, owing to the Grand Lodge the allegiance they had always held. There certainly appeared to him (Grand Registrar) to be nothing more honourable to them or this Grand Lodge, so deeply did they feel their obligations that they humbly solicited that they might retain the warrants they now held as a perpetual memorial, to be handed down from generation to generation, to shew that they sprang from the old tree of Masons in England. (Cheers.) Therefore he had much pleasure, in the absence of the Grand Master of England, in asking the Grand Lodge to recognise the prayer of this petition and to allow that the Grand Lodge of Nova Scotia should exist as an independent Grand Lodge, but allowing the lodges there to retain their warrants

Bro. J. Ll. EVANS, President of the Board of General Purposes, seconded the motion on the ground that inconvenience must result in after ages from three independent Grand Lodges holding jurisdiction over the lodges in the colonies. When they felt themselves strong enough to establish themselves as an independent Grand Lodge, it was the duty of the Grand Lodge of England to recognise them as such.

THE GRAND MASTER, a very old Mason, expressed his opinion that nothing could be more satisfactory than the way in which this subject came before Grand Lodge, and he thought that every old Mason must earnestly feel that his labours in Masonry extending itself to our colonies. This important application was significant of the progress Masonry was making in Nova Scotia, and he felt that the proposition would not meet with one dissentient voice.

Bro. HYDE CLARKE thought the motion of so much importance, that it was desirable that it should not pass without observation. The matter had been exceedingly well explained by the Grand Registrar, and also by the President of the Board of General Purposes. What was the importance of this subject? The independence of Nova Scotia was a necessary consequence of the independence of Canada; but if we did not take care under the circumstances that Grand Registrar had explained, we should lose the whole of our colonial jurisdiction; we should lose Australia, and we should certainly lose Nova Scotia. When a country reached that state of development, it threw off the dominion of this Grand Lodge. On the other hand, they must not forget that there were some of our colonies which thought it was of great advantage to them to have the organization and administration of one Grand Lodge. We know by experience the practical working of the unfortunate system of having two Provincial or District Grand Masters working against each other. (No, no). He was speaking not without some practical experience of the inconvenience. Three Grand Masters must create considerable rivalry, however well they might at times agree together. He therefore drew the attention of the President of the Board of General Purposes, and of the Colonial Board to the subject. He suggested that it would be possible by joint action of the three Grand Masters to bring about a much better state of things than existed now. It was a subject worthy of consideration, and of great importance with regard to Grand Lodge and the advancement of the Order.

Bro. HAVERS said there was one point in Bro. Clarke's address he must draw attention to. He had said that in the course of time we should lose Australia and other colonies. Now, he (Bro. Havers) entirely doubted it, and for this reason. Australia was not a place to which a man went with the intention of living there. He went for the purpose of making money and then returning here to spend it. In the same way a man did not go to China to stay. But he did go to Nova Scotia to stop, and consequently required a Grand Lodge. Those countries in which we had a large number of Lodges, to which English Masons resort for purposes of business, were not likely to throw off allegiance to the Grand Lodge of England. If we found they were strong enough to stand alone he was sure we should rejoice at it, and welcome them as elder sons, and say, "go your way, and prosper."

Bro. F. BENNOCH would rectify a grand error of Bro. HAVERS. The settlers in Australia were not a nomadic people. After going there they may in four or five years have returned here, but they had gone back and stayed, and found a good constituent body there; and he believed that in a few years our Australian colonies would be more important to us as a Masonic body. He drew attention to this because he did not wish it to be understood that the Australians were a nomadic people, returning here to spend their money. They were a large people who would become as great as the United States of America were at the present moment.

Bros. JAMES MASON, the REV. R. J. SIMPSON, H. MURRAY and another Brother having spoken on the subject, Bro. M'Intyre replied and the motion was carried.

The Commemoration Jewel was then handed to about 100 different brethren who acted as Stewards at the Inauguration Festival.

Bros. Charles Hosgood, P.M., (No. 192), H. M. Levey, P.M., (No. 188), John George Thompson, P.M., (No. 862), and Frederick Walters, P.M., (No. 73), were appointed members for the Committee of Management of the Royal Masonic Benevolent Institution for Aged Freemasons and the Widows of Freemasons. *(Deferred from the Quarterly Communication in June last.)*

The GRAND SECRETARY read the following report of the Board of Benevolence for last quarter, in which are recommendations for the following grants, viz:—

Bro. J—— J——, of the Lodge of Unanimity, 287, Stockport ... ... ... ... £30

Bro. W—— W——, of the Lodge of Perseverance, 213, Stockport ... ... ... ... £30

The Widow of the late Bro. J—— T——, of the St. Hild's Lodge, 240, South Shields... £50

Bro. J—— R—— B——, of the Royal Sussex Lodge, 342, Portsea ... ... ... £30

Bro. A—— R——, of the Prince of Wales' Lodge, 259, London ... ... £50

Bro. W—— G——, of Lodge of Prince George, 308, Bottoms, Stansfield ... ... ... £40

The following report of the Board of General Purposes was taken as read:—

1. A complaint was made by the Board of Benevolence against the Lodge of United Strength, No. 228, London, for having failed on two separate occasions to send any Brother from the Lodge to support the petition of a widow for relief, whose case had been recommended by the Lodge. The W. Master and Junior Warden attended the Board and produced the Warrant and Books. Having heard the explanation given by the W. Master, and it appearing that the Lodge itself had, in consideration of the delay which had occurred, relieved the Petitioner, the Board accepted the explanation, but cautioned the W. Master to be more careful for the future, and ordered the Warrant and Books to be returned.

2. It having come to the knowledge of the Board that the W. Master of the Union Waterloo Lodge, No. 13, Woolwich, had caused a summons for the meeting of his Lodge to be issued containing a paragraph stating, that the "new working as approved by the Board of General Purposes" would be given at the meeting of the Lodge therein referred to, the Board summoned the W. Master and his Wardens to attend before them to answer for having directed a statement to be circulated, calculated greatly to mislead the Brethren of the Lodge. The W. Master and both his Wardens accordingly attended and produced the Warrant and Books. It appeared from the explanation of the W. Master that he had been led into error through misunderstanding, and he freely admitted his fault, expressed his very great regret for the occurrence, and submitted to the judgment of the Board: under the circumstances the Board resolved—That the explanation be accepted, but ordered that the W. Master be reprimanded and be informed that this Board have not sanctioned or approved of any form of working whatever, nor has the question in any way come before the Board, and the W. Master was so informed by the President and was reprimanded accordingly. The Warrant and Books were thereupon returned.

3. The Board also beg to report that a perfect set of Plans and Sections of the valuable Freehold Buildings belonging to Grand Lodge has been received from the Grand Superintendent of Works. The Board have caused these Plans and Sections to be suitably bound, and have directed them to be deposited in the Muniment Room at Freemasons' Hall, so as to be available for future reference.

(Signed) J. LLEWELLYN EVANS, President.

Freemasons' Hall, 17th August, 1869.

To the Report is subjoined a Statement of the Grand Lodge Accounts at the last Meeting of the Finance Committee, held on the 13th August, 1869, showing a balance in the hands of the Grand Treasurer, of £1502 3s. 4d., and in the hands of the Grand Secretary, for Petty Cash, £75.

Bro. J. Ll. EVANS on the second section of this report reiterated the statements made in it, and said he wished it to go forth to the Craft, that any allegation that the Board of General Purposes had sanctioned any system of working was not true; and after receiving the explanation of the Master of No. 13, and his regret that he had allowed an unauthorised statement to appear on the summons, reprimanded him. It was left to a future occasion, to decide whether any system of working should be recognised, but at present nothing of the kind had been under their consideration, nor had any motion whatever been made to that effect.

Bro. COLONEL BURDETT said a brother had come down from London to Woolwich, and represented there was a new system of working, and worked it. The Master and Wardens were called before the Board of General Purposes, and reprimanded for sanctioning a new system of working. They had been deceived. No person had been sent by the Board to show this new system, and therefore he thought the Master and Wardens of the Lodge ought to be exonerated, and the name of the brother who misrepresented himself should be made known.

Bro C. HOSGOOD, P.M., (No. 192), denied that when he went to the Union Waterloo Lodge, No 13, he gave a new system of working. It was the system practised by Bro. Broadfoot, subsequently by Bro. Peter Thompson, and now so

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ably by Bro. Muggeridge—that was the fact. At the bottom of the summons was printed, "N.B. Bro Past Master Hosgood will give the new working as approved by the Board of General Purposes." When he took the chair he called the W.M.'s and S.W.'s attention to this, and told them it was the working of Bro. Muggeridge.

Br. McINTYRE said as Br. Hosgood stated this on his Masonic honour, that it was Bro. Muggeridge's system, that must be so, whatever the Master stated to the Board. The Master and the Wardens attended before the Board, and said the brother represented that he was going to work the new system as sanctioned by the Board of General Purposes. The explanation of Bro. Hosgood might exonerate him, but it showed that the Master endeavoured to deceive the Board, and deserved a more severe reprobation. Further investigation might be necessary to thrown light on the matter. There were two workings in the metropolis not widely different. He (Grand Treasurer) fortunately had been instructed by both the Masters, Stephen Barton Wilson, than whom a better Mason never walked in Grand Lodge, and Henry Muggeridge, who still happily worked among us, and he trusted might long continue to give the workings he had so well expounded; but he trusted that at no time until sanctioned by Grand Lodge, would the Board of General Purposes recognise any other system.

Bro. JAMES STEVENS, P.M, (No. 720, &c.) asked whether the Board had had their attention drawn to the correspondence in any of the Masonic Journals lately. He did not presume that they were to take cognisance of such matters, but he merely asked the question. Next, were the Board prepared to listen to suggestions of any members of the Craft, to obtain uniformity of ritual necessary to the welfare of various members of the lodges of London and the United Kingdom.

Bro. J. Ll. EVANS said the Board had not had their attention called to any correspondence or discussion as to any mode of ritual.

Bro. JAMES STEVENS asked for a reply to his second question.

Bro. E LAMBERT thought the question could not be asked without notice being previously given.

The GRAND MASTER concurred, and the subject dropped.

The Report of the Committee appointed by Grand Lodge to consider and report upon a suitable recognition of the services of the Building Committee was taken as read.

A discussion in which Bros. BRACKSTONE BAKER, BENNOCH, and LAMBERT took part, succeeded, and the annual report of the Royal Masonic Benevolent Institution for aged Freemasons and the widows of Freemasons, dated the 21st day of May, 1869, was read from beginning to end by the Grand Secretary, because Bro. the Rev. R. J. Simpson said he had not seen it, and the business of Grand Lodge was therefore concluded with this lengthy document, it being only finished at ten o'clock, after which hour no new subject can be taken.

Grand Lodge was then closed in ample form, and with solemn prayer.

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We have received from brother C. Hosgood, of 7, Walbrook, a letter, in which he states that our recent article, entitled "A Star in the East, or the New Masonic Prophet" is "evidently levelled at him" and requires the name of the writer. Bro. Hosgood is manifestly unacquainted with the etiquette of journalism, and we therefore take this opportunity of assuring him and all our readers that under no circumstances whatever will the names of our writers or correspondents be divulged without their consent. Bro. Hosgood's implied threat of legal proceedings does not at all disturb our equanimity. Like every other Mason he is bound by the laws of the Craft, and if upon proper investigation in accordance with those laws, the information upon which we based our comments shall be proved substantially incorrect, we shall have no hesitation in making the *amende honorable* to the person implicated. Until then Bro. Hosgood will excuse our reticence.

## SUPREME COUNCIL, NEW YORK.

REPORT OF ILL. BRO. ALBERT G. GOODALL, GRAND REPRESENTATIVE, ON FOREIGN RELATIONS.

*To the Supreme Council of Sov. Gr. Ins. Gen. of the 33rd and last degree Ancient Accepted Rite, for the Northern Masonic Jurisdiction, U.S.A.*

### TURKEY AND EGYPT.

*(Continued from page 105.)*

There is now a District Grand Lodge of England at Constantinople, having twelve Lodges under its jurisdiction, and altogether about thirty-five Lodges are now working in Turkey and Egypt, under authority from European Grand Bodies.

In 1861, a French Bro., claiming to have the 33rd degree from the Sup. Coun. of France, constituted a Supreme Council, 33rd degree, Ancient Accepted Rite, at Constantinople, for Turkey and Egypt, but as usual with our French brethren who have a peculiar faculty of construing Masonic Law, its object, and principles into a very different shape, according to our ideas, there appears to have been some irregularity and want of proper authority in establishing such a Grand Body, and it remained in a dormant position. In 1864, Ill. Bro. Hyde Clarke, received the 33rd degree from the Sup. Coun. of France, and in that capacity claims to have legalized the Sup. Coun. for Turkey and Egypt, and changed its Orient or Valley to Smyrna, where it now exercises Masonic authority based on the constructions of 1762 and 1776, and have three symbolic lodges, seven Rose Croix chapters, and three consistories under their jurisdiction. Bro. Hyde Clarke is still the Sov. Gr. Com., but since his departure from Turkey nearly two years since, Bro. Constantine G. Carrere, 33°, is conducting the duties of that office, with Joseph Langdon, 33°, Sec. H.E. As yet they have not been recognized by any foreign Masonic body, and the question is simply whether Bro. Hyde Clarke possessed the proper authority to reorganize the Supreme Council, give the 33rd degree, and grant warrant to lodges, chapters and Consistories. Who will decide?

Much has been written and said of late years by enthusiastic Masonic writers and lecturers, relative to the existence of Freemasonry among the religious sects, tribes or orders of Dervishes in Turkey and Asia Minor. During my visit to that country I visited and attended repeatedly the meetings of several of those orders, and while there were many things in the ceremonies that resembled somewhat our mystic forms, yet it was very evident that they were in no way allied to our history, legends, or teachings of Masonry. Since that date our Ill. Bro. John P. Brown, Secretary and Dragoman of the U.S. Legation at Constantinople, has given a very thorough investigation to this subject; his long residence, and extensive travels in that country, and knowledge of the languages, have particularly fitted him for the task, and in his history of the Dervishes or Oriental Spiritualism, he makes the following statement:

"It has been thought by some persons that Freemasonry existed among the Mussulmans of Constantinople under another title, and consequently in other parts of the East. This I do not find to be the case, though, like in most secret fraternities, there may be points of resemblance accidentally. I have had an indirect intercourse with a Mussulman who asserted that Freemasonry does exist there, and he gave me a list of the places in which lodges were held in various parts of the Empire, adding that the Grand Lodge existed on the Lake of Tiberius, in Palestine, where it had been taken after the destruction of Jerusalem. It must, therefore, have existed and does still exist among the Jews. I regret to have to state that, notwithstanding all my researches to verify this declaration, I have not found any trace of the fact on which I could rely. My opportunities of inquiry have been numerous, and my desire to meet with brethren amongst Mussulmans led me to use all proper zeal in pursuit of this desirable object.

"Others may perhaps meet with more success. The title by which it is said Mussulman Freemasons are known, is, *Melameeyron*; and when I come to speak of this order of Mussulman Dervishes of the Aleeide sect, the reader may judge how far the statement is correct.

"It is rather strange that the Dervishes of the *Beklashee* order consider themselves quite the same as the Freemasons, and are disposed to fraternize with them. The name of Freemasonry in the Turkish language is Fermâson, and is one of great reproach. It signifies Atheism of the most condemnable character, and this may be said of the Beklâshees who from some reason or other not quite clear to me are held in small repute among other Mussulmans, even those belonging to the other Dervish orders. No one in Constantinople may consider himself at all complimented when he is called a Fermâson or a Beklâshee."

Many of the educated and higher classes of Turks have of late years become members of the Order, being initiated either in France, or the lodges lately established in Turkey.

### FRANCE.

The most correct detailed history of Masonry in France in the English language, is probably that by J. G. Findell, published in 1866; but the subject has been so thoroughly digested in all its various phases, by able French writers, that any attempt to introduce a lengthy record of events and changes, would be superfluous in this miscellaneous and concise report.

*The Grand Orient of France*, the history of which forms a volume, has, during the past quarter of a century, occupied the most conspicious position of any Masonic Grand Body on the Continent; but I regret to say that the record of its labours, system and teachings has not met with the flattering results that should have emanated from so prominent a Body, having control of such an extensive field of labour, and opportunities for perpetuating our sublime art. That Body appears to have been content since adopting the work in conformity with their ideas of Masonry, as illustrated in what is generally known as the French Modern Rite, to continue its practice regardless of the opinions of the fraternity in other countries, as to what is or should be the guide and rule, according to our ancient customs and mutual benefit of the Brotherhood in other Jurisdictions; and while admitting that climate, education, habits, local civil laws and customs may have a decided influence in changing somewhat the routine adopted by others, there certainly can be no justifiable excuse in making such radical changes in the work as to make it questionable whether their peculiar style of ceremonies are intended for the same Masonic purpose. This the Grand Orient of France has done, and it is a noted fact that the ceremonies, teachings and principles under that Jurisdiction are so peculiarly liberal and totally different from the Masonic Order as known and practised in Germany, England, Ireland, and throughout the United States, as to make it a subject of serious comment, whether our interchange of fraternity should exist, when the obligations are so totally different. The feeling and ideas of the Latin race do not harmonize with those of the Anglo-Saxon, and the question of a universal Brotherhood, based upon Masonic principles of mutual obligations and secret work for recognition, is yet to be accomplished; and the *farce* so generally practised in France, of unintelligible, superficial, philosophical mummery, must be changed to a more simple, comprehensive, practical system of mutual obligations and recognition in the mystic and sacred bonds of Masonry, free from the political influences that have so often been interwoven by designing, unscrupulous aspirants for the past half century, before we can justly unite with them on the broad platform of Masonic Brotherhood, according to our laws, ceremonies and obligations.

In 1862, it appears that the Grand Orient, not being able to control its high dignitaries, who, forgetting the golden rule and professed principles of the Order, were disposed to take a worldly and belligerent view of affairs, obliged the civil government to place a military ruler over its affairs, that comparative peace and harmony should prevail, and Marshal Magnan was duly initiated into all the mysteries, and installed the same evening as Grand Master of the Grand Orient; Murat, the spendthrift having managed, during his term of office, to squander all the reserve capital, and leave the Grand Body heavily in debt. Fortunately, Magnan made a faithful presiding officer, and the Order improved under his good management. The principal charge against him being the attempt to coerce the Supreme Council, 33°, Ancient Accepted Rite under Viennet, and compel them to abolish that Supreme Body, which he failed to accomplish. Magnan died in 1865, and was succeeded by General Mellinet, commander of the National Guard of Paris, who was elected Grand Master in June, 1865.

Among the serious objections strongly urged against the administration of the Grand Orient is, the careless and indifferent manner in which they acknowledge nearly every spurious Masonic Grand Body that applies to them, thereby giving encouragement to illegal acts, and creating much controversy and dissatisfaction among the regular members of the Order at large, which, with a little more caution and attention, could easily be avoided. There are FIVE so-called Grand Bodies mentioned in their calendar for the present year that are irregular and spurious.

My earnest appeal to Bro. De Saint-Jean, president of the administrative Body, on this subject, during my visits to Paris in August last, induced me to believe, from his admission of these glaring errors, that this objectionable feature would be remedied by the Grand Orient in future; but incredible as it may appear, the Bulletin of the Grand Orient for October contains the official Decree of the Grand Master Mellinet, dated November 5, recognizing a spurious Grand Body, styling themselves the *Supreme Council for the State of Louisiana*, located at New Orleans.

*(To be continued.)*

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## METROPOLITAN MASONIC MEETINGS

*For the Week ending September* 11, 1869.

**Monday, September 6.**

Lodge No. 144, "St. Luke's," Pier Htl. Cheyne-walk, Chelsea.
" 188, "Joppa," Albion Tavern, Aldersgate-street.
No. 1 St Mark's Lodge of Mark Masters, George Hotel, Aldermanbury.
Camden Lodge of Instruction, No. 704, Adelaide Tavern, Haverstock Hill, at 8; Bro. T. A. Adams, Preceptor.

**Tuesday, September 7.**

Colonial Board, Freemasons' Hall, at 3.
Lodge No. 167, "St. John's," Holly Bush Tav., Hampstead.
Chapter 169, "Temperance," White Swan, Deptford.
Metropolitan Chapter of Instruction, George Hotel, Aldermanbury at 7; Comp. Brett, Preceptor.
Domatic Lodge of Instruction, Palmerston Tavern, Grosvenor-park, Camberwell, at 7.30.
Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8. Bro. C. A. Cottebrune, Preceptor.

**Wednesday, September 8.**

Committee of Royal Masonic Benevolent Institution, Freemasons' Hall, at 3.
Lodge No. 13, "Union Waterloo," Masonic Hall, Woolwich.
" 87, "Vitruvian," White Hart, College-street, Lambeth.
" 1017, "Montefiore," Freemasons' Hall.
" 1216, "Macdonald," 1st Surrey Volunteers' Heap Quarters, Brunswick-rd., Camberwell, at 6.
" 1228, "Beacontree," private rooms, Leytonstone.
United Strength Lodge of Instruction, No. 228, Bull and Gate, Kentish Town-road.

**Thursday, September 9.**

Lodge No. 1076, "Capper," Marine Hotel, Victoria Dock.
" 1227, "Upton," Spotted Dog Tav., Upton, Essex.
Chapter No. 72, "Royal Jubilee," Anderton's Hotel, Fleet-st
" 619, "Beadon," Greyhound Tavern, Dulwich.

**Friday, September 10.**

Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
Metropolitan Lodge of Instruction, George Hotel, Aldermanbury, at 7; Bro. Brett, Preceptor.
United Pilgrims' Lodge of Instruction, Horns Tavern, Kennington, 7.30.
Belgrave Lodge of Instruction, Duke of Wellington Hotel, Spring-gardens, Charing-cross.

**Saturday, September 11.**

Lodge No. 176, "Caveac," Radley's Hotel, Blackfriars.

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# THE FREEMASON



Grand Lodge Reports are published with the sanction of the Right Honorable the EARL of ZETLAND, *K.T.*, Most Worshipful Grand Master of England.

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## CONSECRATION OF THE STAR LODGE, No. 1275.

Another star has been added to the galaxy of English Freemasonry, another luminary adorns the Masonic firmament. As a rule we are not favorable to the rapid creation of new lodges, especially in districts where the Craft is already fairly represented, but at the same time we hail with satisfaction their establishment in such important localities as New Cross, which, although situated in close proximity to Deptford and Lewisham, where lodges exist, is such a populous suburb in itself as to demand a lodge of its own. The M.W. Grand Master having acceded to the prayer of the petitioners by granting the usual warrant, Friday, the 3rd inst., was fixed upon for the consecration of the "Star Lodge, No. 1275, at its intended place of meeting, the "Marquis of Granby," in New Cross-road.

The Consecrating Master was the deservedly popular Grand Secretary, Bro. John Hervey, P.G.D., who at half-past four o'clock opened the lodge in the three degrees, and called upon Bro. R.Wentworth Little, P.M., who acted as Chapiain, to commence the proceedings with prayer. The customary formalities having been complied with, Bro. Joseph Smith, P.G. Pursuivant and W.M.-designate, and the other members of the new lodge were presented by Bro. W. Watson, P.G.S., who acted as D.C., to the Consecrating Master, who signified his intention of constituting them into a regular lodge according to ancient form.

Bro. James Brett, Asst. G. Purst. (the renowned Masonic teacher), then delivered with fine effect the following oration, which we may remark *en passant* was composed by Bro. Little :—

"Having met on this auspicious occasion as fellow-labourers in the laudable work of erecting and dedicating a temple for the celebration of the solemn rites of Freemasonry, we may not unprofitably devote a few moments to a rapid review of the principles and tenets of our ancient institution. The early history of the Order is confessedly involved in obscurity, and the earnest researches of the most eminent Masonic antiquaries have as yet failed to illumine the darkness that fills the mighty void. It is, therefore, no intention of mine to trim my lamp for an adventurous pilgrimage into the dim cloudlands of tradition, or the mythic regions of imagination, more especially as I believe that the actual present and the dawning future will afford us, as Freemasons, more ample food for speculation and reflection, than even the venerated records of the past. It is undeniable that this is an age of progress, in every department of art and science astonishing discoveries have been made, and the path of life is cheered and comforted by the application of a thousand useful inventions. In the midst of this general advancement we find Freemasonry still occupying a foremost place in the estimation of intellectual men. Now, as of old, princes and the exalted ones of the earth are found clothed in the Mason's badge and wielding the Master's gavel. In this favoured land the Fraternity has been ruled for many years by a succession of distinguished chiefs, whose names adorn the annals of their country, and during the long reign of the beloved nobleman who at present presides so worthily over the Craft, Freemasonry has advanced with giant strides, and its beneficent influence is felt and acknowledged throughout every gradation of our social system. To you, my brethren, as Masons, I need hardly say that we owe this glorious position mainly to the grand principles on which our Order is founded. Indelibly inscribed on the pillars of our temple are the hallowed words—Brotherly Love, Relief, and Truth, and every true Mason bears them like a talisman engraven on his heart. By the exercise and practice of fraternal love we preserve the links that unite us in the holy bonds of brotherhood; by discriminative benevolence we sustain the helpless and the afflicted; and by diffusing the light of truth we elevate our fellow men from the depths of ignorance and superstition. Such are the objects inculcated in our precepts, and in this sense we may well regard Freemasonry as the mighty manifestation of a higher life: of a more spiritual and heavenly existence—its teachings are solemn as the breath of fate—they give a significance to many things; they interpret our most mysterious feelings and sublime emotions; they create our most exalted hopes. The utterances of our symbolic philosophy reach to all climes and to all nations—the emblems of our Order are found everywhere; its august ceremonies are not for one people, one empire, or one era; they are for all the earth and for all time. Again, our institution is the guide to Wisdom, instructing us to separate, with unerring alchymy, the true from the false, and to distinguish the darkness from the light; above all, it commends us to the devout study of the volume of the sacred law as the revelation of our divine Master's will and word. It is also the index which points to Strength, reminding us of the almighty power of the Great Architect of the Universe, as exemplified in the creation and preservation of the countless worlds that own His Omnipotent sway. It leads us to the contemplation of the beautiful in nature and science, enabling us to climb from the luminous worlds of wisdom to the shining spheres of strength, and finally revealing to us those radiant realms where Beauty, kindled by the smile of God, reigns in everlasting perfection. I will now bring to your notice a few words of practical application. We know that the tenets of Freemasonry are good, let us, therefore, endeavour to carry them out in our lives; let the reality of our professions be proved by our actions, and the faith that is in us be manifested in deed as in word. Life is too short for the cultivation of animosities, and our future inheritance too lofty to be rashly imperilled by foolish dalliance in the outer chambers of sin. Let us, therefore, decide to walk according to the light, that 'men may see our good works and glorify our Father which is in Heaven.' Let us persevere in the acquisition of Masonic knowledge; for, as the broken fragments of a pyramid can give us but a faint conception of the colossal grandeur of the structure, so can a partial and imperfect view of Freemasonry afford us but a dim idea of its vast and wondrous proportions. Carefully guard against the admission of unworthy candidates; permit not the frivolous, the dissolute, or the intemperate, to enter within our gates or to participate in ceremonies which they can neither comprehend nor enjoy. In conclusion, brethren, I would express a fervent hope, in which I am sure all present will heartily join, that the foundation we are laying this day may be solid and lasting, that the altar which we raise may be ever consecrated to the service of morality and virtue, and that centuries hence, when our living breathing forms shall have long mingled with their kindred dust, our descendants in the Star Lodge may still be found promulgating in all their original purity the genuine principles of our noble and time-honoured fraternity."

At the conclusion of this excellent address, Bro. Brett was greeted with Masonic applause.

After appropriate music, the dedication prayer was offered up by the Acting Chaplain, and the Consecrating Master then, in a most impressive manner, repeated the solemn "Invocation." Bro. Watson then led the procession of Past Masters, with the elements of consecration, reciting the usual sentences referring to their symbolical signification. The thurible was then


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carried round the lodge three times, in accordance with the custom of circumambulation in the ancient mysteries; and after the second dedicatory prayer, Bro. Hervey formally constituted the lodge, in the name of the Grand Lodge of England and by command of the Most Worshipful Grand Master, and the Patriarchal Benediction by Bro. Little closed the ceremony of consecration, which was performed by all the officers concerned in a manner rarely, if ever, surpassed. We must not omit to add that Bro. H. G. Buss, P.M., discharged the duties of Inner Grand with great efficiency, and the importance of having a tried and experienced Mason in such a position at the opening of a new lodge can be readily understood.

The lodge having been resumed in the second degree, Bro. Joseph Smith, P.G. Purst., was presented for installation, and that beautiful ceremony was also rendered to perfection by the Grand Secretary. The Wardens named in the warrant were Bros. Edward Palmer and Charles J. Hogg, Past Grand Steward, but the former was unable to be present. Bros. F. Walters was appointed Secretary, and H. Keble, S.D., the other offices being left vacant.

Among the visitors present were the following:—Bros. J. Hervey, G.S., the Consecrating Master; W. Ough, G.P., and J. Brett, A.G.P., who filled the Wardens' chairs; W. Farnfield, P.A.G. Sec.; Hyde Clarke, P.D.D.G.M. for Turkey; W. Watson, P.G. Steward; J. Dixon, *M.D.*, P.M.; H. G. Buss, P.M.; R. Wentworth Little, P.M.; J. Terry, P.M., P.G.S.B. Herts; H. Potter, P.M.; H. W. Hemsworth, W M, 190, J. Trickett, W.M.-elect 1194; J. Henderson, P.M.; H. Massey, P.M., 619; R. B. Newson, P.G.S.B. Kent; H. Whittle, S.W., 871; G. Bolton, P.M., 147; D. Rose, W.M., 73; D. Lines, 619; H. Bartlett, 1178; T. Trickett, 954.

The Grand Secretary was unanimously elected an honorary member, and the lodge was then closed.

A Banquet followed, and it is only bare justice to the host to say that it was admirably served, and comprised everything in season. Several capital speeches were made during the course of the evening by Bros. J. Smith, the W.M. (who for the eighth time fills the seat of Solomon); J. Hervey, G.S.; Hyde Clarke, W. Farnfield, W. Ough, J. Brett, F. Walters, the respected Secretary, R. W. Little, &c., and the effective recitations of Bro. Smith, (not the W.M.) who accompanied himself on the harmonium, added to the charm of a very pleasant evening.

## PAPERS ON MASONRY.

By a Lewis.

### XXIII.—MASONRY AND POLITICS.

"Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations."—*Psalm* cxlv. 13.

"Having spoken this, she only said to her officers, 'Tabachins, a panaces,' and strait they desired us not to take it amiss if the Queen did not invite us to dine with her; for she never eat anything at dinner but some categories, jecsbots, emnins, dimions, abstractions, harborins, chelemins, second intentions, carradoths antitheses, metempsychoses, transcendent prolepsies, and such other light food. Then they took us into a little closet, lined through with alarums, where we were treated God knows how."—Rabelais (*Pantagruel*, Book v. ch. 20).

It has been made a charge against me, and by high authorities in Masonry, that I import somewhat too much politics into this series of papers. It is perfectly competent for gentlemen to hold what opinions they please, but I must firmly and respectfully respond to the charge made as to this political tone assumed by me.

It is not alone a question whether Freemasonry is political; it is a question, further, what the true meaning of politics may be.

Referring to Liddell and Scott's Lexicon, I find the following definitions:—Πόλις, a city, πόλις ἄκρη = ἀκρόπολις, a citadel, the right of citizenship; πολιτεία, the relation of a citizen to the State; πολίτης, a freeman, a statesman, transformed into polite (learned) *courteousie*, courtesy, and human kindness.

How, I will ask, can any Mason, with these facts before us, be otherwise than political? The object of the aggregation of individuals into a nationality is mutual defence and alliance—a combination to uphold right against wrong, and a vindication of the sacred name of justice. Plotters meet no mercy at the hands of real statesmen; the noble spirit of Patriotism is upheld by the lances of the free. Though war be a sad necessity, the profession of arms remains honourable, and whether our battlefields are pitched in the arenas of Science, of real Religion, or of Truth, the obligation remains upon us of speaking truth and shaming the Devil. This is the enduring Kingdom spoken of by the Psalmist; this thought inspired the Salique Law, and renders significant the singular dinner of Queen Whims.

Whether we build an acropolis, a temple, or a nationality, we are bound by laws identical. The polity we desire is mutual security and confidence; the freedom we fight for is the maintenance of the Right. No brother is exempt from a share in the burthen, nor will any real labourer skulk, or any true soldier of the Blazing Star be found malingering.

Whatever we possess of an everlasting nature is founded upon our individual efforts. Nature presents us the materials in rich variety—it is our duty to so raise up to Heaven in gratitude a structure where we can in spirit and in truth give hearty thanks to T.G.A.O.T.U. Every man has his part to perform in this most excellent labour, and healthy emulation carries us onward in the due performance of the sacred task. To the hands of some trusty disciple the torch of the Panethenaic Games is entrusted, but not to him alone—it is the universal property of mankind. With Bro. Johann Wolfgang von Goethe, we may exclaim, "More Light!" or mournfully mutter with the much misunderstood Byron, "My soul is dark!" The nefastous torch of a Harriett Beecher Stowe cannot mephitically extinguish the light of the glorious bard of Newstead. One qualification of society exists as Firmness, and that can only be attained by good government. Good government depends upon enlightenment. Masonry, in the sense of its remote founders, meant this last, and thus it is useless to raise the cry that Masonry is non-political. Were it not political, of what moment would it be that crowned heads should swell the columns of Masonry? It is founded upon kingship, but that kingship is intellectual; it is, though, Conservative, militant, for the sake of the Good, and throughout the ages of its endurance has appealed to the heart and the large motives which guide the real leaders of society. Unfortunately people think so sordidly, rely so much on mere money, that their senses have become dulled to the advantages of a chivalrous fight for the Real and Absolute.

I have hitherto been silent as to the higher grades in Masonry; the time is fast approaching when I shall be obliged to discuss their merits and uses. Their chief value consists in their militant strength, and in the confidence inspired by their universality. "The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light." This singleness of the Eye is what I so strenuously contend for, and by the simplicity of which I conjure Masons to abandon the false principle that Masonry is non-political.

Wherever Freedom has been accomplished, it has been accomplished by the gradual progress of Masonry, and institutions akin to it or having similar aims. Such a revolution is real, bloodless, and permanent. Let any one recur to the historical "Inconfidencia" of Minas, and they will see that the great rising was promoted, as the Italian Revolution of Guiseppe Garibaldi—by Masonic influences. "Tira-dentes," Da Costa, Gonzaga, Andrade, José Alves Maciel, and others, were Freemasons, and by their gallantry, for which they sacrificed their lives and fortunes, secured the happiness and freedom of the Brazil. In an age like our own, when competition is substituted for emulation, and a race for gold esteemed more glorious than a race for intellectual distinction, Masonry must be combative, political, and outspoken. It is inherent in the very nature of things. But I would not go so far as to say that this political character is inconsistent with peace—it is to render the kingdom of T.G.A.O.T.U. an everlasting Kingdom, that I advise Queen Whims further to feed upon her fanciful "flap-doodle"—while men, not automata, continue to labour at the construction of the Acropolis of Glory and Human Happiness, "a temple not made with hands."

I therefore say in this sense Masonry is political, and so may it continue to be.

CRYPTONYMUS.

The Blood Purifier.—Old Dr. Jacob Townsend's Sarsaparilla. Other Medical Testimony.—In speaking of the "Blood Purifier," old Dr. Jacob Townsend's Sarsaparilla, G. C. Kernott, M.D., L.S.A. Lond., says:—"I strongly recommend it in cutaneous diseases and all impurities of the blood." March 24, 1869.—In a letter to the proprietors, June 6, 1869, Dr. Irvine, of Irvine's-town, says:—"I have been in the habit of ordering your Sarsaparilla for my patients with the best results. Send me six quarts and six mammoth bottles." For all skin diseases, for purifying the system of mercurial poisons and building up the broken constitution it is the only safe and certain remedy.—In Bottles 2s. 6d., 4s., 4s 6d., 7s. 6d., 11s. Sold by all Druggists. Pills and Ointment each in Boxes, 1s. 1½d., 2s. 9d., 4s. 6d. Testimonials also from the Hon. the Dean of Lismore; General William Gilbert, of the Indian Army; ordered also by Apothecaries Hall, London. Caution—Get the red and blue wrappers, with the Old Doctor's head in the centre. No other genuine.

## LODGE TORPHICHEN-KILWINNING, No. 13, BATHGATE.

By Bro. D. Murray Lyon,

*A.M., Masonic University of Kentucky, U.S.; Hon. Corresponding Member of the Union of German Freemasons, and of the Rosicrucian Society of England; one of the Grand Stewards in the Grand Lodge of Scotland; P.G.S.W. Ayrshire; Hon. Fellow of the London Literary Union; author of the "History of Mother Kilwinning," etc., etc.*

In presenting the second of those interesting "Specimens from a Masonic Quarry" to which our talented and industrious friend and brother, W. James Hughan, has of late been treating the readers of The Freemason, he invites our aid in the further preparation of block No. 13. Although at present busy enough in our own "quarry," it would ill become us to ask Bro. Hughan to rest contented with an apology for declining the honour of being a co-worker with him in this particular instance. "Torphichen-Kilwinning, Bathgate," stands No. 13 on the roll of the Grand Lodge—its original number was 16,—and is there represented as having been instituted in 1728. 1707 is given by some as the supposed date of its erection; but the brethren, Fellow-Crafts and Apprentices, who were engaged in its resuscitation, in 1728-9 ascribed a "very ancient date" to that event, and claimed direct descent from the Lodge of Kilwinning The exact date of its erection cannot now be fixed; for the Kilwinning records are silent upon this point. It appears, however, to have originally belonged to Torphichen, from which village it in all probability took its name, and not from Lord Torphichen, any more than the Lodge of Kilmarnock could be said to have derived its name from the Jacobite Earl who was its first Master. The practice of naming Lodges in honour of private individuals has, except in a few instances, never been adopted by the Scotch. Of the 32 lodges in the province from which we write, only one, that of "Blair, Dalry," bears the name of a brother (the late Colonel Blair of Blair, whom its originators delighted to honour). There is, we think, no good reason for supposing that the Lodge of Torphichen ever had any connection with the Knights of St. John other than its members would, as operative masons, contract with those who chose to employ them. It is too late in the day to expect implicit belief in the fables with which the history of Freemasonry was wont to be embellished.

It was in May, 1729, that a communication of Mother Kilwinning was held specially to treat with a deputation of brethren from Linlithgowshire charged with obtaining from Kilwinning the recognition of the Lodge of Torphichen as a branch of the Mother Lodge—a petition to that effect having some months previously been forwarded to Kilwinning. As that document is a gem in its way—showing as it does the high repute in which the Lodge of Kilwinning was held out of Ayrshire, and at the same time enlightening us as to the mutual benefits that were expected to flow from a favourable consideration of its prayer—we shall here reproduce it from our notes on Mother Kilwinning:—

"East Calder, Decr. 12, 1728.

"The which day, we the undersubscribing Masons of the Lodge of Tarphichen, in the sheriffdoom of Linlithgow, having met for our selves and for the remanent members of our brotherhood, and Taken to our serious considerationc the great loss we have sustained and are still at through the neglect of our ancient Order formerly maintained in the honourable society of our Craft and airt. Considering Also that we can do nothing till such time we shall obtain authority and power to our Constitution from the honourable fraternity and society of the ancient Lodge of Kilwinning, of whom we acknowledge our selves to hold all our rights and priviledges. Therefor with all reverence and submission we hereby commissionat and delegat thrie of ouer number - - - - of our number trustie in our name, with full power to treat with the honourable president and remanent worthy members of the Society and Brotherhood of the ancient Lodge of Kilwinning, that he may grant us a power of constitutione and acting in our Society under you in all things, to the recovering and maintaining of good order *and suppressing immoralities and licenciousness* in our constitutione, and hereby acknowledging our selves uncapable for the time to be advantagious to you our honourable superiours, yet

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hoping by our legal constituione from you and the good order it may produce amongst us that ye shall reap your expected consolatione from our good order and comely conversatione, according to your prescribed rule, which *in the Lord* we promise to observe, craving pardon of the honourable society for this trouble; so saluting you, we subscribe our names for our selves and absent brethren for the time—

| *ffellow Crafts* | *Enter Prentices* |
|---|---|
| " William Tenant | Wm. Christie |
| Thomas Clerkson | John Hill |
| David Liddel | Thomas Young |
| James Livingstone | Robert Marshel |
| Samuel Purdie | Michael Potter |
| James Aikman | James Calder |
| George Young | John Livingston." |
| John Thorntonne | |
| Maine | |
| James Steill | |
| John Ruglan | |
| J. Binning | |
| (One name illegible) | |

Watching over the morality of the brethren, as referred to in the foregoing petition, was an ancient characteristic of the Scottish Crafts; and the Masons of Torphichen would undoubtedly think it a recommendation in the eyes of the Kilwinning Fraternity to express their admiration of this feature of their original constitution, and their desire for its perpetuation. The privilege prayed for was granted in the following terms:—

"Kilwinning, May the 15th, 1729.

"According to ane Petition given in to us by a company of Masons at Tarpichen for a privilege from our Lodge, and in answer to their petition we have granted them a libertie to hold a Communitie together at Tarpichen:—And we, in name of the rest of the members of the said Lodge of Tarpichen, do hereby oblige ourselves to pay yearly to us in Kilwinning the sum of one shilling Scots yearly for holding, if called forth from us; in witness whereof subscribed by us,

JOHN SHAW
THOMAS WALLACE."

The Lodge of Torphichen is again introduced to notice through the minute of the Mother Lodge's proceedings of date March 30, 1737. It does not appear that this daughter of Mother Kilwinning took part in the formation of Grand Lodge; but having in the year succeeding that event decided upon joining and becoming subject to the newly-constituted Grand Body, it was led to apply for a certificate confirmatory of its being "one of the ancient branches" of the Mother Lodge. The application, which is preserved among the fragmentary records of the Lodge of Kilwinning, proceeds:—

"To the Right Worshipfull Patrick Montgomerie, Esquire, Master of the Ancient Lodge of and at Kilwinning, and the Worshipful Wardens and other Members of the said Lodge of Kilwinning,

"The Petition of the Right Worshipfull and Honourable Walter Sandilands, Esquire, Master of the also Ancient Lodge of Torphichen-Kilwinning, for himself and in name and behalf of the Worshipfull Wardens and other Members of the said Torphichen-Kilwinning Lodge, and as being authorized and empowered by them to the effect underwritten:

"Humbly Sheweth,

"That from the best information of some of the oldest members of our said Lodge, Wee had a Charter of Erection from our said Ancient Mother Lodge of and at Kilwinning, of a very ancient date, which we persuade ourselves will be yet Standing upon your Records. The Charter itself, or ane extract thereof, by some mismanagement of the then custodiers thereof, is, & has been for some years past, fall'n by and amissing. And as Wee always were, and are still, part of the Company belonging to our said Mother Lodge of Kilwinning, and have always kept a brotherly Correspondence with the same, and stand bound & obliged to defend the Rights and Privileges thereof, and never to do anything prejudicial thereto—We did apply to our said Mother Lodge by Petition, dated the 27th of December, 1728, for additional power to meet together in a Lawfull Lodge, and to Receive, Enter, & pass any Quality'd persons as Free and Accepted Masons, and Receive Entry Moneys from them, and make By-Laws and Statutes amongst ourselves for the good Ordnance and Government of our Trade and Craft; and by your deliverence thereon of the above date you were pleased, not only to Grant the desire of our said Petition, but also to promise to furnish us with what other necessary things wee wanted betwixt and the 15th day of May then next, as the Petition and Deliverence, therein extant, bear. And sicklike, agreeable to the forsaid application and Deliverence, Two of our Members of Torphichen-Kilwinning Lodge, having paid in to your Box the sum of Thirty pounds Scots money, besides the expense of ane entertainment, they waited in person upon the Right Worshipfull Master and Worshipfull Wardens and other Members of our said Mother Lodge of Kilwinning, and obtained from them ane Extract of certain of your original Statues and Ordinances, with a new power to warrand and commission to them for themselves and remnant Members of our said Lodge, not only to put these Statutes and Acts to due execution, but also to make such other Acts & Statutes as we and our Society and Successors should think fit in all time hereafter, as the minutes and deliverance there-anent, dated the 15th of May, 1729, extant also bear.

"And now for the honour and interest of our Lodge, it being necessary that we should have ane Extract of our Ancient and Original Constitution as being a branch of our said Mother Lodge of Kilwinning, and also a confirmation thereof in most ample form,

"May it therefore please the Right Worshipful Masters the Worshipfull Wardens and other Members of our Mother Lodge of Kilwinning, to consider the premises and thereupon to cause search your Records and to Engross ane Extract of our Ancient and Original Erection and Constitution, and to confirm, ratify, and approve of the same in the whole heads, privileges and clauses thereof, and to Declare our said Lodge of Torphichen to be one of the Ancient Branches of your said Lodge of Kilwinning, as you have been in use to do other Lawfull Lodges in the like cases. And your Petitioners shall ever pray.

"WAL. SANDILANDS, Master of the Torphichen-Kilwinning."

Accompanying the above was a private letter addressed by the Hon. Mr. Sandilands to the Master of Mother Kilwinning, and couched in the following terms:—

"Right Worshipful Broyr,

"You have a petition from our Lodge, which I beg the Favour you'l lay before our Mother Lodge wt your first Conveniency. You know the Grand Quarterly Communication hold upon the therteenth of aprile nixt, at which time the precedency of the Different Lodges is to be determined, and therefor as we have the honour to be a verry old Branch of your Lodge, & are anxious to have the date of our Ancient Constitution ascertain'd, I in the name of our brethren of this lodge, beg That in case you shall be straitned in time, so as it may be inconvenient to have our Charter regularly exped betwixt and the next meeting, that, if our old Constitution is found upon your record, as doubtless it will, you'l please remit us a Certificate of the date thereof, as appears from the records under the Hands of the proper officers of our Most ancient and honourable Lodge, which will be a good Document to produce in order to our being ranked, and our Charter may be taken out more at leisure. Your good friend, Geo. Frazer, the Right Worshipful of the Cannongate-Kilwinning, and severalls of our Brethren, are at present Drinking your health. If you'l please favour me wt a return, direct it to our Broyr Frazer, who will take Care of it, If I should Chance to be out of town.—I am, wt great esteem,

"R. W. Broyr, yours most sincerely,
"WAL. SANDILANDS.

"Edinbr. 19th March, 1737."

The following extract from the records of the Mother Lodge will show how these communications from the Torphichen brethren were disposed of, but beyond this no further notice of the subject appears in the minute-book—although an old roll of the "Lodges constitute by authority of the Ancient Mother Lodge of Kilwinning," places "Torphichan-Kilwinning" as having been erected in 1729:—

. . . . "There was also [March 30, 1737] presented by the Master and read, a letter from the Master of the Torphican-Kilwinning, and a petition desiring a corroboration of their former Ancient Charter from this Lodge, which was also recommended to the said Committee to answer and expede."

The petition of 1737, it will be observed, while recapitulating the substance of that of 1728 and deliverance thereon, introduces a phrase which though not contained in either of the documents referred to, may properly enough be held to be a definition of what was embraced in the rights that were granted to Lodges of the time, viz., "to receive, enter and pass qualified persons"—a like privilege, expressed in the same words, having in 1677 been granted by the Lodge of Kilwinning to Canongate Kilwinning; but the petitioners of 1737 were in error when they made the term "Free and Accepted Masons" appear to have been in use as Lodge nomenclature among Scotch Masons at a date prior to the formation of the Grand Lodge. It was by such misuse of terms that a spurious antiquity was in the last century assigned to Freemasonry. The appellation in question was not adopted in Scotland before 1735, in which year Mother Kilwinning began to designate itself a Lodge of Free and Accepted Masons. Again, in erecting a Lodge on the application of a number of Fellow Crafts and Entered Apprentices, Mother Kilwinning has borne testimony to the fact that at the period in question it knew nothing of a Master degree. This is shown also by the manner in which the sederunts were then made up at Kilwinning. In calling the roll, members were arranged in the two grand divisions of "Fellows of Craft and Entered Prentices," although when any of the former grade happened to be Masters, i.e. employers, they were noted as such.

In alluding to the expenses incurred in connection with the revivification of the Lodge of Torphichen, the petitioners for confirmation of the former authority exhibit the Lodge of Kilwinning seated at the festive board as the guests of the delegates who in 1729 went to Kilwinning to urge the suit of their Lodge. This is the earliest recorded instance of a Masonic entertainment in the Lodge of Kilwinning; although from the prominence that is given to the banquet in statutes of the Craft in the 16th century, taken in connection with the fact that in 1735 a stone punch-bowl was added to the Lodge of Kilwinning, there is every reason to believe that the gatherings of the ancient Fraternity would occasionally be charactised by a hilarity not uncommon in Lodges of our own day.

The Torphichen Lodge was not the only one in Linlithgowshire which hailed from Kilwinning. In 1784 "sundry Masons in Bathgate" applied for a "decreet of constitution," which was granted to the Lodge "Bathgate Kilwinning," placed as No. 76 on the roll of Lodges created by Mother Kilwinning.

## MAXIMS OF PYTHAGORAS.

This distinguished philospher and Mason was accustomed to instruct his pupils in sentenious maxim, concealing, under a slight mask, the most important truths of his system. Some of these pithy sayings have been preserved. *Wear not a ring.* Do not encircle yourself with ignorance. *Turn away from thyself every edge.* Be prudent and subdue your passions. *Take off thy right shoe first.* Be careful of the consequences of every enterprise in which you may engage. *Travelling from home turn not back, for the furies go back with you.* When you begin a great and important undertaking, do it with the intention of completing it, and allow nothing to deter you or turn you back. This maxim Pythagoras particularly applied to his Masonic system. Those who entered it were exhorted not to stop short of the hightest attainments in it of which they were capable. *Look not into a glass by candle-light.* Spurn superficial knowledge. The motto of Pope is:—

"A little learning is a dangerous thing;
Drink deep, or taste not the Pieran spring."

Shallow attainments are worse than little better than none. Aim at perfect knowledge, that you may learn of God and "know Him even as yourself are known." *Pass not over the balance.* An exhortation to Equality and Justice. *Put not meal in an unworthy vessel.* Our Saviour gave the same maxim—"Cast not your pearls before swine, lest they turn again and rend you." *Eat not the heart nor the brain.* Do nothing that can effect the fraternal bond that makes one of the brotherhood. *Sleep not at noon.* Be awake and active to secure knowledge when it is in the way of being dispensed.

GREENWICH PROMINENCE AT OXFORD EXAMINATIONS.—Two Greenwich schools especially distinguished themselves at the Oxford local examinations of last year. These were Croom's Hill School, conducted by Dr. Goodwin; and Cambridge House, the Grove, Blackheath, presided over by Mr. John Bell, M.A. The lead has been kept by both gentlemen this year, and it is a singular fact that, as they passed a like number of boys last year and the year before, they have each passed fifteen scholars in 1869—this number being a larger one than that attained to by any other school in the London district.

BREAKFAST.—EPPS'S COCOA.—Grateful and Comforting.—The very agreeable character of this preparation has rendered it a general favourite. The *Civil Service Gazette* remarks:—"The singular success which Mr. Epps attained by his homœopathic preparation of cocoa has never been surpassed by any experimentalist. By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctor's bills." Made simply with boiling water or milk. Sold by the Trade only, in ½ lb., ¼ lb., and 1 lb. tin-lined packets, labelled JAMES EPPS & Co., Homœopathic Chemists, London.—ADVT.

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# Reports of Masonic Meetings.

## THE CRAFT.

### METROPOLITAN.

*Bencontree Lodge, No.* 1228.—The installation meeting of this lodge took place on Wednesday last, at the private rooms, Leytonstone. Bro. T. Barford, W.M., after the minutes of the July meeting had been read and confirmed, passed Bros. Wragg and Hoar to the F.C. degree, and then installed Bro. W. Wrenn as W.M. for the next twelve months. In the discharge of all these duties Bro. Barford showed himself an adept, and was consequently greatly cheered when the ceremonies were over, Bro. Wrenn appointed Bros. Thorpe, S.W.; Chillingworth, J.W.; Vill, Treas.; G. Snow, Sec.; Alcock, S.D.: Ulysses Latreille, J.D.; Robert J. Chappell, I.G.; W. Morris, D.C.; Hoare, T. On the motion of Bro. Barford, seconded by Bro. G. Snow, the lodge voted a guinea each to the Girls' School, and the Benevolent Institution. The brethren then sat down to banquet, after which an unique P.M. jewel of the value of twenty guineas manufactured by Bro. H. Lamb, from drawings by Bro. Chappell, was presented to Bro. Barford. The W.M. in presenting it passed some high compliments on the I.P.M. not only for his excellent working but for his great generosity to the lodge. Bro. Barford, said in response that he had only endeavoured to do his duty, but was much gratified that his attempts had met with the approval of the brethren. The evening was very pleasantly spent, and was enlivened by some beautiful singing. The musical arrangements were entrusted to Bro. H. Parker. Among the visitors were the following brethren:—C. G. Hale (P.M., 5), L. A. Crowley (7), A. Strachan (55), A. Robbins (J.W., 1056), Y. Christian (829), T. Mortlock (186), Jas. Brett, A.G.P.; Jenkin Thomas (P.M., 70), Jas. G. Cowell (256), Jas. Myerscough (781), H. Parker (1250), H. Muggeridge (P.M., 715), J. J. Griffiths (193), W. J. Starkey (S.W., 222), Edmund A. Smith (J.W., 7), H. F. Atler (1056), F. Y. Latreille (W.M., 1056), and J. R. Tisen (1056).

### PROVINCIAL.

LEICESTER.—*St. John's Lodge, No.* 279.—This lodge resumed its regular meetings after the summer recess at the Freemasons' Hall, Halford-street, on Wednesday, the 1st inst., when there was a good attendance. The W.M. having opened the lodge, the minutes of the last regular meeting in June, and of three subsequent Lodges of Emergency, were read and confirmed. The first business was to ballot for Mr. Richard Augustus Barber, as a candidate for our mysteries, which was unanimous in his favour: he was, however, prevented attending for initiation at this lodge. Bro. Joseph Roper then passed a satisfactory examination as an E.A., after which, on a Fellow Craft's Lodge having been opened, he was duly passed to that degree, the lecture on the tracing-board being ably given by the W.M. Bro. Tarratt was then called to the pedestal and examined in the second degree, after which he retired, and the lodge having been opened in the third degree, he was duly raised as Master Mason, and regularly invested and entrusted with the secrets and traditional narrative of that sublime degree. Two other candidates (Bros. Dr. Finch and L. B. Atwood) were not in attendance. Among those present on the occasion were Bros. Kelly, W.M. and D.P.G.M.; Clarke, I.P.M.; Pettifor, P.M. and P.P.S.G.W.; Weare, P.M. and Treas.; Stanley, S.W.; Crow, Sec. and Org.; Hart, I.G.; Palmer, Atwood, Widdowson, Roper and Tarratt. Brothers E. Garner, J.W., No. 890, London; Toller, W.M., Major, Brewin, (P.P.S.G.W.), and W. B. Smith, (P.P.J.G.W.), P.M.'s; Buzzard, S.W.; Sculthorpe, J.W.; Rev. Jno. Spittal, (P.P.S.G.W.) Chaplain; Hunt and Miller, of the John of Gaunt Lodge. During the ceremonies the musical chants were performed by Bros. Crow (who presided at the instrument), Palmer, and others. The lodge having been closed in the three degrees, the brethren adjourned to refreshment, and spent the remainder of the evening in the pleasures of social intercourse and harmony. Several excellent songs were sung by Bros. Palmer, Atwood, Hunt, and others, and the talented Sec. and Org. of the Lodge.

IPSWICH.—*Prince of Wales' Lodge, No.* 959.—There was a good attendance at the meeting of this lodge, on Friday, 6th inst., including several visitors from London and elsewhere. A gentleman was initiated into the mysteries of the Order by the W.M. in his usual effective style. The charge was given by a Past Master. Several propositions were made, and the lodge was closed in ancient form.

LIVERPOOL.—*Duke of Edinburgh Lodge, No.* 1182.—The second anniversary of this flourishing lodge was held in the Lodge Room, Coffee House Hotel, Wavertree, on Wednesday, the 18th ult. The lodge was opened in due form and with solemn prayer. The minutes of the previous lodge were read and confirmed—*Installation:* Bro. Capt. Mott, *R.N.*, Prov. S.G.D., was the installing officer; there were also present Bros. Jas. Hamer, P.G.T.; Lunt, P.M. (823), &c. Bro Hiram Thornton, W.M. elect, was presented to Bro. Woods, W.M., for installation by Bros. Mott and J. Thornton, I.P.M. The installation was then proceeded with, and upon re-admission of the brethren, under the very able direction of Bro. Mott, the full ceremony of installation was gone through in the most perfect and impressive manner. The W.M. then proceeded to invest his officers for the ensuing year, when the following brethren were invested:—Bros. W. Woods, I.P.M.; Samuel Cookson, S.W.; Phillip R. Thorn, J.W.; J. W. Brown, Treas.; John G. Bales, Sec.; R. G. Lupton, S.D.; W. Pughe, J.D.; Jas. W. Williams, I.G.; John Taylor, and R. B. Marson, Stewards; W. Crawford, Tyler. The W.M. then proceeded to initiate Capt. Fisher into the mysteries of ancient Freemasonry, which was done in a very effective manner. The lodge was opened in the second degree when Bros. Robinson and Humphreys were examined, it was then opened in the third degree, and Bros. Robinson and Humphreys were raised to the sublime degree of Master Masons. The brethren were then called from labour to refreshment, when fifty of the brethren sat down to a most sumptuous banquet, prepared on the most liberal scale, and splendid style of the worthy hostess, Mrs. Thomas Wright. Bros. Lupton, Parkes, and Mowbray, aided greatly to the enjoyment of the evening, by singing solos, duetts and glees. The last toast of the evening having been given, the lodge was closed in due form and with solemn prayer.

## THE ROYAL ARCH.

### METROPOLITAN.

*Rose of Denmark Chapter, No.* 975.—A quarterly Convocation of this Chapter was held at the Star and Garter Hotel, Kew Bridge, on Saturday, the 4th inst. The M.E.Z., Comp. Pendlebury, presided, supported by Comps. W. F. Smith, H.; G. Powell, J.; R. Wentworth Little, P.Z., S.E.; H. G. Buss, P.Z., Treas.; J. Brett, P.Z.; J. Terry, P.Z.; W. H. Hubbard, P.Z; W. Dodd, 1st. Assist.; J. E. Walford, D.C.; W. F. N. Quilty, C.S.; H. Allman, R. Montague, G. C. Banks, T. J. Cazaley, D. R. Still, and J. Arnold. After the confirmation of the minutes Bro. Thomas Smale, D.C. of the Villiers Lodge, No. 1194, was exalted to the supreme degree of R.A.M. The resignations of Comps. Gurney and Walker were announced, whereupon Comp. Walford was appointed 2nd Assist., vice Gurney; Comp. Quilty, D.C.; and Comp. Tinkler, C.S. The Chapter was then closed with the usual formalities, and the Companions adjourned to the banquet, which was served in the style for which the Star and Garter, under Comp. Banks' proprietorship, has acquired so high a reputation.

## MARK MASONRY.

### *St Mark's Lodge, No.* 1.

The installation meeting of this old lodge was held at the George Hotel, Aldermanbury, on Monday the 6th inst., when the following brethren were present:—W. Bro. H. C. Levander, P.G.D.C., W.M.; T. Wescombe, G.S.B., S.W.; J. G. Marsh, J.W.; Rev. W. B. Church, M.O.; T. Cubitt, S.O.; R. Wentworth Little, P.M., Sec.; F. Walters, P.G.P., R. of Marks; J. McKiernan, S.D.; H. Parker, Org.; F. Binckes, G. Sec., Hon. Member; E. Worthington; and J. Stevens, G. Steward.

The minutes having been confirmed, a communication from the Rev. G. R. Portal, Grand Master, was read, conveying his sanction to the restoration of the No. 1 to the lodge in lieu of No. 24.

A vote of thanks to the M.W. Brother was unanimously passed for this important announcement.

Bros. R. J. Carey, A. Perrot, and J. Gilbert, being in attendance were regularly advanced to the degree of Mark Masters, after which the retiring Master installed Bro. Wescombe, W.M. elect, into the chair of Adoniram, and Bro. Binckes, G.S., delivered the customary addresses. The officers for the ensuing year were then appointed:—Bros. J. G. Marsh, S.W.; Rev. W. B. Church, J.W.; T. Cubitt, M.O. and Treas.; J. McKiernan, S.O.; Hon. E. P. Roper-Curzon, J.O.; R. W. Little, P.M. Sec.; F. Walters, R. of M.; R. J. Carey, S.D.; A. Perrot, J.D.; J. S. Charlton, I.G.; J. Gilbert, Tyler. A P.M's jewel was voted to Bro. Levander, and a committee to revise the bye-laws was appointed.

The brethren then adjourned to a sumptuous repast to which ample justice was done after the protracted labours of the evening, and with good wines, pithy speeches, popular toasts, and well sung stanzas, a most pleasant evening was spent by the brethren of St. Mark's Lodge of Mark Masters, No. 1 on the roll of England

THE Prov. Grand Lodge of Somersetshire will be held at Weston-super-Mare, on Thursday, the 16th inst., under the auspices of the St. Kew Lodge, No. 1222.

## MEETING OF THE PROV. GRAND LODGE OF DORSETSHIRE.

A grand lodge was held last week in Sherborne, and in the absence of R.W. Prov. Grand Master Joseph Gundry, the W. Deputy Provincial Grand Master J. P. Montagu presided.

After the usual business of the Grand Lodge, which embraced a large amount of charitable and benevolent action, the following officers were invested for the present year:—Bros. Louis Henry Ruegg, Sherborne, (P.P.G.S.B., W.M., Lodge 1168), P.G.S.W.; Charles Frederick Arden, Weymouth, (P.P.G.J.D., W.M., Lodge 170), P.G.J.W.; Rev. Wm. John Percy (Lodge of Benevolence, 1168), P.G. Chaplain; Major Cam Sykes (Lodge 417), P.G. Treasurer; Frank Herbert Tanner, Wimborne, (S.W., Lodge 612), P.G.R.; Thomas Coombs, Dorchester (P.M., Lodge 417), P.G. Secretary; Samuel Sylvester Moore, Lyme Regis, (W.M., Lodge 665), P.G.S.D.; Thos. Richard Charles, Weymouth (W.M., Lodge 1037), P.G.J.D.; Walter John Fletcher, Wimborne, (W.M., Lodge 622), P.G. Supt. Wks; Joseph Maunders, Weymouth, (P.M., Lodge 170), P.G.D.C.; Stephen Kerridge Woodward, Sherborne, (Treasurer, Lodge 1168), P.G.A.D.C.; Richard Hare, Fordington, (J.D., Lodge 472), P.G.S.B; James Whitehead Smith, Wimborne, (S.D., Lodge 622), P.G. Organist; Henry Meader, Bourton, (Lodge 437), P.G. Pursuivant. P.G. Stewards: Bros. Thomas Lodder Wimborne, (Secretary, Lodge 622), Henry Charles Burt Witchampton, (J.D., Lodge 622), Frederick Ellis Wimborne, (Lodge 622), John Travers, Corfe Castle (Lodge 386), William Petts, (Wareham, Lodge 386), John Grace, Poole, (Lodge 137). P.G. Standard Bearers: Bros. Thomas Imber, Shaftsbury, (Lodge 472), and Alfred Parry, Sherborne, (Lodge 1168); Bro. John Lovelace, Dorchester (Lodge 417), P.G. Tyler.

After lodge business, over sixty brethren sat down to the banquet at the King's Arms Hotel.

## ANNUAL MEETING OF THE PROVINCIAL GRAND LODGE OF SUSSEX.

The annual meeting of this Lodge was held at the Royal Pavilion, on Friday, 27th ulto., by the Right Worshipful Provincial Grand Master Lord Pelham, assisted by the Worshipful Deputy Provincial Grand Master Bro. E. Furner, and the officers of Provincial Grand Lodge.

There were present Bros. Cunningham, P.S.G.W.; J. H. Scott, P.P.S.G.W. as P.J.G.W.; Griffiths, P.G.C.; G. E. Pocock, P.G.S.; W. Verrall, P.G.T.; Blessley, P.G.S.W.; Dawes, P.G.R.; Wilkinson, as P.S.G.D.; W. Lucas, as P.J.G.D.; C. J. Corder, P.G.D.C.; Taaffe, P.A.G.D.C.; Jeffery, P.G.S.B.; Mayall, P.G.O.; Settle, P.G.P.; G. Smith, A. Elmsley, and W. Hudson, P.G.S.; and W. Aucock, as P.G.T.; and several Past Provincial Grand Officers. The brethren present were Bros. J. D. Dodson, *M.P.*, Junior Grand Warden of England; Hyde Pullen, W.D.P.G.M.; Binckes, P.G.S., Secretary of Royal Masonic Institution for Boys; Litle, W.M.; Briscoe, P.M.; R. Geer, A. Catt, J. Farncombe (311), Wren (W.M., 316), Howland (W.M., 341), J. Reed (W.M., 732), Pryce (W.M., 56), Dixon (P.M., 271), Branwell (P.M., 271), W. Marchant (P.M., 315), Robinson (P.M., 315), S. R. Legg (P.M., 732), C. G. Reed (P.M., 732), Baldwin (P.M., 40), Trollop (P.M., 40), Beard, Eden, Rogers, Gill, Loveday, Mettra (271), A. H. Cox, Foakes, Gould, Carpenter, W. Smith (732), Lockyer, Butcher, J. Curtis, Pierson, Jackson, Bennett, Berry, Hudson, Devin, Lockyer, Butcher (315), Walker (811), Sabine (P.M., 73), Broadbridge, C. H. Davis (73), Hiles, Stern, Stoner, White, &c.

The Provincial Grand Lodge being opened in due form, the R.W.P.G.M. requested the Provincial Grand Officers to deliver up the insignia of their respective offices. He then proceeded to appoint and invest the Provincial Grand Officers for the ensuing year, as follows:—Bros. E. J. Furner, W.D.P.G.M.; C. J. Corder, P.S.G.W.; A. Elmsley (Lewes), P.J.G.W.; Griffiths, P.G.C.; W. Verrall, P.G.T.; G. E. Pocock, P.G.S.; Dawes (Rye), P.G.R.; W. Hudson, P.J.G.D.; Blessley (Eastbourne), P.G.S.W.; Taaffe, P.G.D.C.; Dixon, P.A.G.D.C.; S. R. Legg, P.G.S.B.; J. E. Mayall, P.G.O.; G. Smith, P.G.P.; W. Marchant, J. C. Coles (Eastbourne), and Gatehouse, P.G.S.; G. Aucock, P.G.T.

The next part of the business was of a very interesting character and was much appreciated by the brethren, it being the first time the lectures had been worked in Provincial Grand Lodge, and the admirable manner in which this was done by the following brethren met with repeated applause:—Bros. E. J. Furner, Griffiths, G. E. Pocock, C. J. Corder, W. Verrall, J. H. Scott, J. Fabian, V. P. Freeman, J. Dixon, Branwell, Challen, Mettra, J. E. Mayall, Gill, and Taaffe.

The Grand Lodge adjourned at half-past four.

At five o'clock, about eighty assembled in the

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banqueting-room, under the presidency of the R.W.P.G.M., Lord Pelham, the dinner being served by Bro. Cowley. At its conclusion, the usual loyal and Masonic toasts were given, the health of the Provincial Grand Master being especially honoured. In reply, he expressed his especial gratification at the manner in which the late Masonic ceremony at Lewes—laying the foundation-stone—had been performed, and congratulated the brethren on the progress of Masonry in the county, and on its non-sectarian or political characteristics. They might rest assured that nothing of this kind would ever be introduced by him—nothing whereby in Masonry there should be cause for political differences. Bro. E. Broadbridge sang two songs, accompanied by Bro. Devin. Bro. Kuhe also played several of his well-known compositions on the piano. The proceedings were brought to a close at an early hour.

This meeting was one of the most successful ever held in the province—the only disappointment was the banquet was not quite up to the mark.—*East Sussex News.*

## PROVINCIAL GRAND LODGE OF LINCOLNSHIRE.

We are favoured with a copy of the printed proceedings of this Grand Lodge at its last Communication, which was held at Boston, on the 27th July, under the auspices of the Franklin Lodge, No. 838. Bro. Major W.H. Smyth, D.P.G.M., presided, and the meeting was attended by 110 brethren. The province is evidently well officered, and the comprehensive statistics and other valuable information annexed to the proceedings reflect the greatest credit on the excellent P.G. Secretary, Bro. C. E. Lucas. We regret that our space will not permit us to quote the reports at length, but the following *resume* will interest our readers.

The balance in the P.G. Lodge Fund of Benevolence is £385 19s. 0d. Bro. Cotton, the P.G. Tyler, has been awarded four shillings a week for life out of this fund.

The province contributed £111 6s. to the last festival of the Boys' School, at which the P.G. Secretary officiated as Steward.

The twelve lodges in the province have an aggregate of 522 subscribing members, being an increase of forty-three during the year. Sixty initiations have taken place during the same period.

The principal officers appointed for the year were:—Bros. Captain E. Locock, P.M., 712, S.G.W.; W. H. Radley, P.M., 838, J.G.W.; Rev. E. E. Hadath, W.M., 1232, Chaplain; W. G. Moore, P.M., 207, Registrar; C. M. Nesbitt, P.M., 712, Treasurer; C. E. Lucas, P.M., 712, Secretary.

The Duke of St. Alban's, P.G. Master, was unfortunately unable to attend in consequence of official duties calling him away from the county.

We congratulate our Lincolnshire brethren on the steady success which has attended their efforts during the past year, and wish them a continuance of prosperity in the future.

## METROPOLITAN MASONIC MEETINGS

*For the Week ending September 18, 1869.*

### Monday, September 13.

Lodge No. 879, "Peckham," The Maismore Arms Tavern, Park road, Peckham.
Camden Lodge of Instruction, No. 704, Adelaide Tavern, Haverstock Hill, at 8; Bro. T. A. Adams, Preceptor.

### Tuesday, September 14.

Lodge No. 548, "Wellington," White Swan Tav., Deptford
" 933, "Doric," Anderton's Hotel, Fleet-street.
Metropolitan Chapter of Instruction, George Hotel, Aldermanbury at 7; Comp. Brett, Preceptor.
Domatic Lodge of Instruction, Palmerston Tavern, Grosvenor-park, Camberwell, at 7.30.
Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8. Bro. C. A. Cottebrune, Preceptor.

### Wednesday, September 15.

Lodge No. 700, "Nelson," Masons' Hall, William-street, Woolwich.
" 1150, "Buckingham & Chandos," Freemasons' Hall.
Chapter 10, "Westminster & Keystone, ditto.
United Strength Lodge of Instruction, No. 228, Bull and Gate, Kentish Town road.

### Thursday, September 16.

Lodge No. 917, "Cosmopolitan," Terminus Htl., Cannon-st.

### Friday, September 17.

House Committee, Boys' School, at 4.
Lodge No. 813, "New Concord," Rosemary Branch Tavern, Hoxton.
Chapter 176, "Caveac," Radley's Hotel, Blackfriars
Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
Metropolitan Lodge of Instruction, George Hotel, Aldermanbury, at 7; Bro. Brett, Preceptor.
United Pilgrims' Lodge of Instruction, Horns Tavern, Kennington 7.30.
Belgrave Lodge of Instruction, Duke of Wellington Hotel, Spring-gardens, Charing-cross; Preceptor, Bro. Pulsford.

### Saturday, September 18.

(Nil.)

## Obituary.

### BRO. DR. JAMES HUNT.

[Last week we printed an obituary of this remarkable man. We greatly regret that some errors, owing to the hurry of getting to press, arose. We therefore now reprint it, at the author's request, with his corrections.]

Most scientific men, and the whole of the scientific world, will regret the death at an early age, of one of its greatest ornaments and most energetic workers. With a natural restlessness directed ever consistently towards the promotion of the science of Human Kindness—technically called Anthropology — he conbined a rare faculty for advising and ruling those among whom his lot was cast. But this rule was truly Masonic, and had nothing of the nature of usurpation in it, his gentleness and courtesy were as marked as his cheerfulness and patience. He was emphatically one of those men who in elder days of the world's history would have played no inconsiderable part in the guidance and governing of mankind. He was no less distinguished as an author, and while, as he ought, he was justly proud of his own achievements, he encouraged and fostered with scrupulous assiduity those to whom fortune had been less kind. No one can say that with a deeper sense of verity than the writer of these few lines. Snatched from the world in the midst of his arduous duties, a limb from the body corporate has been cut away; and though his spirit survives to cheer on the little band which was linked together in defence of the right, his actual presence will be sadly missed.

As a ceremonial Mason, Bro. Hunt did not take a very active part; but the true spirit of Masonry—the Masonry of the Heart—inspired every action of his noble life.

He died on Sunday, the 29th of August, at his residence, Ore House, near Hastings, after a short illness, under forty years of age. Those who have had the privilege of knowing him will mourn for one who was *sans peur et sans rèproche*. He was a Fellow of the Society of Antiquaries, and Doctor of Philosophy; Fellow of the Royal Society of Literature, and its Honorary Foreign Secretary; Ex-President and Founder of the Anthropological Society of London; Doctor of Medicine, *Honoris causâ* (1867), of Giessen; Hon Fellow of the Ethnological Society of London; Member of the Imperial Dresden Academy; Foreign Associate of the Anthropological Society of Paris; Corresponding Member of the Soc. Anthrop. Espanola; Hon. Member of the Soc. des Amis de la Nature of Moscow; Hon. Fellow of the Cosmical Society of London; a good father and husband, and a sincere and unwavering friend. He is now *ultra nubila* in the Grand Lodge above.

KENNETH R. H. MACKENZIE,
F.S.A., F.A.S.L., P.C.S.L.

MID-DAY.—As often as the Freemason commences his work, it is noon or mid-day, or that time in which the sun has attained its greatest altitude; for the earth being round, the sun is always on the meridian somewhere. The Freemason has the most enlightened and useful works to do; and when high noon is passed, he must be able to give the most satisfactory proofs of the utility of his labour.

PILLARS OF THE PORCH.—It is generally thought that these pillars were made and erected only for ornament, because they supported no building. But Abarbinel's conjecture is not improbable, that Solomon had respect to the pillar of the cloud, and the pillar of fire, that went before them and conducted them in the wilderness, and was a token of the divine Providence over them. He set two pillars at the porch, or entrance of the Temple (the one representing the pillar of the cloud, and the other the pillar of fire), praying and hoping that the Divine Light and the Cloud of His glory would vouchsafe to enter in there; and by them God and His providence would dwell among them in this house.

## INELIGIBILITY OF BASTARDS AND THE MAIMED AS FREEMASONS.

BY CIPES.

Our articles have called forth responses which, we think, have been sufficiently met. We answer "Leo" in the concluding part of this article, once and for all, although we must say we are sorry that such a promising Mason as "Leo" (whom in our research we have discovered), is of a different opinion to us and has really, we hope, without serious thought set himself at variance with the guiding laws of Freemasonry. We are not unsupported, however, and are glad to find in the person of "W. L." one of sound sense and judgment, and one acting up to those principles which he promised to uphold. We commend him much for it. "W. L." asks authorities to read our wayward disciples a salutary lesson. We will endeavour to point out a few facts for their quiet meditation.

The landmarks of the Order are the unalterable laws of Freemasonry; and as we have received them so must we hand them down to succeeding generations without adding to or taking from them.

They say:—

"That every candidate for initiation into the Order should be a man, unmutilated, free-born, no bastard, and of mature age."

The most ancient written laws are very express as to the qualifications of candidates. The fifth article of the Gothic Constitutions, adopted at York in the year A.D. 926, is in these words:—

"A candidate must be without blemish, and have the full and proper use of his limbs, for a maimed man can do the Craft no good."

The words "without blemish" comprehend everything, clearly denoting that bastards, cripples, eunuchs, deaf, dumb, blind, deformed, or dismembered, slaves, or not freeborn, are all ineligible.

Among the regulations of 1663, under the Grand Mastership of the Earl of St. Albans, we find this:—

"No person shall hereafter be accepted a Freemason but which are of able body."

The ancient charges at makings, dating as far back as 1688, the rule of the Order is given in these words:—

"That he that be made be able in all degrees; that is, free-born, no bastard, of a good kindred, true, and no bondsman; and that he have his right limbs as a man ought to have."

In the charges approved in 1772, it is said:—

"No master should take an apprentice unless he has sufficient employment for him, and unless he be a perfect youth, having no maim or defect in his body that may render him incapable of learning the art of serving his master's lord, and of being made a brother."

Again the words are repeated in this charge, "no maim or defect in his body." In the Book of Constitutions, edited by Dr. Anderson, and approved by Desaguliers, Cowper, and Payne, all Freemasons' of high reputation, we find the charge in the following unmistakeable words:—

"The men made Masons must be free-born, no bastard, of mature age, and of good report, hale, and sound, not deformed or dismembered at the time of their working."

This law as to physical qualifications has been maintained among Freemasons in all parts of the world to the present day.

Attempts have been made to set it aside, but without success, for it is founded on one of the ancient and unchangeable landmarks. It is also, in fact, a necessary consequence of the essential principles of Freemasonry, and to dispense with it would be to throw the whole system into disorder, and to obscure the very purpose of its institution. Freemasonry dates its origin from the time of the building of Solomon's temple; its primary laws are derived from the Levitical law, and have the same symbolical meaning. The Levitical law ordained that any of the family of Aaron that had a blemish should not perform the services of the priesthood. (Lev. xxi. 16-23.) He was not to "go in unto the vail, nor come nigh unto the altar." The reason is obvious. Perfection was to be symbolised. And so in Freemasonry, it is required by those laws which have been transmitted without change from age to age, and which have been the laws of the Order ever since its institution, that the candidate for admission shall be free-born, no bastard, and of good repute. Any known vice — any defect in moral character—is a complete disqualification. But this is not all. The candidate must be perfect in body, and of sound mind, as well as of good moral character. No imperfection of any kind must appear. The most perfect ideal of human virtue must be constantly kept before the mind of every Freemason.

It is altogether a mistake to suppose that the reason for the law of Freemasonry, which requires physical perfection in candidates, has passed away, because Freemasons are no longer a mere fraternity of working-men, and the *operative* feature has given place to the *speculative*. The reason for this law has more relation to the speculative than to the operative.

We have pointed out the Laws and Charges prohibiting the imperfect to enter our Order. We will next point out what Grand Lodges have decreed on the subject, and also what other eminent brethren have said.

*(To be continued.)*

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## Births, Marriages, and Deaths.

MARRIAGES.

BROWNE — LEDGER.—On the 4th September, at Blennerville Church, Tralee, Barrack-Sergeant Bro. Richard Browne, Lodge 379, to Mary, relict of the late Colour-Sergeant Bro. Ledger.

CAMPION—COOK.—On the 31st August, at St. Nicholas's Church, by the Rev. W. B. Wilson, Bro. Charles Campion, of Temple Lodge, 1094, and Slater-street, Liverpool, third son of Mr. Wm. Campion, Bedford, to Miss F. M. Cook, eldest daughter of the late John Cook, Esq., Uttoxeter.

DEATHS.

GAMES.—On the 28th August, at his residence, 45, Stafford-street, Liverpool, aged 37, much respected, Bro. Stephen Hughes Games, M.D., of Lodge of Sincerity, 292.

MORLEY.—On the 5th September, in her 3rd year, Maria fourth and greatly beloved daughter of Bro. Richard (and the late Mary) Morley, wholesale grocer, 29, Slater-street, and Temple Lodge 1094, Liverpool.

## Answers to Correspondents.

All communications for THE FREEMASON should be written *legibly*, on one side of the paper only, and, if intended for insertion in the current number must be received not later than 10 o'clock a.m. on Thursdays, unless in very special cases. The name and address of every writer must be sent to us in confidence

JACOB NORTON.—The name is "Lord Viscount Mountague," not "Montacute," at the date referred to in your note.

THISTLE.—We duly made the application, but have never received a reply. There seems to be a "Sleepy Hollow" somewhere in the Masonic region alluded to in our correspondent's note.


# The Freemason,

SATURDAY, SEPTEMBER 11, 1869.

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## INDISCRIMINATE ALMSGIVING.

THERE is no nobler virtue than charity, and it is the pride of Freemasonry that her children are ever ready to succour the weak and relieve the distressed. In England—as the "Monde Magonnique," one of our French contemporaries, justly remarked on a recent occasion—our resources are more centralized than in other countries, and the results of our beneficence are more tangible and better defined.

But there is another form of charity to which we desire to call the attention of our readers; there is another and a much less satisfactory mode of affording relief than by our contributions to the great Masonic schools or the institution for aged Freemasons and the widows of our deceased brethren. We mean casual relief to applicants who, because they assert their claims as Masons, are forthwith assisted, and go on their way rejoicing in the hope of future plunder. Experience—the real test in such cases—prompts us to declare that in nine instances out of ten the charity so bestowed is absolutely wasted; nay, it even results in positive injury to the cause of the truly necessitous Mason who is mulct of the advantages he might otherwise receive were our bounty strictly confined to those whose applications will bear the test of scrutiny. Brethren young in the Craft are more especially the victims of those specious individuals who having obtained by some means or other the certificates of genuine Masons, make a trade of the sacred precepts of the Fraternity, in order to lead dissolute lives and revel in a state of blissful idleness.

There are also men who, after being initiated, by their own misconduct forfeit their positions in society, and thenceforth resolve to prey upon the brethren; or, as an eminent Mason happily expresses it, they determine to render their fellow-creatures more extensively serviceable to their nefarious designs, instead of taking their stations in the battle of life and honestly working for their subsistence.

Next to actual impostors, these men are a snare and a stumbling-block to earnest young brethren; and we can conceive little or nothing more calculated to excite the distrust and suspicion of our newly-admitted members than an appeal for help from one of those itinerant professional beggars.

Fortunately, of late there has been a tendency to check this abuse, and by the establishment of local Boards of Relief—notably those in Lancashire—much good has been effected, in sifting and investigating the claims upon our Masonic funds. Great honour is due to such brethren as Brother J. L. Hine, who has taken a conspicuous part in this desirable reform, and we trust they will persevere in their praiseworthy efforts until the "tramp proper" is relegated to his appropriate station—the stone-yard of the union.

In London we are not so liable to be imposed upon, not because of our superior sagacity but simply because every Mason possessed of ordinary information knows that he can refer such applicants to the office of the Grand Lodge, and thereby relieve himself of the tax on his individual purse or the trouble of investigation.

And here we may point out a serious defect in our administration, and one which is not altogether without its effects upon the Fund of Benevolence. It is well known that the Board or Committee of Charity known as the Lodge of Benevolence sits but once a month at Freemasons' Hall, so that in many instances, petitioners for relief who happen to have applied just after a meeting has been held, are compelled to wait a month before their cases can be entertained. How is this evil to be remedied? In the local Committees of Relief now existing in the provinces we believe the Almoner is empowered to relieve to a certain extent in the exercise of his own discretion, and a similar privilege ought to be extended to the Grand Secretary as the real though not ostensible custodian of the funds of Grand Lodge. The advantages of such a concession would be twofold. In the first place, the poor distressed petitioner would obtain a sufficient sum to keep him or her from starving—a contingency that may occur at any moment under the present *régime;* and, secondly, in some cases the Fund itself would reap the benefit, because an immediate donation of from two to five pounds would enable certain applicants to proceed on their journey or voyage to their native homes, or to some sphere of labour where better and brighter prospects might await them. There is really no feasible objection to be offered to this scheme—and the Grand Secretary is the proper officer to make the necessary enquiries, and to disburse the fund in such cases of emergency. With his experienced staff of assistants, whose efficiency and integrity are beyond question, the Grand Secretary's duties in this respect would be comparatively light, although he would thereby be enabled to diminish materially the work of the monthly Board.

A reform in this direction is urgently needed, and we commend it to the consideration of Bro. Clabon, who has already devoted so much time and attention to the subject. In the meantime, let us warn our readers against the practice of indiscriminate almsgiving which, we reiterate, is simply holding out a premium to deception and imposture.

[Several Reviews, &c., stand over till our next issue.]—ED. *F.*

## Multum in Parvo, or Masonic Notes and Queries.

FOREIGN NOTES BY THE EDITOR.

There are 43 lodges in Paris under the jurisdiction of the Grand Orient of France, and 10 in the suburbs. The Supreme Council (chef-lieu at 35, Rue de Grenelle, St. Honoré) numbers 27 lodges in the capital. There are, therefore, 80 Masonic lodges in or near Paris.

At a General Assembly of the Italian Freemasons held recently at Florence, Col. Ludovico Frapolli, 33°, a deputy of the Italian Parliament, was elected Grand Master all but unanimously, four votes being given to Bro. Macchi. Brothers Joseph Mazzoni and Francis Curzio were chosen Grand Masters adjoint. The Assembly decided to retain the phrase at the head of Masonic documents, "To the glory of the Great Architect of the Universe," for which some brethren proposed to substitute, "In the Name of our Universal Country and Unlimited Progress." They have, however, suppressed the interrogation usually addressed to their neophytes, "What is your religion?" and now demand, "What are the duties of man to his country, to himself, and to his neighbour?" From the Grand Master's discourse we gather that many of the Italian lodges have but an ephemeral existence, as no less than 61 have disappeared from the roll since 1867, although it is also stated that they have been replaced by 77 new lodges. This is not a gratifying state of affairs, but we believe that with increased confidence in their future, the Italian brethren will eventually consolidate and cement the scattered elements of Freemasonry in that glorious land of Dante and Michael Angelo.

There are 150 lodges under the Grand Lodge at Florence. Many of these are named after eminent individuals, for example, Abraham Lincoln, Archimedes, the First Brutus, Christopher Columbus, Dante Alighieri, Henry Dandolo, Garibaldi, Galvani, Galileo, Torricelli, Cavour, Pisani, &c.; while others express the national aspirations, such as "Social Progress," "Unity and Liberty," "National Unity," "Rome and Venice," "New Rome," "The Era of Italy," "Concord and Progress," &c. A few resemble our English names, as "Mount Sinai Lodge," "Minerva," "Hope," "Star of the East," "Universal," "True Friendship," &c. The nomenclature of lodges generally is an interesting study.

THE THIRTY-THREE DEGREES.

In answer to "Belfasticusis," we feel pleasure in enumerating the degrees of the Ancient and Accepted Rite, premising that the Craft degrees of E.A., F.C., and M.M. form the basis of the superstructure.

4, Secret Master; 5, Perfect Master; 6, Intimate Secretary; 7, Provost and Judge; 8, Intendant of the Buildings; 9, Elected Knights of Nine; 10, Illustrious Elect of Fifteen; 11, Sublime Knights elected; 12, Grand Master Architect; 13, Knight of the Ninth Arch; 14, Grand Elect, Perfect and Sublime Mason.

The above are conferred in what is called a Lodge of Perfection, and they are supposed to be the completion of Ancient or Jewish Masonry.

In 15, the Knight of the East, we have Cyrus, the precursor of Christ. 16, Prince of Jerusalem; 17, Knight of the East and West; 18, Sovereign Prince Rose Croix of Herodom.

These degrees form the boundary of work in Rose Croix chapters, the superior grades being conferred by the authority of Supreme Councils of the 33°.

19, Grand Pontiff; 20, Grand Master of all Symbolic Lodges; 21, Noachite, or Prussian Knight; 22, Knight of the Royal Axe, or Prince of Libanus; 23, Chief of the Tabernacle; 24, Prince of the Tabernacle; 25, Knight of the Brazen Serpent; 26, Prince of Mercy, or Scotch Trinitarian; 27, Sovereign Commander of the Temple; 28, Knight of the Sun; 29, Knight of St. Andrew; 30, Grand Elect Knight Kadosh; 31, Grand Inquisitor, or Enquiring Commander; 32, Sublime Prince of the Royal Secret; 33, Sovereign Grand Inspector General.

Our correspondent will observe that neither

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the Mark or P.M. figure on this list. The Knt. of the Ninth Arch (No. 13) is equivalent to the R.A. degree, and the 27th, S.C. of the Temple, to Knight Templar. The degrees of Knight of the East and Knight of the East and West, which "Belfasticusis" has taken, do not correspond with those of the same name in the series we have given, but are doubtless the same as those conferred under the Grand Chapter of Scotland along with the Royal Ark Mariner's degree. None of these degrees are now practised in England, although several English brethren possess them. The 33 degrees refer only to the system of the Ancient and Accepted Rite, which is but one of the many rites now worked throughout the world.

We shall be happy to assist our correspondent at any time, so far as our knowledge of Freemasonry extends.—ED. *F.*

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Always wishing to afford any information in my power to enquiring brethren, the following is in answer to the query by a Brother, in THE FREEMASON for September 4th (page 109).

It must be borne in mind that the Grand Lodge of England only recognizes the three Craft degrees, and the Royal Arch; Scotland, only the three Craft degrees, including the Mark and not the Arch; and Ireland only acknowledges the Craft degrees. This statement, however, refers to the Grand Lodges alone, wherein no jewel, medal, device, or clothing are permitted to be worn, belonging to any other degree than those considered to be included in Craft Masonry.

In Ireland, what are termed the higher degrees are worked in an orderly manner, and uniformly as they should be.

The degrees above the *third* are thus arranged:—4, Mark; 5, Arch; 6, Knight of the Sword; 7, Knight of the East; 8, Knight of the East and West; 9, Knight Templar; 10 Knight of Malta; 11, Rose Croix and the other *hautes grades*. In addition to these degrees, preceding No. 11, a candidate would have to be a Master Mason for seven years, and a Past Master of a Lodge, to be qualified to receive the Rose Croix, unless by special dispensation. In England every Rite seems to be a law to itself, and one degree in particular, worked before another Rite was formed and under the authority of the late and deceased Grand Master, is actually *now* by the latter Rite said to be *irregular*. This will serve to show how the Chivalric and other degrees are managed and controlled in this country, and how imperatively a change in such dogmatic rules is required.

In Scotland those in authority work more in unison above the Craft, and are slowly progressing towards a reciprocal treaty between all the Rites. The order observed in that Masonic country is as follows:—4, Mark; 5, Past Master; 6, Excellent Master; 7, Royal Arch; 8, Royal Arch Mariner; 9, Knight of the Sword; 10, Knight of the East; 11, Knight of the East and West, (three points of the Bebylonish Pass), and the three Installation degrees of the principals (all these are recognised by the S. G. Royal Arch Chapter); 12, Knight of the Temple; 13, Royal Order of Scotland; 14, Rose Croix; 15, Knight Kadosh; 16, Thirty-Third.

In the United States, the order in giving the degrees usually is thus:—4, Mark Master; 5, Past Master; 6, Most Excellent Master; 7, Royal Arch (all recognized by the Grand Chapters); 8, Royal Master; 9, Select Master (worked by Grand Councils formed for these degrees); 10, Knight of the Red Cross; 11, Knight Templar.

[Brother Hughan then enumerates the degrees of the A. and A. Rite, which are given above.]

I forbear giving the degrees of Misraim or the Rite of Memphis (96). The above will serve to illustrate the ingenuity of Masons, and evidence how brethren not content with the simple Craft Rite rush after high-sounding titles and Grand degrees.

WILLIAM JAMES HUGHAN.

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I may reply to "Belfasticusis" by giving him a short account of the 33° of the Ancient and Accepted Rite as established in America:—

4°. *Secret Master.*—Duties, to guard the *sanctum sanctorum* and sacred furniture of the Holy Temple.

5°. *Perfect Master.*—Gives particulars of the tomb of Hiram Abiff.

6°. *Intimate Secretary.*—Candidate represents Joabert, who in the way conveyed by the ceremonial obtained the secretaryship from Solomon and Hiram.

7°. *Provost and Judge.*—Constituting the office of Provost and Judge over all the workmen of the Temple of Jerusalem.

8°. *Intendant of the Buildings.*—The election of a successor to Hiram Abiff for the completion of the secret works of the Temple.

9°. *Elect of Nine.*—The punishment of the first assassin.

10°. *Elect of Fifteen.*—The punishment of the second and third assassins.

11°. *Sublime Knights Elected.*—A reward for the zeal of the elect of fifteen.

12°. *Grand Master Architect.*—A school of architecture, established by King Solomon.

13°. *Knight of the Ninth Arch.*—Alludes to the concealment of the Holy Name by Enoch—see the "Book of Enoch," brought from Abyssinia by Bruce, and translated by the Archbishop of Cashel. According to Finch's ritual, this degree formed the *first part* of the old English Arch.

14°. *Grand Elect Perfect and Sublime Mason.*—Professes to reveal the true pronunciation of the Sacred Name, and alludes to the crusading knights. Bro. Oliver states that it was invented by Bro. Ramsay; the chapter represents a subterranean vault, and it has been styled the "Sacred Vault of James VI.," who patronized a Lodge at Stirling. The foregoing degrees are termed "Ineffable" because they relate to the sacred name, they seem to have been practised in France about 1750. Degrees 4 to 8, are adapted from supposed offices in the temple, and the hint may have been taken from officers of a Grand Lodge. Degrees 9 to 14 are more historical.

15° *Knights of the East or Sword.*—Represents the return of Zerubbabel. It is the English Royal Arch degree, and according to Finch formerly constituted the *second part* of the ceremonial prior to 1813. It is also identical with the degree of "Red Cross of Palestine."

16° *Prince of Jerusalem.*—An appendant to the foregoing, and represents the edict of Darius.

17°. *Knights of the East and West.*—This degree professes to date from 1118, when eleven Knights made vows of secrecy, friendship, and discretion before the Patriach of Jerusalem. The opening of the seven seals is common to this degree and that of the British Templar Priest, but they are differently applied.

18°. *Prince of Rosy Cross, Rosy Croix, or Rose Croix.*—The lecture of this degree, as given in England at the commencement of this century, derives the order from the old fraternity of the "*Rosy Cross.*" It is probable that the degree was practised in England before the establishment of the modern Grand Lodge of 1717, and there is said to be documentary proof in 1721. The "Royal Order of Scotland" revived the two degrees of H.R.M. (The Red Cross, Royal Arch, or Knight of the East) and Rosy Cross in 1736, and are said to have minutes from 1740. Their ceremonial connects it, however, with the Templars who aided the Bruce at Bannockburn, and relates the history of the Order in quaint rhyme. Hence the question arises, whether a portion of the degree of Kadosh has not been engrafted on the Rosy Cross at its revival.

19°. *Grand Pontiff.*—In this degree St. John is mentioned as a Mason, and the ceremonial has reference to the New Jerusalem of the Apocalypse. The candidate enters decorated as a Knight of the East and West, and the two ceremonials seem to be nearly related.

20°. *Grand Master of all Symbolic Lodges.*—The candidate in this degree represents Zerrubbabel admitted to the Symbolic Lodge of Grand Masters.

21°. *Noachite, or Prussian Knight.*—Alludes to Peleg and the Tower of Babel.

22°. *Knight of the Royal Axe.*—Alludes to felling of cedars for the Temple.

23°. *Chief of the Tabernacle.*—This degree commemorates the Jewish Order of Priesthood.

24°. *Prince of the Tabernacle.*—Represents the lodge held by Moses at the construction of the Tabernacle. These two degrees may be supposed to hold some relation to the "veils," forming an intermediate portion in the English Royal Arch.

25°. *Knight of the Brazen Serpent.*—This degree is said to have been founded by John Ralph during the crusades. The motto is "Virtue and Valor."

26°. *Prince of Mercy, or Scottish Trinitarian.*—Alluding to the triple covenant—first with Abraham by circumcision, next by Moses in the wilderness, third with all mankind by the sufferings of Jesus Christ.

27°. *Sovereign Commander of the Temple.*—It is difficult to pronounce on this degree. Teutonic crosses are used, and the words Solomon and I.N.R.I. It may have been intended to imply the connection of the Crusading Templars with the military officers of Solomon's Temple.

28°. *Knight of the Sun, or Prince Adept.*—This degree is philosophical and moral, and conveys us into the land of spirits; it may have been originally connected with some sect of modern Rosicrucians.

29°. *Knight of St. Andrew.*—Dr. Oliver states that this degree was invented by Ramsay, and was the first of his series. The learned Doctor must, however, in this case have drawn upon his imagination for his facts, as everything in relation to Ramsay's doings is purely conjectural.

30°. *Knight of Kadosh.*—Next to the Rose Croix, this ceremonial is the most important and ancient in the rite. It is really the ceremonial of the "Masonic Knight Templars," and five apartments are necessary to confer the Order properly. Candidate is instructed in the history of Masonry from Enoch to Solomon, Zerubbabel, and the Essenes, to the Crusaders of 1118; he is obligated and questioned, and receives seven passwords in a manner very similar to the degree of Knight Templar Priest, after which he is instructed in the history of the extirpation of the Templars. Bro. Dr. Leeson informs us that he has seen a Constitution, printed at Brussels in 1722, in which the following degrees are alluded to as mentioned in the 37th clause of the Constitutions of the English Grand Lodge, approved on St. John's Day, 1720:—"Masters of Lodges, Knights Elected Kadosh, Superintendents, Knights of Palestine, Princes of Jerusalem, Masons of the Secret, Scotch Elected Knights of St. Andrew, Ancient Masters of the Royal Arch, Officers of the Grand Lodge, Masters, Companions, and Apprentices." It is noteworthy that the Rosy Cross does not appear in this rite by name. Now, as Desaguliers visited the Operative Lodges of Scotland in 1721, the question arises whether the Belgians pre-dated the printing of this Constitution, or the Moderns in the intervening two years determined to strike off the high grades when they printed their Constitution in 1723 on what they found in Scotland where the Grand Mastership had passed into an hereditary office. It is quite certain pure Operatic Masonry prior to 1717-21 had ceased to exist in England, and that the "Ancients" always asserted that their system was the old system of Speculative Masonry, and this view was shared by the Grand Lodge of York, which in common with the Ancient body, recognised the Royal Arch, Rose Croix, and Kadosh as of equal authenticity with the other degrees, and this as besides the question whether the present Order of St. John and the Temple had any formal connection with Masonry prior to 1745.

31° *Grand Inquisitor Commander.*—Duties, to examine and regulate the subordinate degrees.

32° *Sublime Prince of the Royal Secret.*—A lecture on the history of Masonry is given in this administrative degree, in which the whole is connected with Christianity and the Templars.

33° *Sovereign Grand Inspector General.*—The Grand Commander represents Frederick the Great of Prussia, and the nine members of the Chapter have the control of the rite, the worst feature of which is that, like the late Manx "House of Keys," the Chapter elect themselves.

JOHN YARKER, JR.

43, Chorlton-road, Manchester.

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DE SENIGALL, in his memoirs, remarks:—"The Master Mason's is the highest; all other degrees that the Masons were kind enough to entrust me with are pleasant discoveries, but their symbolic orders do not raise the Master at all in substantial honor."

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## Original Correspondence.

[The Editor is not responsible for the opinions expressed by Correspondents.]

*(To the Editor of The Freemason.)*

Dear Sir and Brother,—Can you inform me whether there is any list in existence which shows the meetings of all English and Foreign Lodges, or if not the former, the latter; and where the same can be obtained? I enclose my card.

I am, yours fraternally,
A SUBSCRIBER TO "THE FREEMASON."
Liverpool, Aug. 31st, 1869.

[The Grand Lodge of England Calendar gives the information alluded to for all lodges under the English Constitution, and the Universal Masonic Calendar contains lists of Scotch, Irish and a few foreign lodges, but we are not aware of any publication in which the meetings of *all* lodges are recorded.] —Ed. *F.*

*(To the Editor of The Freemason.)*

Sir and Brother,—In reference to two papers in your last week's number, I beg to submit for your consideration the question whether the admissibility into the Craft of a person born *in slavery*, or *out of wedlock*, is reconcileable with one fundamental law, that "no man can be made a Mason who is not 'free by *birth*?'"

Yours fraternally,
P. M.

[There can be no doubt that according to the "Antient Charges," no bastard, freed-man, or slave, could be admitted a member of the Craft, but after the emancipation of the slaves in Jamaica, the Grand Lodge of England directed the omission of the word "free-born," and substituted "free-man," and this alteration is now embodied in the ceremony of initiation as practised by the English Craft.]—Ed. *F.*

### JERUSALEM ENCAMPMENT.

*(To the Editor of The Freemason.)*

Dear Sir and Brother,—I am obliged to my friendly reviewers, and would crave a few words in reply to Bro. W. J. Hughan.

1.—In regard to the rank assigned to the Jerusalem Encampment, I may state that I have repeatedly written to the Grand Vice-Chancellor to rectify his dates, without any attempt having been made by his office to rectify the same; and with regard to those Encampments styling themselves "immemorial," steps must be taken to make them show dates, and they must be ranked according to the doumentary evidence they can produce. This ought to be brought before Grand Conclave at once.

2.—Though the Grand Lodge at York may never have recognised the Ancient Grand Lodge in the South by *formal document*, yet even such recognition is proved in my pamphlet by the fact of the York Grand Lodge having granted a Templar warrant to an Athol Lodge and these writing the former under date of 1786—"Your immediate decisive answer to the following question agitated amongst us is desired: If a man who is an Ancient Mason in the three first degrees made Arch Mason and Sir Knt. Templar, but sitting under a modern warrant, may be accepted in our Royal Encampment."

3.—I am glad Bro. Hughan has been able to get copies of the Todmorden warrants, and hope to see them in your pages. I have made twenty applications for these documents, and therefore presume the brother witheld them because he knew that he had deceived me.

4.—There can be no doubt that the most important York documents were given to Bro. Godfrey Higgins by Bro. Blanchard, as the former states so in his *Anacalypsis* (vol I, book x, chapt. viii, sec. I, page 768) and adds that he had conveyed them to His Royal Highness the Duke of Sussex.

5.—The late esteemed brother, Laurence Newall, D.P.G.C. of K.T., was chiefly my authority as to ritual of 1735, and I was given to understand both by him and others, that they had taken great pains as to evidence, both as to the appearance of the ritual, and also as to the hands through which it had passed.

I can only express my entire agreement with our esteemed Bro. Hughan, that something ought to be done by the Balwin and other old Conclaves to illustrate the proceedings of Chivalric Masonry.

Fraternally yours,
JOHN YARKER, Jr.

Manchester, Aug. 26, 1869.

### A "BUMPER TOAST."

*(To the Editor of The Freemason.)*

Sir and Brother.—Will you allow me, as an Isle of Wight Mason, space for a few remarks *apropos* to your last week's article, headed "A Bumper Toast." I am not a member of the lodge of which it is said that the members refused to drink the Grand Master's health, and not having been present when the alleged occurrence took place, I have no means of knowing whether the report be true or false; therefore I give no opinion about it. But I do think that the brethren of the Isle of Wight, have grave reasons for complaining of the way in which they have been treated in the matter of the appointment of a Prov. Grand Master. The Grand Mastership of the Isle of Wight lately became vacant by the resignation of Bro. Fleming, and that of Hampshire by the death of Bro. Sir Lucius Curtis. We never received the slightest intimation that the two Provinces, thus vacant, were to be united—there was no reason why they should be; but all at once we were electrified by a letter from the Grand Secretary, notifying us that the Grand Master had united the two Provinces, and appointed Bro. Beach as Prov. Grand Master for Hampshire and the Isle of Wight. A very natural and unanimous feeling of dissatisfaction at once showed itself. It was asked why this should be done, without the slightest attempt being made to ascertain our feelings upon so important a matter? The Isle of Wight had existed as a separate Masonic Province ever since 1813, and previous to that period it had a separate Grand Lodge, and a separate *deputy* Grand Master.

Why were we to lose our independence and be thus annexed to a Province, from which we are geographically separated by a line of the most marked character, namely, the sea itself, and no opportunity given to us to say yea or nay? We have had recourse to the constitutional means alluded to by you, and have, through the Grand Secretary, memorialized and petitioned the Grand Master, but without avail; and as a last recourse we appealed to the Board of General Purposes, on the ground that the Grand Master had no legal power to abolish a Masonic province which derived its existence from Grand Lodge. The Board, however, flatly refused to entertain the appeal, alleging that it was a question of the Grand Master's prerogative. I entertain not the slighest shadow of a doubt that the Board of General Purposes ought to have allowed our appeal as being perfectly constitutional, but they thought differently, and so it seems we must submit to what most of us consider to be a death-blow to Masonry in the Isle of Wight. Under these circumstances it is not to be wondered at if we feel rather sore and disgusted, but I do not know where the flag of rebellion has been hoisted, nor of what precise materials it may be composed. I may add that Bro. Beach would be very acceptable to us as P.G.M. if only we could maintain our independent status as a Province.

I am, Sir and Brother, yours fraternally,
Cowes, 6 Sep., 1869. JUSTITIA.

### INELIGIBILITY OF BASTARDS AS FREE-MASONS.

*(To the Editor of The Freemason.)*

Dear Sir and Brother,—I am glad to see my brother, "A Jewish Freemason," taking an interest in this subject as per his remarks page 91, Aug. 21st, where he takes exception to my speaking of "the dark and dim rays of ancient Jewish or Mosaic times." I consider myself justified in saying so, because that was the era, when law and ceremonial minutiæ reigned, whereas I count this the era more especially of love and freedom, when the "heavy burthens" which were formerly borne, are done away with. Again, anciently it was "an eye for an eye, and a tooth for a tooth," that was the doctrine of retaliation; whereas we now have more prominently brought before us the more noble doctrine of forgiveness, *i.e.*, "Ye have heard that it hath been said, thou shalt love thy neighbour and hate thine enemy." That was the "dark and dim ray,"; but now we have it, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." Truly Moses was a great *man*, but the Jew who spoke the latter words I quote, taught like a God. He understood the *spirit* where others only saw the *letter*.

"A Jewish Freemason" mis-quotes me upon one point. I did not say "His who said love thy neighbour" &c. I said (page 81), "His who said, whatsoever ye would that men should do to you, do ye even so to them," but, I added on that other golden sentence, "love thy neighbour as thyself," which the context may show I referred to in the light thrown upon it in the parable of the good Samaritan.

While I admit the many high and clear views which Moses and others of the prophets had or expressed, these were not generally understood; the majority of the pre-Christian Jewish teachers misunderstood the great truths and ideas of their own scriptures, and misled the people, being more taken up with outward ceremonial trifles than a clean heart and a practical good and honest life.

To those who would debar bastards—although good and true men *per se*—from being admitted as Freemasons, I would read a few historical statements, such as the 38th chap. of Genisis, where we perceive the doctrine of extenuating circumstances receiving practical effect; then read Ruth chap. 4 v. 18 to end, from which we learn that Pharez, who was a bastard (and not a common bastard, but even the son of Judah, by his daughter-in-law Tamar) was the ancestor of Boaz, who married Ruth—a Moabitish damsel, a descendant of Lot and his daughter, (Gen. 19th chap., 37th v.) from Boaz and Ruth, descended David and his son Solomon, &c., and from David, according to the flesh, descended Christ. As an example of God's dealings, the above remarks anent the pedigree of King David—from whose loins the Jews expected their Messiah to come—will serve as a sufficient practical exposition of the words in Isaiah chap. 1, verse 18th. The above from Jewish history shows that bastards may be eligible to even the highest privileges. How much more then should Christians, with their great *pretentions* be charitable in their *dealings*? There are some short-sighted individuals who would carry off the ocean of God's love in a bucket, and gather up the river of Masonic sympathy in a thimble; they have no idea of the universe of love exhibited by even some of the simplest-looking passages of the Bible, a universe in which worlds may disport in perfect freedom with an unknown amount of unoccupied space to spare.

While therefore we resist the actual evil-doer, let us encourage all who desire to, and do act well; let us be merciful that we may obtain mercy, God has forgiven us ten thousand talents, let us forgive one hundred pence (Mat. 18th chap., v. 23rd to end.) All the charitable and noble principles and teachings of Freemasonry are not worth a pin to any one except in so far as they are acted up to.

I am, yours fraternally,
LEO.

### SPURIOUS MASONIC BODIES AGAIN.

*(To the Editor of The Freemason.)*

Dear Sir and Brother.—Thanking you for your notice of my communication under the above head, I take the liberty of responding, because I believe the discussion of this subject may do good and enlighten many American as well as our English brethen.

As to me assuming that your first article was prompted by the letter you published from A. G. Goodall, 33°, I beg pardon, and only now assume that that assumption was natural, inasmuch as you favoured decidedly the views of that gentleman, I think I had as much ground to thus assume, as I now have to assume that your article in The Freemason of July 31, was prompted by my letter in that of July 24. In the latter article you proceed to copy the statement nearly *verbatim* of A. G. Goodall, 33°, as explanatory of your views and knowlege, thus again showing that you favour his account of the matter, and not the correct one. Now, where, than in that statement (his) you get the history you recount, is not for me to say, as I do not know. What I believe, as it is derived from competent and undisputed authority in reference to the matter, is this:—

In 1813 when Louisiana was ceded by France to the United States, there was extant in New Orleans, not a Supreme Council but a Consistory, which had therein been established whilst Lo. was yet a French province. In the same year was established the Grand Lodge of Lo. American, York, or Ancient Free and Accepted Masons. With this preface I will now quote from *The American Masonic History* of Dr. Folger, published in 1862, and which on this subject is regarded as most authentic:—

"In 1839 a Supreme Council of the 33° was erected in New Orleans by the Count St. Angelo and others, in consequence of the United Supreme Council of the Western Hemisphere having ceased its activity. It assumed to be the successor of that body, was acknowledged by the Grand Orient of France in 1843, and the Consistory came under its charge. This Supreme Council continued in active operation until 1850, when a disturbance took place between the Grand Lodge of Lo. and itself. The Grand Lodge at that time dissolved the Scottish chamber which had been allied with it for seventeen years in harmony, and prohibited all connection with Scottish Masons and the Scottish Rite. Whereupon the Supreme Council immediately resumed its control (previously, agreeably with American practice, *waived*) over the first three degrees, chartered and established lodges, and has now over twenty under her jurisdiction in that State. As soon as the Grand Lodge dissolved the Scottish chamber, Dr. Mackey, of Charleston (Secretary-General of the Charleston Supreme Council), established a Consistory in 1852, and which was intended as a rival to the Supreme Council of Louisiana.

"In 1855 a quarrel (by design) took place between the officers of the Supreme Council, the principal of which resigned their offices, leaving behind a party who favoured the Charleston Council. Whereupon that party declared the Supreme Council of Lo. extinct, and at once revived the Consistory of 1813, which Consistory united with that created by Mackey in 1852, and the United body entered into a concordat with the Charleston Council and became its dependent. It is now in existence, as the Grand Consistory of the State of Lo. But these members, who withdrew, at once re-erected the Supreme Council, renewed active operations, and now have twenty lodges, and nearly as many Rose Croix Chapters and Councils of Kadosh under their control."

You will see, from the above, how far you, following

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Mr. Goodall or some other authority, so regarded, departs from it; and that no such matter as a Treaty was entered into in 1833, nor any other year, between the Supreme Council and Grand Lodge of Lo.; as also that my statement, to effect that no complete surrender of authority by the Supreme Council of Lo. ever took place, is correct.

Further, you say that "Even from the Ancient and Accepted Rite point of view we are unable to discern how a Supreme Council can be legally established in any single State of the American Federation, under the existing laws of the Rite," thereby meaning the so called Frederick Constitutions. Now law to be *law* must be uniform in its effects, or at least in its bearings, and no part of it should conflict with any other part. In the same Constitutions is found the following passage, viz —"A Supreme Council of the 33° once constitutionally established, *whilst a single member remains*, is considered in existence; and a Sovereign Grand Inspector-General once appointed is so for life." Now, unless you say, which you do not, that the Lo. Supreme Council was not legally established in 1839, you will perceive that under this clause it has never ceased to exist, no more in 1855, when the quarrel, by design on the part of some of its members, had taken place for the purpose of passing it into the hands of the Charleston Council, than in 1867, when Eugène Chassignac was elected its Grand Commander; for at no time were there not members of it remaining.

The whole story of this Lo. matter resolves into one of weakness until time and circumstances strengthened, on the part of one Masonic authority; and strength, until time and circumstances weakened, on the part of another; then a revival of the latter, under new and the promise of more favorable, because popular auspices, and a protest against that revival, with a call for help, by the former, which sees its power departing from it in favour of a proscribed race. As to *right* existing in one more than the other, he who believes that Masonry was made for Man, and not Man for Masonry, will not see it, notwithstanding all the blasts the intensely regular grand bodies may elect to blow from now to doom's-day.

The whole face of Louisiana society, in common with that of other Slave States, having been changed by the results of war, and the former slaves becoming free to the last one; to provide for this change, Bro. Chas. Chassaignac, as a Freemason, in common with every other, was powerless, if bound by the wishes of the Grand Lodge of Lo. He knew that a grand body does not require a charter, therefore he proceeded to organise, unnecessarily in fact, under the old name a new creation, as subsequently he made it; for at present the organisation of which he is chief, is modelled upon the manner of the Grand Orient of France, with the Masters of his lodges composing an Executive Council. In fact, the American A.S. Rite is ignored by him entirely, and nothing of its constitutions preserved, but all rejected, as at war with American ideas and Republican principles. Notwithstanding this change, however, none of the European Masonic authorities which recognised him in 1867-8 have withdrawn that recognition, and, I believe, will not, no matter to what extent of protest American Grand Lodges may go, and but two of which up to the present have joined in that of Louisiana against the Grand Orient of France.

I am glad to have you say the laws of Freemasonry (by which I presume you mean its forms of government) are no more monarchial in England than they are in Switzerland or in the United States, because, though I still maintain that up to this time they are apparently so to me, thanks to the stand a few enlightened brethren are making, I look hopefully to see those forms lose their monarchical character, and the principles of self, or responsible government be recognised as sufficient for Freemasonry; and that eventually, these principles will be recognised, the world even in disposing a departure from the old order of things—State and National Grand Lodge, exclusive jurisdiction, and confirment to one rite—and the introduction of that better order, wherein each lodge of Freemasons shall be free to govern themselves, through their lawful representatives in local grand lodges, or general assemblies of the Craft in a certain district, and to practise that arrangement of the decret language, called a ritual of Freemasonry, which its members may elect to adopt, and be chartered to practise, no matter where the grand lodge may be located which grants such charter.

Fraternally yours,

J. FLETCHER BRENNAN,
Editor of the *American Freemason*,

Cincinnati, O., U.S.A., August 17th, 1869.

## A QUERY.

*(To the Editor of The Freemason.)*

DEAR SIR AND BROTHER.—Can any M.M. tell me how the charter was not granted for the proposed Lodge, "Southern Star," in the S. district of Glasgow, there being abundance of scope for more?

Yours truly and fraternally,

A SUBSCRIBER.

## SUPREME COUNCIL, NEW YORK.

REPORT OF ILL. BRO. ALBERT G. GOODALL, GRAND REPRESENTATIVE, ON FOREIGN RELATIONS.

*To the Supreme Council of Sov. Gr. Ins. Gen. of the 33rd and last degree Ancient Accepted Rite, for the Northern Masonic Jurisdiction, U.S.A.*

### FRANCE.

*(Continued from page 117.)*

A translation of the decree and report of the argument upon which the decision was made I enclose herewith. The subject being of vital importance to all the Grand Bodies throughout the United States, will, no doubt, receive prompt attention and response to the gross violation on the part of the Grand Orient of France of relations of amity, by ignoring the lawful Masonic jurisdiction of the recognised Grand Lodge of Louisiana, and giving countenance and recognition to a new spurious Body to work in the SYMBOLIC DEGREES, and initiate, according to *their ideas*, the NEGRO RACE, and force them upon the Fraternity in this country.

Although the Grand Orient professes to work only the seven degrees, making the Rose Croix the last and highest, yet they have what appears to be a decided anomaly of a College of Rites and Supreme Council, 33°, Ancient and Accepted Rite, which is rather inconsistent with the position they have so long taken in opposing the workings of this latter Rite, and if consistency is a jewel it certainly has never been attached to the regalia worn under authority of the *Grand Orient of France*.

THE SUPREME COUNCIL FOR FRANCE, ANCIENT ACCEPTED RITE, was established in Paris on the 22nd day of December, 1804, by Ill. Bro. De Grasse Tilley, under authority from the Sup. Council of the Southern Jurisdiction at Charleston, U.S.; and, being considered an innovation on the Masonic jurisdiction of the Grand Orient, a contest of authority ensued, and the two Grand Bodies have never worked in perfect harmony, and both have suffered more or less by the various political changes and revolutions in France, during the past half century. On three different occasions the two Bodies recognized each other, but they were of short duration, as the old antagonistic feeling soon separated them. In the early part of 1866, they again entered into relations of amity, which still continues, with rather a reserved feeling, and the name of the Supreme Council does not appear in the annual calendar of the Grand Orient.

For many years past, and especially during the administration of Viennet, the Supreme Council has made but little effort to extend its authority, and from their very limited communications but few foreign Grand Bodies were familiar with their existence; and a little more youthful and progressive spirit among them would be decidedly beneficial for the interest of the Rite.

In 1862, soon after Marshal Magnan assumed the duties of Grand Master of the Grand Orient, he attempted to force the Supreme Council to abolish their Masonic claims, close their labours in the Ancient Accepted Rite, and unite with Grand Orient, in all of which he made a signal failure. The Lodges of the Supreme Council were closed for a few days only, and Viennet, the Sov. Gr. Com., responded to the demands of Magnan, giving a history of the Order in France, and concluding with the decision of the Supreme Council, that, their claims being just, they determined to maintain them; which they have nobly done, for the interest of the Order and benefit of the Ancient Accepted Rite, and I most cheerfully embrace this first opportunity to correct a mistake made in my report two years since, that the Supreme Council had ceased to exist by orders of the civil government.

During my stay in Paris in August last, it was my pleasure to renew the long-existing amicable relations of our Grand Body with the Supreme Council, and to receive their assurances that they intended to adhere strictly to the ancient laws, usages and treaties of alliance governing the same. I was also favoured with an opportunity of being present, on the 17th of August last, on the occasion of the Funeral Fête in memory of their late much honoured Sov. Gr. Com. J. P. G. Viennet, who was buried on the 14th of July, with all the civil honours due to his exalted station as a member of the French Academy. The solemn ceremonies in the mystic circle of the Grand Lodge, Central of France, under the Supreme Council, were most impressive; a delegation from the Grand Orient was present, with many distinguished visiting Brothers, and the hall was crowded with the fraternity. The address by the Grand Orator was a finished production, but, accordiug to our ideas, was more appropriate for the profane world than the sacred asylum of Masonry, having confined his discourse almost entirely to the *political* career of Bro. Viennet.

The concluding part is all that we can endorse, in which he appropriately says: "Let us preciously keep and honour his memory, his truth, his learning and his character, and like him, let us ever stand up in defence of justice and truth."

Most Ill. Bro. B. Allegri, is now the Sov. Gr. Com., and Vte. De Lajonquiere the Gr. Cham. and Gr. Sec. H. E. Their jurisdiction is gradually increasing, and many new lodges and Rose Croix Chapters are being established in France and their colonies, and the Ancient Accepted Rite appears to be rapidly increasing in favour on the Continent.

*The Rite of Memphis, or Misraim*, with its *ninety-six superfluous degrees* is, I regret to state, acknowledged by both the Masonic Grand Bodies in France, and thus our sacred mysteries are to some extent divulged improperly to those who are not recognised in any other part of the world as having any connection whatever with the Masonic fraternity; but the extraordinary liberal and somewhat independent views that our French brethren have always taken in such matters, will probably continue until a regular assembled Masonic congress shall definitely settle all pending questions as to who and what Rites shall be accepted as Masonic.

### ENGLAND.

My two visits to England since my last report, have favoured me with opportunities of renewing the agreeable fraternal relations previously formed, and arranging many important matters for the mutual interest and advancement of the Ancient Accepted Rite.

The history of Masonry in England is so closely identified with the Order in this country, and should be so familiar to every Masonic student, that I deem it necessary to speak only of the Supreme Council, 33rd degree, for England, Wales, and the British Colonies.

In my last, I had the pleasure of alluding to the very cordial, fraternal and hospitable receptions so generously extended to me by the brethren and different Bodies under jurisdiction of the Supreme Council, and I can but renew my sincere appreciation for the repetition of the same courtesies received during my last visit.

The Supreme Council, since the receipt of its Warrant by letters-patent from this Jurisdiction, and its organization as a governing body in 1846, has made but slow progress in extending the Rite under its authority, limiting their operations to London and its vicinity, and were guided more by a laudable desire to promote the interest and integrity of the Rite in admitting only those who would be a credit to the Order, instead of the wholesale system of miscellaneous admissions which has too often been permitted, to the detriment of the fraternity, in other Jurisdictions. On the 6th day of March last, Ill. Bro. Dr. Beaumont Leeson, Sov. Gr. Com., and one of its founders, resigned that position, and was succeeded by Ill. Bro. Colonel Henry Atkins Bowyer as Sov. Gr. Com., with Ill. Bro. Captain Nathaniel G. Phillips, Gr. Sec. Gen. H.E. Since that date the spirit of progress appears to have animated the members to make more exertion for extending their labours in the good work and extensive field open to that Masonic Jurisdiction. The new and spacious apartments now permanently occupied by the Supreme Council at 33, Golden-square, London, have in addition to their other useful ornaments, an extensive and valuable Masonic library of over three hundred volumes. At the last regular meeting of the Council, a highly satisfactory report was made, showing the financial condition to be on a solid basis, and with over a thousand members in England and Wales; was rapidly increasing its Chapters and Consistories in India, Australia, and other British possessions, a Consistory and four Rose Croix Chapters having lately been established by them in Canada, and already the fraternal courtesies have been extended to the latter from this Jurisdiction; and I feel warranted in stating that we are justified in being proud of the honour in having the authority accepted from us which by the Royal Mystic Art is again being perpetuated under such able and careful administration; and should all our American brothers visiting the Old World, be as fortunate as myself, they will not regret having paid a visit to the Grand East of the Ancient Accepted Rite in our fatherland, where the social and instructive hours I have often passed in the Mystic Circle, are to me

"Bright links in memory's chain."

*(To be continued.)*

MASONRY NOT A SUBSTITUTE FOR RELIGION.—It should not be overlooked—and by those whose experience in Masonry covers space and time it is not—that there is danger of some brethren receiving Masonry instead of religion, just as some, who are not Masons, receive morality. It is a mortal error, and should be carefully guarded against by all who value their souls.

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# THE FREEMASON



Reports of the Grand Lodges are published with the special sanction of the Right Hon. the EARL of ZETLAND, *K.T.*, Most Worshipful Grand Master of England; and the Right Hon. the EARL of DALHOUSIE, *K.T.*, *G.C.B.*, Most Worshipful Master Mason of Scotland.

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## Reviews.

*Constitutions of the Freemasons* (dedicated, by permission, to the M.W. the Grand Master of England). By WM. JAMES HUGHAN, Prov. Grand Secretary for Cornwall; P.M. Lodge of Fortitude, Truro; Cor. Mem. German Masonic Union; Hon. Mem. Mother Lodge Kilwinning, Scotland; Marquis Dalhousie Lodge, London; &c., &c., &c.

One of the most hopeful signs in connection with Freemasonry at the present day is the increase in the number of Masonic students whose researches are directed to the practical object of elucidating its origin and investigating its claims to antiquity. It is true that such men as Preston and Oliver in the past, and Mackey and Rebold in the present generation, have done much to dispel the [illegible] that surround Masonic history, but elements of doubt and difficulty still remain to perplex and mystify the earnest enquirer. Let it be understood that we do not allude to the traditional account of Freemasonry which is embodied in the ceremonies of the Order, but rather to those romanticisms and childish myths that are gravely put forth as genuine narratives by men who must know that the merest sciolist in archæology can demolish their "house of cards" with a touch of the magic wand of truth.

In the front rank of the realists—the patient seekers of demonstrable facts respecting the Craft—may well be reckoned such brethren as William James Hughan, by whose untiring industry the actual records of Freemasonry have been so ably illustrated. Bro. Hughan's latest contribution to Masonic bibliography is a reprint of the Ancient Constitutions of the Fraternity in 1723, to which is prefixed an original article of his own containing an accurate summary of the various Constitutions that governed the Operative Craft in the olden time.

This transcript is most faithfully rendered, and forms an important addition to Masonic literature, as the original edition is now so rare that for ordinary purposes it may be considered absolutely unattainable.

There is also a *fac-simile* reprint of the copperplate Constitutions of Cole, published in 1728, which reflects the greatest credit upon Bro. Lake, the printer of the work. It is, as Bro. Hughan justly observes, the first fac-simile reprint of this scarce and beautiful edition since 1731. We do not know whether we are justified in quoting from the author's prefatory remarks, which form so valuable a commentary upon these ancient laws, but with Bro. Hughan's permission we shall be glad to reproduce for the benefit of our readers his masterly *rèsume* of the Manuscript Constitutions, arranged in their presumed chronological order.

The work is dedicated to the Right Hon. the Earl of Zetland, Most Worshipful Grand Master, who has thus given a further evidence, if one were needed, of the interest he takes in everything relating to the Craft.

*Notes on the Colonial Empire of Great Britain*, by Bro. JOHN BOWES, P.M. 148, &c.; Head Master of the Blue Coat Hospital, Warrington.

We have perused this excellent little work with great pleasure. It presents, in a small but comprehensive compass, the main facts relating to the possessions of that empire upon which the sun never sets, and the compilation does the greatest credit to Brother Bowes' research and ability.

We quote from the author's introduction the following suggestive remarks:—"The British flag floats over, at least, one-fourth of the whole globe, and over no less than three hundred millions of human beings! Our beloved Queen rules over an empire greater than the greatest of the present or past ages, the population of which exceeds by thirty millions that of all the states in Europe put together. Classifying this population, we find it contains more Roman Catholics than the Pope rules over; more Mahommedans than the Sultan of Turkey governs, and more Pagans than are contained in the whole continent of Africa!"

We commend this to the croakers about England's "Decline and Fall."

*The Manchester Unity of Odd Fellows*, by FRANCIS G. P. NEISON, Jr., A.I.A., Consulting Actuary.

We have sincere pleasure in commending this interesting work to the serious attention of all who have the welfare of our great Friendly Societies at heart. Many a quicksand, many a shoal, will be avoided if the managers of such associations will only give heed in time to the warnings which Mr. Neison is so well qualified to give.

We have studied his book with care and attention, as it involves questions of great social interest—indeed, the future well-being of those powerful fraternities which have wrought so much good for the working classes is at stake, unless the sound remedial measures suggested by Mr. Neison's experience be at once adopted.

The author proves himself a true friend of the people by pointing out the defects arising from mismanagement, while at the same time he demonstrates the advantages of co-operation and union in those Orders, when conducted upon a stable financial basis. It may not be known generally that Odd Fellowship originated at Manchester in 1812, and as its founders were

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Freemasons, we have a right to consider it as a development of Masonic principles in a somewhat lower stratum of society—this we say without the least disparagement to Odd Fellowship or Forestry—simply recognising the distinction between a purely philanthropic order and a mutual benefit society. The following account of its emblems will give our readers an idea of the value of the Odd Fellows Association. We may premise by stating that the interpretation is given by an Odd Fellow, and coincidences will doubtless be noticed especially by Masons of the Christian degrees :—

*Friendship, Love, and Truth.*—The Hand and Heart: This is intended as an emblem of Friendship because it is supposed to exhibit that confidence which all Odd Fellows (especially those who have properly learned what our lectures seek to inculcate) should repose in each other, after taking upon themselves the solemn obligations at their initiation,

*The Dove and the Olive Branch.*—This emblem represents Love in our Order. The Dove itself is an emblem of innocence and harmlessness; and, with the Olive-branch in its mouth, it represents peace.

*The Hour Glass.*—This is an emblem of Truth, seemingly saying to the beholder, "This is all you can command." How much truth is contained in this consideration. Another stern reflection is "Time stays for no one." What a lesson to each of us. We conclude these reflections on the emblems of the first of these virtues with the following lines :—

Of all the blessings known below,
And few those blessings prove,
The greatest ones that mortals know
Are Friendship, Truth, and Love.
Those calm delights let those despise
Whose maxim is to rove.
Be ours the solid joys that rise
From Friendship, Truth, and Love.

The next three emblems are to be regarded as derived from a belief in the divine laws of the Creator, which can only be considered by comparison.

*Faith, Hope, and Charity.*—The Lamb and Cross: This emblem claims our chief notice as the emblem of Faith; and as our Order, in its Lectures, refers to the character of Jesus Christ, and instructs us "to cleave to Him who was of undoubted comeliness and efficacy." We make no apology for introducing the subject; thus it must be remarked, with a view to explain the connection with the emblem referred to, that the scripture says, "Behold the Lamb of God that taketh away the sins of the world." After Jesus had sojourned on earth, and exemplified in His walk and conduct in what true holiness of life consists. He submitted to death on the Cross, and then rose triumphant from the grave.

*The Cross Keys.*—This emblem represents the second pillar of our Order, which is Hope: This is one of the divine doctrines inculcated in Holy Writ; at the same time that it is one so much called into practice, that we are continually exercising it, though almost unknown to ourselves. Who is there amongst us without it? When we are in trouble of mind, body, or circumstances, Hope steps in to suggest a remedy for the evil; and we almost instinctively rely on the suggestion, and feel a certainty that the remedy (if it could be applied) would answer the proposed end. The Cross Keys are a representation of the stability and certainty of Hope teaching us to rest secure that the proposed end will surely be accomplished by the means we are using.

*The Eye of Providence.*—The emblem under the present consideration may be regarded as the illustration of the third pillar of the Order—Charity. This attribute, said to be the third in our Order, is, at the same time, declared to be the greatest of all in operation. It is to be regarded as an emblem of the omniscience of the Great Creator, whose eye is over all our works. When we perform our charities our motives should be pure and affectionate towards those whom we relieve; then can we inwardly exclaim, "Thou, Lord! seest me." The duties of charity were to relieve distress, soothe calamity, alleviate misfortune, compassionate misery, and restore peace. Having here brought the reflections on the three pillars of Truth to a close, let us hope that many more will be found to give their cordial support in upholding the honour of this mighty unity.

There are a great many other emblems we could mention connected with the Order, but want of space will not allow us to enumerate all, so we must conclude with the following:—

*The Bee Hive.*—We regard the emblem before us as an illustration of Justice. An old adage hath it, "Be just before being generous." This, applied to Odd Fellows, teaches us that, in the lodge every brother has a duty to perform. All may not be capable of carrying out certain duties; but every one is able to assist by counsel or advice, or by his presence in the performance of the multifarious duties that devolve on an Order such as ours is. In the community of Bees there is a class known as drones, who would willingly partake of the honey, but who take no trouble to collect for the general store. This shows us that none ought to participate in the settled benefit of our Order but those who contribute to its stock; for if there were no reward for the provident brothers above such as spend their time in idleness, and abuse the means they have, who would make proper provision for the casualties of life? There would be no inducement for the practice of the virtue of self-denial, if, on the mistaken ground of indiscriminate charity the profligate and the provident were to be relieved in the same manner in the hour of need. We are constantly hearing complaints from regular attendants at the Lodge that some brothers do not take the trouble to ask who does the duties from which they benefit. Let us call on such to imitate the Bee—to be useful; and thus doing they may, without fear, expect that justice will reward them. The man who seeks to avoid all trouble and responsibility can never expect to receive that sympathy from the Order which is bestowed on those who bear the burden and heat of the day in the broad fields of Odd Fellowship, and to fully carry out the principles laid down as our rule by the Order. We may realize somewhat of the feeling of the Poet who sang our praise in the following lines :—

Let gratitude in acts of goodness show
Our love to God, in love to man below.

## DR. HERMANN ADLER ON THE PALESTINE EXPLORATION FUND.

The Rev. Dr. H. Adler recently, in the course of his sermon, referred to the Exhibition of the Palestine Exploration Fund at the Egyptian Hall, in terms of which the following is an abstract:—Multitudes of our brethren travel many hundreds of miles to visit the ruins of a mediæval castle that belonged to some lawless baron; but how small is the number of those who wend their way to the "Western Hall?" There is now in this metropolis an highly interesting, though small, exhibition of various objects in connection with the Holy Land. But I fear it has attracted but very few Jewish visitors. You will see in that collection some excellent models of the grand mountain city and the Holy Temple, and a representation of its siege by Titus, which will give you a better idea of their appearance than a host of laboured descriptions. Specimens of various fruits which grow in the Holy Land are to be seen there, notably the apples of the Dead Sea, on which the curse of Sodom seems still to rest. They are fair and attractive from without, but when placed in the mouth they explode and have a most nauseous taste. On the walls, photographic views of the principal localities, towns, hamlets, and buildings in Palestine are to be seen, many of which contribute materially in explaining passages of the Bible: for instance, a photograph of the grand amphitheatre, formed by the recess on either side of the valley of Mount Ebal (in which there is little doubt the reading of the Law describes in Joshua [viii. 30, 35] took place), and which clearly shows how one half of the people might have stood over against Ebal, and half of them over Mount Gerizim, and the voice of the reader be heard by the whole multitude.

The most interesting views, however, are those of some portions of subterraneous Jerusalem which have been brought to light by the exertions of the Society for the Exploration of Palestine. It was always known that the modern city stands on a heap of ruins; but nought was ever ascertained until the present day either of the depth of those ruins or of the secrets they entombed. It has been discovered that there are buildings at a depth of 90 feet below the surface—chambers, vaults, aqueducts, and subterranean passages, which ran beneath the city. Nay, even the ancient massive walls and foundations of Solomon's Temple have been disclosed. On these huge stones, Phœnician marks have been deciphered which were no doubt engraved by the stonemasons whom Hiram, king of Tyre, sent to his ally, Solomon. Various objects, principally pottery, glass and carvings, have been found in the shafts which were dug in localities familiar to every reader of the Bible; Ophel, the Mount of Olives, Jericho, the cave of Adullam, &c. Among these may be mentioned, for example, the so-called Lachrymatories or tear-bottles, that were used to collect tears wept in seasons of sorrow and which are alluded to in the Bible (Ps. 56, v. 9.) "Thou puttest my tears into Thy bottle; are they not in Thy book?" One may also see there various trinkets, chains, bracelets, nose rings, and ornaments for the feet, which will bring vividly before the mind the denunciation contained in the 3rd chap. of Isaiah against the luxurious vanities of the women of Jerusalem.

Among the objects there exhibited are various ancient coins, weights inscribed with the Phœnician mark, and a seal bearing the name, "Haggai, the son of Shebania." It cannot be asserted with any degree of certainty that this was the signet ring of Haggai the prophet, but at all events the relic is very ancient, and, to judge from its characters, cannot date from a later period than that of the Maccabees. Altogether the collection, however meagre, well deserves a visit, and the work of the Palestine Exploration Fund is one that merits our support, especially as its managers have, as is understood on good authority, pledged themselves, that in the pursuit of their investigations, they will not disturb our sacred burial places.

## RED CROSS OF ROME & CONSTANTINE.

### PLANTAGENET CONCLAVE, No. 2.

An assembly of this Conclave was held at the Terminus Hotel, Cannon-street, on Wednesday, the 8th instant. V.E. Sir Knight Thomas Wescombe, G.S.B., in the chair, as M.P.S, supported by E. Sir Knight D. G. Berri, Viceroy E.; Sir Knight D. R. Still, S.G.; V. Ill. Sir Knight J. G. Marsh, G. Recorder; Sir Knights Henry Smith and George Payne.

The M.P.S. having opened the Conclave in imperial form, the minutes of the last assembly were read and confirmed. Sir Knight J. G. Marsh then occupied the chair of Constantine, and Bro. W. A. Wexford being present (having been approved and elected by ballot at the last assembly) was duly installed, according to ancient custom, a Knight of this Chivalric and Illustrious Order.

The Conclave was honoured with the presence of the following distinguished Sir Knights, viz., V. Ill. Sir Knight W. H. Hubbard, Grand Treasurer, member of the Premier Conclave; also V.E. Sir Knights Raynham W. Stewart, G. A. Herald, and Robert Kenyon, of the St. Andrew's Conclave, which will be shortly inaugurated, and will, we have no doubt, from the high position and respectability of members who have already enrolled their names as Companions in Arms, be a very important and valuable addition to the roll of the Order.

The Conclave having been closed the Companions adjourned to refreshment, under the presidency of Sir Knight T. Wescombe, the M.P.S., and separated at an early hour after having spent an agreeable evening.

The Conclave was not numerously attended owing to many of the Companions on the roll being out of town.

## ROYAL ORDER OF SCOTLAMD.

### PROVINCIAL GRAND LODGE FOR WESTERN DISTRICTS.

On Thursday, the 9th inst., the postponed quarterly communication of the Provincial Grand Chapter and Lodge of the Royal Order of Scotland, for the counties of Lanark, Renfrew, and Dumbarton was held in the Masonic Hall, 213, Buchanan-street, Glasgow, at 4.30 p.m. Among those present were Knights Companions F. A. Barrow, R.W.P.G.S.W.; D. Sutherland, R.W.P.G.S.W.; G. L. Brodie, R.W.P.G.J.W.; J. D. Porteous, R.W.P.G. Sec.; Wm. Alexander, acting R.W.P.G. Sword-Bearer; A. B. Dick, acting R.W.P.G. Banner-Bearer; J. M. Allan, acting R.W.P.G. Examiner and Introductor.

An application for advancement and promotion of Bro. J. H. Lloyd, of Dublin, M.M. of 9 Lodge, and Companion of R.A. Chapter; "Royal Albert," 100, Ireland; Knt. of R.A. Chapter, 666, Ireland; Chev. Rose Croix, Paris; and Chev. K.D.S. 30° of France, &c., &c., was read and balloted for. The ballot being clear Bro. Lloyd was duly advanced to the degree of H.R.M., and subsequently promoted to the high honour of Knighthood of the R.S.Y.C.S. After some routine business being transacted, the P.G. Lodge was closed in simple form, and the Knt. Comps. retired to the ante-room, when upon the invitation of the R.W.P.G.M., Knt. Comp. Barrow, they sat down to a very *recherché* little entertainment, consisting of cake, wine and fruit. The usual toasts, amongst others that of "Our Hereditary Grand Master, H.R.H. the Prince of Wales," being duly honoured, the proceedings were brought to a close at 8 p.m.

LIGHT.—Light is a symbol of knowledge. May every Mason strive incessantly for light, and especially for the light eternal.

PROBITY.—When once a neglect of religion and a corruption of manners become general, they have a natural tendency to dissolve and enervate a nation, and to extinguish true public spirit and manly fortitude. Nor have any people long maintained their liberties, after having lost their probity and virtue.

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## BROTHER JOSEPH DOLFI,

### The Baker of Florence.

On this side of the Alps we are well acquainted with the rough representative of the Transtiberine element of Rome, Brunetti (called Ciceruacchio), but the nobler figure of Bro. Joseph Dolfi has generally remained unknown.

Bro. Joseph Dolfi has died recently; his funeral was conducted with great ceremony by Freemasons; we purpose, therefore, to give a few outlines of his life.

Dolfi was simply a baker in the Borgo San Lorenzo, near the cathedral of Florence. His bread was excellent and, what is a rarity in Italy, well salted; he sat the whole day in his little shop, where hundreds of persons came daily for bread and advice. In the year 1853, the *buon governo*—or, as we should say, the police—came to search his house, but found nothing except — flour. In 1855, they succeeded, however, in confiscating a trough, the form of which showed unmistakeable signs of high treason, and Dolfi was committed to prison for two months. Having now become suspected he was again, in 1857, sent to prison for three months, when the people of Leghorn had openly shown their sympathy for the fate of Pisacane. This moderate martyrdom made him very popular, so that when, in 1859, the programme "Italy free as far as the Adriatic!" was published, Dolfi was at once elected a member of the High Council of Florence. He immediately gathered on the Piazza 12,000 men, and made known to the Grand Duke that as he stood in the way of the unity of Italy, he had better take his departure. In vain did the latter offer liberty of the press, a Constitution, and everything else. Every offer of his was invariably answered by, "Fuora il Granduca." At last the Grand Ducal carriages made their appearance, and His Royal Highness departed.

"A rivederci" (to meet again), said he.

"Non s'incommodi" (don't trouble yourself), was Dolfi's reply.

When the news of the peace of Villafranca roused all Florence into fermentation, Dolfi was one of the few who did not lose courage, although the town was totally denuded of troops and there were only 400 rifles in the arsenal. With these Dolfi armed 400 men, undertaking to preserve order in Florence, and he succeeded so well that the peace of the city was never disturbed. Dolfi's 400 served as a nucleus upon which the Florentine National Guard was formed. In the midst of this excitement, Dolfi was by no means forgetful of his own affairs; on the contrary, he attracted many buyers by a gigantic doll, made of dough, representing Italy brandishing her sword and trampling under her feet the palm of peace.

Victor Emmanuel, on his entry into Florence, recompensed so much civic virtue and distinguished services with the knightly Order of St. Mauritius. On this becoming known, there was great rejoicing and astonishment in the city. Dolfi, however, hastened to the Pitti Palace, and was granted an audience.

"Ah! your Majesty, why did you do that to me?"

The King replied that it was a recompense for distinguished services, civic virtues, &c., and that he had no other means of testifying his appreciation.

Dolfi, however, replied, "Sire, this decoration undermines my influence with the people, and renders me ridiculous. I beseech your Majesty to take it back."

The King, evidently of opinion that Dolfi was not altogether wrong, said, "In your place, perhaps, I might have acted in the same manner."

"Then why did your Majesty give me the decoration?"

The King would not give a direct reply to this, but simply asked Dolfi whether there was anything more he could do for him.

"No," was the reply; "but stay—yes, *make Italy one!*"

During the time that Dolfi was at the palace, his friends, who could have been counted by hundreds, were flocking to his house, knocking at the door, and boisterously demanding admittance. His wife put her head out of an upper window, whereupon she was greeted with repeated shouts of "We must speak to Cavaliere Dolfi!" but the wife, not at all pleased with such an uproar, and disliking such a display, called loudly to them, "What do you want? Here lives a baker, but no Cavaliere. You had better make haste to leave, for otherwise you may get something on your heads!"

On Garibaldi landing in Sicily, Dolfi collected in his shop 162,000 francs, which he forwarded to the Dictator.

The funeral of Brother Dolfi was the first which took place without the assistance of the clergy. Immediately after the coffin was carried the banner of the Freemasons, followed by the banners of sixty democratic associations. In vain did the owners of the cemetery, in which the Franciscans had been in habit of performing the funeral services, make a protest to the Government; public opinon had expressed itself too strongly on the subject, and the protest remained unheeded. So far the "Magonnick Weekblad."

The "Monde Maçonnique," in its necrological part, gives the following respecting Dolfi's funeral: "Italy has just lost a great citizen, and Freemasonry one of its most illustrious members, viz., Joseph Dolfi, 33°, member of the Supreme Council and the Great Orient of Italy, Grand Master of the Working Men's Associations, and a baker in Florence. The interment was purely civil. More than 6000 persons accompanied the hearse. On the coffin, which was covered with red velvet, was deposited the white sash of the 33°. The corners of the pall were held by Guerazzi and Mazzoni, ex-Triumvirs of Florence; Frapolli, Grand Master of Italian Masonry; the Director of the Bank of the People, and the Secretary-General of the Working Men's Associations. The Masonic banner was borne immediately after the hearse, and followed by over 500 Masons, all bearing acacia branches. Among these were remarked the Minister Mordini, the brethren Macchi and George Tamajo, members of the Supreme Council; several Generals and Senators, a large number of Deputies, and finally 80 ladies, wives of Freemasons, dressed in black. After the Masonic procession came the working men's societies, followed by a considerable number of the inhabitants. The whole city of Florence had gone out to see the funeral procession. The streets, squares, houses, and roofs, were filled with people."

"I have seen the obsequies of Cavour at Turin," writes to us our friend Frapolli, "but they were far from representing that unanimous, cordial, and spontaneous concourse of the whole population as witnessed on this occasion. Notwithstanding the great distance from the deceased's residence to the burial-place, the most perfect order was everywhere strictly observed."

The death of Bro. Dolfi has been cause for general mourning. Bills spontaneously appeared on the walls of the city announcing that all the theatres would be closed for that evening. Thus the Masonic banner has triumphantly traversed the City of the Medicis; the ashes of Savonarola and the victims of of so many kinds of intolerance have at last been avenged.

## INELIGIBILITY OF BASTARDS AND THE MAIMED AS FREEMASONS.

By Cipes.

(*Continued from paye* 125.)

In the Grand Lodge of Mississippi, in 1845, and in the Grand Lodge of North Carolina, in 1849, Bro. Giles Yates, Chairman of a Special Committee of the Grand Lodge of New York, said:—

"Freemasonry, in its original institution, was not formed by an association of men exclusively for the prosecution of physical labours. It has always been speculative and moral. The secret societies of antiquity, from which we can trace a lineal descent, were not devoted exclusively to the physical labours attendant on the erection of buildings, whether of wood or stone. They were the depositories of other arts and sciences besides architecture. They, moreover, taught sublime truths, and duties towards God, and regarding the world to come, as well as towards our neighbours and the "brothers of the mystic tie." Our ancient brethren were, in effect, more eminently speculative or spiritual than operative or practical masons. Those take too contracted a view of the subject who infer that, because in the sixteenth century and previous, the York architects in England were the almost exclusive conservatories of certain essentials in our mysteries, therefore the *reason* of the law in question had reference in olden times to operative masons only. The rationale of the law excluding persons physically imperfect and deformed, lies deeper, and is more ancient than the source ascribed to it. It is grounded upon a principle recognized in the earliest ages of the world, and will be found identical with that which obtained among the ancient Jews."

Bro. W. S. Rockwell, in an able report, presented in 1852 to the Grand Lodge of Georgia, decides in the same manner. He traces the law to remote antiquity, to the Egyptian and Mosaic rites, exhibits its symbolic meaning, and thus concludes:—

"The symbolic relation of each member of the Order to its mystic temple, forbids the idea that its constituent portions, its living stones, should be less perfect or less a type of their great original than the inanimate material which formed the earthly dwelling-place of the God of their adoration. We, the successors of those who received their initiatory rites at the hands of Moses and Solomon, received also, with this inestimable inheritance, the same symbols, and with the same expressive signification. Enough has been said to show at how remote a period in the history of Masonry this important Landmark was erected. Can man, in his short-sighted notions of convenience, vary its meaning? Can a Freemason, the solemnly-installed Master of a Lodge of his brethren and equals, consistent with the obligations he has voluntarily imposed upon himself, remove it from its place?"

The Grand Lodge of Pennsylvania, in 1783, in its Book of Constitutions, or "Ahiman Rezon," required that candidates should be "hale and sound, not deformed or dismembered at the time of their making." The same words are used in the "Ahiman Rezon" of North Corolina and Tennessee, published in 1805. The "Ahiman Rezon" of South Carolina, published in 1807, requires that "Every person desiring admission must be upright in body, not deformed or dismembered at the time of making, but of hale and entire limbs, as a man ought to be."

The Grand Lodge of Missouri, in 1823, unanimously adopted the report of a committee, requiring as a physical qualification of the candidates for initiation, that they should be "sound in mind and all their members;" and at the same time a resolution was passed, that the Grand Lodge cannot grant a letter of dispensation to a subordinate lodge working under its jurisdiction, to initiate any person maimed, disabled, or wanting the qualifications established by the Landmarks and ancient usage.

The Grand Lodge of Georgia's Committee o Correspondence, in 1848, says:—

"The conviction has been forced upon the minds, even against our wills, that we depart from the ancient Landmarks and the usages of Freemasonry whenever we admit an individual wanting in any of the human senses, or who is in any particular maimed or deformed."

The Grand-Master of the Grand Lodge of Indiana, in 1846, cautioning his brethren against laxity as to the requirement of physical and other qualifications, said:—

"Let not any one who has not all the qualifications required by our Constitutions and Regulations be admitted. See that they are perfect men in body and mind."

The Grand Lodge of Maryland, in 1848, adopted a resolution requiring its subordinates, in the initiation of candidates,

"To adhere to the ancient law, as laid down in our printed books, which says he shall be of entire limbs."

The Grand Master of the Grand Lodge of New Jersey, in his address in 1849, stated that he had rejected applications for admission of maimed candidates, deeming it necessary to maintain the ancien landmarks.

The Grand Lodge of Florida, after correspondence with other Grand Lodges, adopted the law prohibiting maimed or deformed persons from becoming members of the Masonic fraternity.

The Grand Lodge of Virginia was this year (1869) addressed by their Grand Master, who clearly and distinctly pointed out that bastards and maimed individuals could and ought not to be initiated, and pointed out the law prohibiting them.

The notice of the initiation of the bastard or the maimed in other Grand Lodges resulted in the recognition, or we should rather say the confirmation, of the ancient landmark, and has led the lodges o these countries to put an end to any laxity which might creep in. Freemasons have acknowledged the necessity and duty of maintaining the ancient principles of their Order, and by consideration of these principles have been brought to perceive more clearly than before their excellence and the value of the reasons upon which they are founded. The ancient rule has, however, been well maintained, and the tendency to laxity now effectually checked.

It is quite clear, therefore, that the Freemasons under the jurisdiction of the various Grand Lodges mentioned are unanimous in maintaining the ancient landmark, and insisting that candidates for admission shall be free of all known imperfections in body and mind.

The notion that Masonry was at first an association of mere operatives, and that speculative masonry is of comparatively recent growth, is one which cannot be reasonably maintained. It is an absolute contradiction to the well-established opinion as to the origin and history of our Order. The Freemasons who built the glorious cathedrals and abbeys of Europe, those who built the Abbeys of Melrose, Kelso, Jedburgh, and Aberbrothwick, and the Cathedral of Glasgow in the twelfth century, were certainly not mere operatives.

It may be mentioned that the question of physical qualifications was, not many years ago, practically applied in Edinburgh to the detection of an impostor, who having acquired some knowledge of Freemasonry, received pecuniary supplies from a number of Freemasons, but happening to call on one of the shrewder members of the craft, was detected in consequence of his using the left hand when he ought to have used the right. Instead of obtaining the money which he wished, he was carried to the Police Court, and sentenced to thirty days' imprisonment.

This at once shows the advantage of having only one settled way of communicating the secrets of Freemasonry.

Lastly, it is written, "the Candidate shall also solemnly promise to submit to the Constitutions, the Charges, and Regulations," so that any member of the order to alter them, without sanction of a Supreme Body, would be guilty of a violation of his duty as a Freemason.

(*To be continued.*)

GERMANY.—The Eclectic Lodge "a zur Bruderkette" (the Masonic Chair) excluded last year four members, for the simple reason of their having proved by their indifference unfit subjects for Freemasonry.

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# Reports of Masonic Meetings.

## THE CRAFT.

### METROPOLITAN.

*Capper Lodge, No.* 1076.—This truly hard-working Lodge held its first meeting for the season on Thursday last week, at the Marine Hotel, Victoria Docks, presided over by the W.M. Bro. Watkins. After the minutes of the former meeting were read and confirmed, a ballot was taken for three gentlemen for initiation, who were properly prepared, introduced, and duly received into Freemasonry. Bros. Alice and Jones were duly passed to the degree of F.C. Masons. Bros. Gann, Sheldon, Parker, Gilbert, Harris, and Harcourt, severally received the sublime degree of M. Masons in a very impressive manner. The lodge was then closed in each degree, and adjourned until the second Thursday in October next.

*Southern Star Lodge, No.* 1158.—An emergency meeting of this young and most prosperous lodge was held at the Montpelier Tavern, Walworth, (Bro. Allat's). Bro. R. E. Clarke, W.M., opened the lodge and presided. He in an excellent manner, which drew forth enconiums of praise from some of the old Masons who were visitors, did the initiations and passings. Bro. T. H. Pulsford, P.M. and indefatigable Secretary, in his usual superior manner did the raisings, and, as is usual with him, gave the traditional history and the third tracing-board. Bro. H. Thompson, the senior P.M., then read a paper on the death of the esteemed, respected, and deeply-lamented Bro. Horne, who had died since the last meeting, and for whom the lodge was in mourning. This paper certainly was an admirably composed one, and reflected great credit upon the composer, who had a difficult and painful subject to dwell on, but he certainly did it great justice and deserved the praise that was given him. The work done was initiating Messrs. Walter Joyce (Strand Theatre), Becks, Wright, and Walter, into Freemasonry; passing Bros. Davis, Mansell, and Moniton to the second degree; and raising Bros. Gibbs, Warne, and Alderson. A good cold collation followed, and the usual loyal toasts were duly given and received. Visitors, F. Walters, P.M. 73, W.M. 871; G. Word, 145; H. Massey, P.M. 619; T. Bird 177; J. Cole, P.M. 12; W. Bembridge, 757; R. Martins, 619; and others. At the banquet, or rather at its close, Bro. J. A. Taylor subscribed Ten Guineas to the Boys' School, in the name of the Secretary for the time being of the Southern Star Lodge, No. 1158.

*Perfect Ashlar Lodge, No.* 1178.—The election meeting of this prosperous lodge was held at the Gregorian Arms Tavern, 96, Jamaica-road, Bermondsey, on Thursday, September 2nd. Punctually at six o'clock p.m., the Worshipful Master, Bro. F. H. Ebsworth, opened the lodge. The minutes of the last meeting were read and unanimously confirmed. Apologies were received from the four candidates for passing, excusing and regretting their absence, which was caused by circumstances entirely beyond their own control. The bye-laws of the lodge were then read. Bros. James William Avery, S.W., P.M. and Treasurer of 619, Beadon Lodge, was unanimously elected as the third W.M.; D. Dixon, P.M., 73 and 871, was for the third time unanimously elected Treasurer; W. Y. Laing, P.M., 45, by a show of hands, was for the third time re-elected as the Tyler; F. Walters, P.M. and Secretary, agreeably to his notice of motion and which had appeared on all the lodge summonses that were issued, proposed that a five guinea gold Past Master's Jewel be given to F. H. Ebsworth, W.M., as a mark of respect and gratitude for his efficient services rendered to the lodge as the W.M., which was duly seconded and carried *nem. con.*; one candidate for initiation was proposed for the next meeting. The lodge was then closed. Present, F. H. Ebsworth, W.M.; J. W. Avery, P.M., S.W.; Dr. Dixon, P.M., Treasurer; F. Walters, P.M., Secretary; H. Bartlett, S.D.; D. Rose, J.D.; G. J. Grace, I.G.; J. W. Dudley, D.C.; J. H. Harmsworth, J. A. Axtell, G. Free, G. Drapper, P. Fry, J. Joseph, S. Butcher, L. Ashton, J. H. Fudge, T. W. Cox, J. A. Smith, and others. Visitors, Bros. W. Saville, 15; H. Keeble, 73, S.D. 1275; H. Massey, P.M., 619.

*Macdonald Lodge, No.* 1216.—This lodge met on Wednesday, the 8th inst., at the lodge-room, Headquarters 1st Surrey Rifles at Camberwell, and was well attended. In the absence of the W.M. Bro. Major Irvine, who was unable to be present until a late period of the evening, the chair of K.S. was occupied by the Senior Warden, Bro. James Stevens, P.M.; Bro. Hammerton acting as S.W.; G. Waterall, J.W.; S. H. Wagstaffe, S.D.; H. Puckle, J.D.; and Larkham, I.G. There were also present during the evening Bro. Major Irvine; J. J. Curtis, Secy.; E. Cronin, Treas.; Dr. Henry Blanc, Capt. Norman Shairp, S. Rosenthal, J. B. Pike, W. A. Willis, J. E. Newton, and other members; and Bros. E. Worthington, P.M. 507, Abel Perrot, S.W. 507, and W. Zernecke of Italy, visiting brethren. The lodge having been opened by the acting W.M., Bros. Pike and Shairp were passed to the degree of Fellow Craft, and Bro. Stevens then delivered the second lecture in that degree, and with the assistance of Bro. Worthington worked the whole of the remaining lectures appertaining to Fellow Crafts, to the satisfaction of all present and especially to the edification of the newly-passed brethren. On the proposition of Bro. Rosenthal the thanks of the lodge to Bros. Stevens and Worthington for the instruction afforded by them, was ordered to be recorded on the minutes. On the proposition of the same brother, a recommendation, of a distressed brother to the favourable consideration of the Board of Benevolence was unanimously agreed to. The votes of the lodge for the coming election of boys to the Royal Masonic Institution were solicited by the acting W.M. on behalf of Robert Bryant, No. 26 on the list of candidates, and the proxy paper having been signed by the W.M., who was then present, was handed to Bro. Stevens who also received individual promises of support, for this truly deserving case. The lodge was then closed and the brethren adjourned to refreshment, and after a short period of social entertainment separated, much pleased with the proceedings of the evening.

### PROVINCIAL.

EAST SURREY.—*Lodge of Concord, No.* 463.—The first meeting of this lodge, after the summer vacation, was held at the Greyhound Hotel, Croydon, on Thursday, the 2nd September. The W.M., Bro. William Roebuck, Prov. G.S.B. for Surrey, was supported by Bro. Prince, S.W.; &c. Visitors, Bros. Raynham, Stewart, Lee, Laurie, and Williamson. The lodge was opened in due form, and Bros. Hunt, Haynes, Godson, Porter, and Ebbert were passed, and Bros. Norra and Padmore raised; the ceremonies being performed by the W.M. in a very satisfactory manner. The brethren afterwards adjourned to the banquet-room, where an elegant repast was prepared by Bro. Budden, and the usual loyal and Masonic toasts were given and responded to. The W.M. presided, and was supported by P. M. Price, Close, Woodward, &c., and a very pleasant evening was spent. We are informed that the W.M. will represent the Lodge as Steward at the next Festival of the Boys' School, and will no doubt be well supported by the brethren.

ESSEX.—*Star in the East Lodge, No.* 650.—The brethren of this lodge held their annual meeting at the Pier Hotel, Harwich, on Monday, the 13th inst., under the presidency of Bro. South, the W.M. The brethren assembled to the number of twenty-two, at 4 p.m. After the confirmation of the minutes and a ballot taken for two joining members, the W.M. intimated that his time of office having expired he would request Bro. Townsend, P.P.S.G.W. Suffolk, to instal into the chair of K.S. his worthy brother and successor, Bro. Robert Dickson, whom they had by their unanimous vote chosen to preside over them for the ensuing twelve months. Bro. Dickson was then duly installed, proclaimed, and saluted. He then appointed and invested the following officers:—Bros. Tovell, S.W.; P.M. Ward, J.W.; Walford, Treas.; Brooks, Sec.; P.M. Durrant, M. of C.; Clements, I.G. The appointment of the Deacons was deferred. Previous to the installation, the Installing Master passed Bro. May to the degree of F.C. During the evening Bro. P.M. South, in a neat speech, presented a handsome P.M.'s jewel to P.M. Wymark, P.G.D. Essex, the late Sec., as a mark of the esteem in which he was held by his lodge. Bro. Wymark suitably returned thanks. The lodge having been closed in ancient form, the brethren retired to a beautiful banquet, provided by Bro. Brice of the Pier Hotel. Amongst the visitors were Bros. Westgate and Cuckow, of the Prince of Wales Lodge, Ipswich, and several others.

CARDIFF.—*Bute Lodge, No.* 960.—At the regular meeting of this lodge, on Tuesday evening, an official visit was paid by the Provincial Grand Master, Bro. Theodore Manael Talbot, who was accompanied by his Deputy Bro. E. J. Morris, Bro. R. F. Langley, Bro. Thomas Hodge, P.P.G.S.W., and numerous other officers of Prov. G.L. past and present. The W.M. Bro. Wm. Willans, and supported by his past Masters, Bros. Martin, John Willans, Bell, and Bird; F. Ware, S.W.; Jas. Harman, J.W., and about 40 other members of the lodge, which, although the youngest, is about the most numerous and best worked lodge in the province. Mr. H. L. Ward was initiated into the Order, and Bros. J. L. C. Ward and T. Beddoes passed to the second degree, both ceremonies being performed in a manner which elicited the warmest eulogiums of the Prov. G. Master. A sum of five guineas was voted, upon the motion of Bros. John Willins, P.M., and W. H. Martin, P.M. and Treasurer to the relief of the widow of a late member of the lodge. After the proposition of two candidates for initiation at the next meeting, and other routine business, the lodge was closed, and the brethern, to the number of about 50, adjourned to the Windsor Hotel, where an "impromptu" supper had been provided by Bro. Marks, the only drawback to the enjoyment of which was the lateness of the hour to which the proceedings were protracted.

COCKERMOUTH.—*Skiddaw Lodge, No.* 1002.—The regular monthly of this flourishing lodge was held at the Masonic Temple, on Tuesday evening last. The W.M. Bro. Richard Robinson was supported by Bros. Thos. F. Taylor, S.W.; Jos. Mayson, J.W.; W. Shilton, I.P.M.; H. F. Faithfull, P.M. Past Prov. J.G. Warden; John Pearson, Prov. S.G. Deacon, Treas.; Rev. W. Williams, Hon. Sec.; Isaac Evening, as I.G.; Jos. Thwaites, Robt. Brown, Chris. Mayson, Jos. Lewthwaite, Jos. Allinson, W. Potts, Tyler, visitor Bro. John Bowes, P.M. P.Z. Past Prov. G. Reg. The lodge was opened in form, with solemn prayer according to ancient custom, when the minutes of the previous regular meeting and Lodge of Emergency were read and declared to be correctly recorded. The W.M. now requested Bro. Bowes to occupy the chair of K.S., when Bro. Jos. Allinson was passed to the degree of F.C. Bro. Lewthwaite was raised to the sublime degree of M.M. Both ceremonies had the advantage of the able deaconate of the W.M. Bro. R. Robinson, which was marked by accuracy and precision, as was the working of all the officers, indeed it would be difficult to find a Provincial Lodge where greater zeal is manifested in the Mystic Art. The chair of K.S. was again assumed by the W.M., and a cordial vote of thanks was passed to Bro. Bowes for his acceptable assistance during the evening, which that brother gratefully acknowledged. Some routine business having been transacted and nothing further being brought before the lodge it was closed with the usual solemnites. We must not close our report without a word of hearty commendation in reference to the lodge-room. The painting, decorations, fittings and furniture, are at once accurate and chaste, and reflect the highest credit on Bro. Faithfull, at whose cost and under whose superindence the work was done. Bro. W. Taylor, a member of the lodge, executed the painting and decorating.

## THE ROYAL ARCH.

### METROPOLITAN.

*Beadon Chapter, No.* 619.—On Thursday, September 11th, at the Greyhound Hotel, Dulwich, the first anniversary of this chapter was held. The convocation was opened by Companions A. Avery, M.E.Z.; A. P. Leonard, H.; J. W. Avery, J.; and many others were present. The minutes of the previous meeting were read and confirmed. Ballots were unanimous in favor of all the candidates being admitted. Bros. Rev. J. R. Macnab, Ayr, 165, S. Wells, 619, W. Tavener, 619, and R. Dean, 1076, being in attendance, were in an admirable manner exalted to this sublime degree. The elections were then proceeded with, and the ballot in every case was unanimous with these results:—A. P. Leonard, Z.; J. W. Avery, H.; and H. Massey, J. The installations followed immediately. Companion A. Avery, P.Z., was elected Treasurer; F. Walters, P.Z., re-elected S.E.; C. A. Potter, S.N.; G. A. Smith re-elected P.S.; W. H. Green, 1st Asst.; Saul Wells, 2nd Asst.; F. Deering, re-appointed Reg.; J. McKiernan, S.B.; R. H. Williams, D.C.; E. Kimber, Organist; W. Y. Laing, Janitor; re-elected. Companion R. W. Little, P.Z., a member of this chapter, in his usual superior, faultless, impressive, and correct manner, rendered the ceremonies of installations to the admiration of all present. Several principals who work these ceremonies warmly congratulated him on his superior and excellent working. Companion A. Avery, as M.E.Z., rendered his work very well indeed. He was rewarded with a handsome P.Z.'s Jewel of the value of Five Guineas, which, with the handsome one presented to him by the members of his Mother Chapter, the Mount Lebanon, No. 73, on last April, now makes the second Past Z.'s Jewel he has received in less than six months, an honor which but few can boast of, and no one in the Royal Arch is more worthy of it. He is for the second time within ten years the W.M. of his mother lodge, the "Beadon," and when not in the chair is unanimously elected year after year as the Treasurer. The P.Z.'s Jewel was given at the banquet which followed the work of the chapter. Besides those already named, there were present Companions J. W. Halsey, P.Z.; R. Watts, P.Z., and amongst the visitors we noticed W. Ough, G.P., P.Z. 749; Hyde Pullen, P.D.G.M., Isle of Wight; James Stevens, P.Z., 720; T. Middleton, 11; A. J. Goodall from New York; and others whose names we were unable to ascertain.

*Strawberry Hill Chapter No.* 946.—The regular convocation of this chapter, took place on the 8th inst., at the Grotto Hotel, Twickenham. The M.E.Z. Comp. H. J. Codner, in the chair, supported by Comps. W. Smeed (H), J. Faithfull, (J.) The minutes of the former Chapter were read and confirmed. Bro. H. J. Smith, P.M. 946, was then exalted by the M.E.Z. in a very excellent manner, every officer in the chapter being perfect in the working. This being the night of installation, Comp. W. Smeed was installed by Comp. Watson in his usual excellent manner. The M.E.Z. then invested his officers as follows: Stedwell, (H); McIlwham, (J); W. Platt, scribe (E); Motion, (N); Windsland, P. Soj.; Thompson, 1st Assis-Soj.; H. J. Smith

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2nd Assis Soj. The newly installed M.E.Z. then presented Comp. Codner, I.P.Z., in the name of the chapter, with a very elegant P.Z's jewel, with an appropriate inscription, for the able manner he conducted the duties of the chapter during the past year. The chapter was then closed in due form, with solemn prayer. The companions then sat down to a very sumptuous banquet. The usual toasts were given and responded to. Comp. Watson, P.Z. proposed the toast of "The newly installed M.E.Z., Comp. Smeed," and in the course of his speech dwelt on the excellent working qualities of that working companion. Comp. Smeed returned thanks in suitable terms. He then stated he had a pleasing duty to perform namely, that of presenting Comp. Codner, I.P.Z., with a splendid testimonial on vellum, by private subscription of the companions. Comp. Codner in a most appropriate manner returned thanks. Several toasts followed. The visitors were Comps. States, P.Z.; Terry, P.Z.; Cook, P.Z.; Sedgwick, P.Z.; Harnett, &c. Some very good harmony was rendered by the companions, and a most delightful evening was spent.

## PAPERS ON MASONRY.

BY A LEWIS.

### XXIV.—MASONRY AND TWO-PENNY TRASH.

Here is the cap your worship did bespeak.
*Pet.* Why, this was moulded on a porringer:
A velvet dish; fye, fye, 'tis lewd and filthy.
SHAKSPERE (*Taming of the Shrew*, act iv., sc. 3).

"Good master, what shall I do that I may inherit eternal life?" *Mark*, x. 17.

I was passing through a certain street in London, when my eye rested on a shop-window. I went in, and purchased the last new "exposure" of Freemasonry. I did not wince, nor were my withers unstrung. But I did laugh, and so will my Masonic friends with me, at a very cheap rate. "Two-pence more, and the acceleration of the asinine quadruped will be amazing." I thought when I entered upon the perusal of the following astounding Revelation; if all the fools that ever disgraced themseves, could have resorted to such a pitiful means of revenge against the excellent Fraternity of Charity, could have stultified themselves more, I would have forgiven them! But unfortunately the hands of *non possumus*, the noble organs of the effete Roman Catholics are so paralytic, that they have now put forth some "two-penny trash" worthy to be preserved like flies in amber. So mote it be!

The tiara is exchanged for a fool's cap—moulded on a porringer—becoming a velvet dish; and, like Peter Dens, 'tis lewd and filthy. After this I may well inquire what I shall do to inherit eternal life?

Monseigneur de Segur, a mistaken man, writes words he will ever regret. Were he not a Roman Catholic he might fitly woo and wed, with a dispensation from the Holy Father, or without, his proper mate, Mrs. Harriett Beecher Stowe, for he is plainly akin to Her Filthiness. I am not a reviewer—but as I am in earnest, and do not want to waste more money in such a cause—I shall cut up his pamphlet to save time.

He says:—

"A formidable propaganda, increasing from day to day and covering as with an immense network not only Europe but the whole world, renders watchfulness and effort more and more necessary. There are eight millions of Freemasons, according to their last reports, and about five thousand lodges, without reckoning the secret lodges. In France, the number of Freemasons already exceeds sixteen hundred thousand. Names generally express things; but in this matter it is just the reverse: Freemasons are not free, nor are they masons. That they are not masons there is no need to prove, and it is no less clear that they are not free, since their society is dependent on secrets and mysterious initiations which they may not reveal to any one, under pain of death. Before the 'Profane' they assume the appearance of being simply a bacchanalian and philanthropic society—eating, drinking, singing, and doing good: we shall see whether there is anything underneath.

"The fantastical name of Freemasons comes, it appears, from Scotland. After Pope Clement V. and Philip the Fair, king of France, had very justly abolished the Order of Templars, early in the fourteenth century, many of those infamous men fled into Scotland, and there formed themselves into a secret society, vowing implacable hatred and eternal vengeance against the papacy and against royalty. For the better concealment of their plots, they affiliated themselves to corporations of masons, and, at a later period spread themselves over Europe. Their definite organization appears to date from the beginning of the 18th century. In order to throw dust in the eyes of the multitude, they pretended to trace back their descent as far as Solomon's Temple, the Flood, nay, the Garden of Eden. What, then, is Freemasonry? How do people become Freemasons? What takes place in these lodges? Are there secret lodges behind them? and, if so, what is done there? Is Freemasonry a praiseworthy, moral, religious, or even benificent institution? Is it not, rather, essentially anti-Christian? Is it powerful and active? What are its objects? Is it allowable to enrol oneself under its mysterious banner? We will briefly answer these grave questions; but, first of all, let us lay down an important distinction, viz., *that there are two kinds of Freemasons*. There is Freemasonry which is more or less seen, and Freemasonry which is not seen at all, and the two together make one. 'Masonry is one; it has but one starting point,' said Bro. Ragon, one of the most accredited organs of the sect. To the first belongs an immense majority of Freemasons. Out of eight millions adepts, 'there are not much more than five hundred thousand active members,' is the formal confession made by *Le Monde Maconnique* newspaper, August, 1866. These five hundred thousand are the Masons on active service—the picked Masons; but still they are not the Masons of the secret lodges, who know what they are doing, who deliberately wish to destroy Christianity and society, and who under different names, compose what is called the secret societies. The eight millions initiated in external Masonry, are, nearly all of them, tools, that know not, the greater part of their time, whither they are being led. They are made use of as a depôt to pick out recruits from, as trumpets to publish the praises of Masonry, develop its resources, and gain sympathy—and money. Behind this multitude who enjoy themselves and talk about morality, the real Masons conceal all their plots. 'The essential point to be observed,' wrote one of the secret chiefs, surnamed 'the little Tiger,' 'the essential point is to isolate a man from his family, and cause him to lose the habits of family life. Draw him off by degrees, give him some sort of importance, discreetly teach him to be weary of his daily work. Man is born a rebel; stir up this desire for rebellion into a flame, but let not the flame burst out.... When you have insinuated into a man's mind a distaste for family ties and religion (the one almost invariably follows the other), let fall certain words that will provoke a desire of being affiliated to the nearest lodge.....To find himself a member of a lodge, to feel that he is away from his wife and children, and called upon to keep a secret which will never be confided to him, is for some natures a pleasure and an ambition.' Another Mason, Brother Clavel, exposes the same system of recruiting. These are his words: "Freemasonry, we tell those we wish to enrol, is a progressive philanthropic institution, whose members live as brothers.....To entice the curious, we add, that the Order preserves religiously a secret that can be shared by none but Freemasons.....To decide men of pleasure, we make the most of the frequent banquets.....As for artizans and tradesmen, we tell them that Freemasonry will be profitable to them, by extending the circle of their connection and custom. Thus we have arguments for every inclination, every vocation, every class."

This is very nice writing and typical of the general spirit, which, under the Presidency of Bro. Mastai Ferretti, will govern the Council convoked for December

It is well-known and is a Landmark, that recruiting, as it is pleasantly called, is out of the question, but our friends, the priests, ignore everything which does not quite suit them. They lie, like the illustrious Her Filthiness, for a purpose.

It would be easy, were my space not limited, to disprove *seriatim* the calumnies here announced, but my object is rather to promote healthy action of the diaphragm. Every Mason, every sensible man, who reads the above and what follows will experience this, leaving these priests their proper gall and bitterness.

This funny book contains extracts from every strained fiction about the Fraternity that has ever appeared. They are as authentic as the story of Jonah and the Whale, anent which the physiologist Blumenbach had a favourite story which was, that Jonah having come to Nineveh, lodged at the sign of the Whale, and being unable to pay was promptly ejected by the efficient landlord, he, being, it would seem, the biblical Mr. Ferguson, "who did'nt lodge there."

I shall omit, just now, the very laughable forms of initiation, passing and raising, and give another sample of this ridiculous book.

Speaking of the High Degrees of Masonry, the festive author thus proceeds:—

"THE HIGH DEGREES OF FREEMASONRY.

"Under this name are included a quantity of initiations, independent of each other, and varying with the difference of locality and nation. Many of these are recent, whilst others no longer exist. There are Masons who disown them, amongst others the majority of the chiefs of external Masonry. Others acknowledge, praise, and join them, without thereby belonging to secret Freemasonry, or the secret societies, properly so-called. The high degrees are, as it were, an efflorescence, more or less secret, of common Masonry, a more advanced, yet still an imcomplete initiation to what may be called the soul of Masonry, that is, to the final object of its plots. That final object is the universal destruction of all royalty and of all religion; it is the universal revolt of the world against God and His Christ: it is Satan and man wishing to reign in the world instead of God and his Christ. Part of this infernal secret has been discovered by surprise; in vain do the half-honest Masons deny it. 'The object of the Order should remain its chief secret,' said the Grand Lodge of Germany in 1774. 'The world is not robust enough to hear the revelations of it.' Nor are the Masons themselves, even those of the high degrees, robust enough, it seems; for at the initiation to one of the high degrees of the Scotch rite, the Master of the Lodges says to the candidate, 'By this degree a thick wall rises up between us and the profane, *and even between us and several of those amongst us.*' In all the Masonic rites together there are nearly one thousand degrees. In the Grand Oriental there are thirty-three, and the same in the Scotch rite, though they generally give only seven. The Misraim rite has one hundred. The best known of the high degrees are, it seems, those of Philosophic Judge Grand Commander Unknown, Elect, Ancient, Knight of St. Andrew, Knight of the Sun, Kadosch, and Rosicrucian. In admitting a man to the degree of Philosophic Judge Grand Commander Unknown, the true meaning and practical application of the legend about Adoniram is undisguisedly revealed to the adept. (See Bro. Ragon's book on Masonic Orthodoxy.) 'Have not the degrees you have passed through,' says the Master of the Lodge, 'taught you to make a just application of Adoniram's death to the tragic and fatal end of Jacques Molay, Philosophic Judge Grand Commander of the Order? *Is not your heart prepared for vengeance?* and do you not feel that implacable hatred which we swore against the three traitors *on whom we must revenge the death of Jacques Molay?* *This*, my brother, *is true Masonry*, such as it has been transmitted to us.' Practically, these three traitors are:—1. The Pope, including the Catholic Church, *and of Christianity*; 2. The king including all royalty and all civil government (as now constituted); 3. Standing armies the present substitute for the old military orders. The Grand Master adds: 'You are now placed on a level with the zealous Masons who devoted themselves to us for the common vengeance. Carefully conceal from the vulgar the high destiny reserved for you.....You are now, my Brother, in the ranks of the elect who are called to accomplish the great work.....Amen.

"THE HIGH GRADE OF KADOSCH.

"When Philippe Egalité was initiated to this grade, they put a dagger into his hand, and made him stab a crowned lay figure, placed besides a skeleton.....A blood coloured liquid flowed from the wound.....They told him that the skeleton was that of Jacques Molay, Grand Master of the Templars, and that the man whose blood he had just shed was Philip the Fair, King of France. Of course, this expression of vengeance was not really intended for Philip the Fair, who had been dead nearly five hundred years, but for royalty; and in fact the newly made Kadosch was among the principal murderers of Louis XVI. Nearly all the regicides of the Convention were Freemasons. According to the *sacred* author, Bro. Ragon, it is not only a crowned lay figure that the Kadosch has to stab, but a serpent with three heads, the first of which has a tiara or a key, the second a crown, the third a sword.

"THE HIGH GRADE OF ROSICRUCIAN.

"Amongst other things the candidate is questioned about the meaning of the inscription INRI. According to the Masons it does not mean Jesus of Nazareth the King of the Jews, but 'That the Jew, Jesus of Nazareth, was led by the Jew Raphael (Who is this Jew Raphael? Can it be Judas Iscariot, so attractive in the eyes of Brother Renan?) into Judea, to be justly punished for his crimes.' When the candidate has given this sacrilegious interpretation, the 'Most Wise' (i.e. Master of the Lodge—*Trans*), exclaims: 'My Brothers, the word is found.' Thus 'the word' means hatred of Jesus Christ. In the Masonic legends our Lord, as being descended from King Solomon, justly expiates on the cross the supposed murder of Adoniram by Solomon, who was jealous of his architect. Adoniram they assume to have descended from Cain, assumed to be the son of Lucifer and Eve; and the present struggle of the Revolution is but the logical result of the struggle begun in the Garden of Eden, the struggle of Lucifer, his son Cain, his descendant Adoniram, and a whole race of superior beings, who have received the gifts of science, light, and true virtue, against God, Adam, Abel, Solomon, Jesus, and the inferior race of the children of Adam, personified by priests and kings: and the characteristics of this second and blind force, tyranny, and ignorance. According to the Masons, God is jealous of Lucifer and persecutes him; Cain was persecuted by Adam and Abel, &c., which is truth upside down, and the deification of revolt. Still, however much advanced these Brothers of the high degrees may be in the secrets of Masonry, we must remember that they have not yet left 'the ill-lighted anti-chamber,' as the Little Tiger called it: they are as yet Masons but in leaf and blossom."

Brothers of Light and Common-sense, is not this enough, does it need refutation? As a really religious body, fearing T.G.A.O.T.U., and loving him in his creation, I need not say how clear you are of these foul aspersions.

CRYPTONYMUS.

P.S.—Who is the Little Tiger?

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THE Burdett Coutts Lodge, No. 1278, will be consecrated on Thursday, September 23rd, at 4 o'clock p.m., at the Approach Tavern, Approach-road, Victoria-park. The ceremonies by the Grand Secretary, Brother John Hervey, P.G.D.; Brother James Terry, W.M.-designate, P.M. 228.

BREAKFAST.—EPPS'S COCOA.—Grateful and Comforting.—The very agreeable character of this preparation has rendered it a general favourite. The *Civil Service Gazette* remarks:—"The singular success which Mr. Epps attained by his homœopathic preparation of cocoa has never been surpassed by any experimentalist. By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctor's bills." Made simply with boiling water or milk. Sold by the Trade only, in ½ lb., ¼ lb., and 1 lb. tin-lined packets, labelled JAMES EPPS & Co., Homœopathic Chemists, London.—ADVT.

TO CONSUMPTIVES.—A grateful father is desirous sending by mail, free of charge to all who wish it, a copy of the prescription by which his daughter was restored to perfect health from confirmed Consumption, after having been given up by her physicians and despaired of by her father, a well-known physician, who has now discontinued practice. Sent to any person free.—Address C. P. Brown, Secretary, 2, King-street, Covent-garden, London.—ADVT.

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## Births, Marriages, and Deaths.

### BIRTHS.

CUNLIFFE.—On the 11th inst., at 14, St. Stephen's-square, W., the wife of Bro. Robert Cunliffe, Past Grand Warden, of a daughter.

GLASS.—On the 6th inst., at 135, Kent-road, Glasgow, the wife of Bro. Alex. Glass (408), of a son and heir.

### MARRIAGE.

MACNAB—HARRISON.—On the 11th inst., at St. John the Baptist's Church, Kentish-town, the Rev. John R. MacNab, (Companion of the Beadon Chapter, No. 619), to Mary Ann, only daughter of Reuben Harrison, Esq., of Fortess-terrace, Kentish-town. [No cards.

### DEATHS.

DAVIS.—On the 5th inst., the wife of Bro. E. W. Davis, (P.M. 95), aged 38 years.

LOEWENSTARK.—On the 13th inst., Bro. Ezekiel Loewenstark, (Mount Lebanon Lodge, No. 78).

PINNINGTON.—On the 4th inst., at 2, College-street, North Liverpool, aged 39 years, Mary Ann, wife of Bro. Philip Pinnington, W.M., of Mariner's Lodge, 249.

## Answers to Correspondents.

REV. BRO. C. J. MARTYN, GRAND CHAPLAIN.—Your kind letter is received, and we are much obliged to you for pointing out the error in our report, which was overlooked in the hurry of going to press. A Provincial Grand Master having presided, of course Grand Lodge was opened "in form" only.

BRO. LEON HYNEMAN.—Thanks for your kind promise. Our publisher will send you the numbers from the commencement. We shall be happy at all times to hear from you, and reciprocate your courtesy.

### BOOKS RECEIVED.

"The Mason's Home Book." First four numbers. Published by Bro. Leon Hyneman, No. 814, Chestnut-street, Philadelphia.

"Masonic Monthly," Boston, Mass., for August.


# The Freemason,

SATURDAY, SEPTEMBER 18, 1869.

THE FREEMASON is published on Saturday Mornings in time for the early trains.

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The Editor will pay careful attention to all MSS. entrusted to him, but cannot undertake to return them unless accompanied by postage stamps.


## INTERNATIONAL MASONIC RELATIONS.

THE cardinal points of a Freemason's creed are belief in the Supreme Ruler of the Universe, and a sincere desire to promote the happiness of the human race. Rational faith and progress are the mottoes inscribed on the banners which we bear aloft in the universal camp of life, peace and goodwill to all mankind constitute our armour, and the weapon with which we encounter ignorance and vice is the sword of knowledge and virtue.

To thoughtful men in our ranks the question will nevertheless arise, whether the motive power for good which Freemasonry possesses is really exercised with that unity of purpose and identity of action upon which we so complacently pride ourselves. A superficial Masonic observer is content to regard the Craft as a grand cosmopolitan federation, linked together by common aspirations, and influenced by the same lofty designs. True, the landmarks are respected, as a rule, by Masons wheresever dispersed. Our symbolic language affords means of recoguition in every land, and mutual sympathy and mutual support are extended to worthy brethren wherever the flag of Freemasonry waves.

But this is not the boundary of our work, this is not the *ultima thule* to which we aspire. Let us take for example a scientific society, its objects are defined—geographers, whether in France or in Germany, follow the same path; astronomers, whether in the Old World or in the New, scan the heavens with similar aims. The elucidation of truth and the advancement of science are ever before them, and although differences of opinion have arisen, and will ever arise amongst learned men upon certain points, still in the exact sciences an infallible test of truth exists, and the true theory invariably proves triumphant. The recantation of Galileo under torture could not affect the accuracy of his philosophy; nay, even in the midst of his perturbation and anguish he was unable to control the impulse to exclaim that the world did move, notwithstanding his previous involuntary denial of the fact.

In astronomy and archæology, in geometry and anatomy, there are certain stern realities that cannot be overlooked; certain standards by which wise men are guided in their analyses of assertions and claims. Unfortunately, however, when we come to consider codes of morality, when we soar to the abstract region of ethics, every thinker becomes a law to himself; his definition of virtue is tinged with the hue of his own peculiar idiosyncracy, and although many may agree in desiring to reach one goal, instead of pursuing the same road they travel by circuitous and seemingly opposite routes, when by united action in one direction they might accomplish more speedily and more satisfactorily the glorious result which each is anxious to achieve.

We consider that these remarks apply very forcibly to the present position of Freemasonry throughout the globe, and that a closer, a more brotherly, union is not only desirable but urgently needed, if we would really do all that so great and so important a fraternity should effect for the amelioration of suffering humanity.

We must enter into more intimate relations with our brethren in other lands; we must march with them shoulder to shoulder in the struggle which Right must ever maintain against Wrong, in the battle which Good must ever wage with Evil in this world. Our watch-words must be clearly defined, our shibboleth must be the same. In the attempt to make Freemasonry a vital power whose presence shall shed sunshine where darkness prevails—in the endeavour to scatter the Promethean fire of brotherly love into sordid hearts and servile minds, and to kindle life and soul in the breasts of those who droop beneath a thousand cares—we shall be sustained by the consciousness of victory, we shall be upheld by the prescience of inevitable triumph.

Yes, belief and progress, these two words embody and comprise the true Freemason's creed. We do not work in vain, but we can achieve more than has yet been done; let us weld the superb entities of Freemasonry, whether in Europe or in Africa, into one grand and harmonious union. Let not the diversities of worship, of colour, or of clime arise to bar our progress to the light, but let us merge all minor differences in the glorious aim that we each have in view to promote the happiness of our fellow-creatures. Unity is the doctrine we preach, and even if we had not to contend with such foes as priestcraft and superstitition, it would still be our duty to utilise the opportunity afforded by our Order of presenting to the world the sublime spectacle of a brotherhood bound together by the strongest ties of affection, and acting together as one man, for the realisation of objects in the highest degree praiseworthy and honourable.

WE have the pleasure of announcing that the Right Hon. the Earl of Dalhousie, *G.C.B.*, M.W. Grand Master Mason of Scotland has accorded his sanction to the publication of the reports of the Grand Lodge of Scotland in the columns of THE FREEMASON. Our best acknowledgments are due to his Lordship for this mark of confidence.

## Multum in Parvo, or Masonic Notes and Queries.

### UNION OF MASONIC RITES.

This will never be accomplished until these rites are better understood; and the only way to this is the publication of documentary evidence. Dr. Leeson has a large collection, if he could be induced to give to Masonic students. So far as the evidence yet goes, the following seems to be the result; all are more or less Templar rites, but with considerable variation in details, pointing to a greater antiquity than opponents are willing to concede. Denials are only proofs of ignorance, and it is such an easy matter to say, "I defy you to the proof," for the hand that cannot build a hovel may demolish a castle.

| *Ancient York Rite in 1744. Revised in 1761.* | *Stirling. 1748.* | *R. O. of Scotland, 1760-40.* | *Belgian (?), 1722?* | *Hunde's, 1764.* | *Relaxed Observance.* | *Perfection, 1766.* | *Swedish Rite.* | *A. & A. Rite.* |
|---|---|---|---|---|---|---|---|---|
| 1. E. A. P. | 1. E. A. P. | 1. E. A. P. | 1. Apprentice. | 1. E. A. P. | 1. E. A. P. | [First 18 degrees as in the present A. and A. Rite.] | [A branch of the rite of "Clerks Relaxed of Observance."] | [An amalgamation of the foregoing with more recent inventions.] |
| 2. F. C. | 2. F. C. | 2. F. C. | 2. Companion. | 2. F. C. | 2. F. C. | | | |
| 3. M. M. | 3. M. M. | 3. M. M. | 3. Master. | 3. M. M. | 3. M. M. | | | |
| 4. R.A. of 3 parts. | 4. Red Cross. | 4. Red Cross. | 4. {Royal Arch, Red Cross, P. of Jerusalem | 4. Scotch Master. | 4. African P. | | | |
| 5. Templar. | 5. {Temple, Sepulchre, Malta. | 5. Rosy Cross of the Templars. | 5. Kt. of St. Andrew. | 5. Novice. | 5. St. Andrew. | 20. Patriarch. | | |
| 6. Holy Wisdom. | | | 6. Kadosh Templar. | 6. Templar. | 6. Kt. of Eagle. | 21. Key of Masonry. | | |
| *Superadded, 1761* Rosy Cross (?). | (?) | (?) | 7. Mason of the Secret. | 7. P. Knight. | 7. Scotch Master. | 22. Prince of Libanus. | | |
| [See Higgins's Anacalypsis.] | | | | | 8. Sov. Master. | 23. P. Adept. | | |
| | | | | | 9. Red Cross. | 24. Black Eagle. | | |
| | | | | | 10. K. of Light. | 25. Royal Secret. | | |

With this before us, it is difficult to see what the Rosicrucians had to do with Masonry, unless we think, with Rosetti, that they were Templars; or else that the Scotch Templars modified their rite in 1745.

JOHN YARKER, JR.

### BRO. YARKER AND "NOTES ON THE TEMPLE."

I have to thank Bro. Yarker, the historian of the Jerusalem Encampment, Manchester, for the fraternal notice of my review (to be continued) of his valuable work contained in his letter of the 26th ult.

It really is a pleasure to discuss any Masonic matter with Bro. Yarker, and were some writers in THE FREEMASON to adopt his style of keeping the subject in view, instead of fostering personalities and unbrotherly remarks, depend upon it there would be no cause then for the opportune and admirable paper by "A Lewis" on "Masonry and Dissension." I do not speak now as if I were faultless. If in any way my words have expressed unmasonic wishes or thoughts, I am sorry.

We only live a few years in this world, and surely, as Masons, we should endeavour to render

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our pilgrimage here as free from bitterness as possible. We do not write for pecuniary gain, and the fact of our upholding our views should, therefore, secure us a respectful attention and courteous answers.

When time permits I shall make a few more "Templar Jottings," and refer again to Brother Yarker's excellent work. W. J. HUGHAN.

SIR RALPH NOEL, P.G.M.

Now that the Byron controversy is raging it may be interesting to note that Sir Ralph Milbanke, the father of Lady Byron, who afterwards assumed the name of Noel, was Provincial Grand Master of Durham for many years.

ANTIQUARIUS.

WASHINGTON.

Extract from the records of the Grand Lodge of Pennsylvania, May 29th, 1788 :—

"The lodge proceeded to the appointment of Master and Deputy Master, to be recommended to the Grand Lodge of Virginia, when George Washington, Esq., was immediately chosen Master; Robt. McCrea, Deputy Master; Wm. Hunter, jun., Senior Warden; John Allison, Junior Warden.

"The Grand Lodge of Virginia, in accordance with this request, granted a new warrant to the lodge at Alexandria, constituting Brother George Washington its first Master under its new warrant, and its registry number was changed from No. 39, of Pennsylvania, to No. 22, of Virginia."

A PENNSYLVANIAN.

## Obituary.

### BRO. EZEKIEL LOEWENSTARK.

Brother Ezekiel Loewenstark, of Mount Lebanon Lodge, No. 73, died at his father's house, on Monday, September 13th. He was the second eldest son of Bro. A. D. Loewenstark, P.M. 548 and 733, the eminent medallist, of Devereux-court, Strand. The deceased brother was only initiated into Freemasonry a few months ago, taking his first two degrees in Lodge No. 73. Being an enthusiast, he took his third degree in No. 328, when at Torquay for the benefit of his health. He was deservedly respected by all who knew him.

WE understand that our esteemed Brother James Brett, A.G.P., will work the Ceremony of Consecration and Installation at the Metropolitan Lodge of Instruction, the "George," Aldermanbury, on Friday evening, the 24th instant, at 7 o'clock, by the request of the members, and we hope all brethren who can make it convenient will attend on that occasion and give him their support.

HUNGARY.—The lodge "A zur Einigkeit im Vaterlande," at Pesth, has elected Bro. Pulsky as W.M., and General Klapka as honorary member.

THE OXFORD MUSIC HALL, LONDON.—This magnificent hall, lately destroyed by fire, has undergone a marvellous transformation. It is now elegantly and tastefully decorated, and may be considered one of the finest halls in London. Great credit is due to the liberal and spirited proprietors, Messrs. Syers and Taylor, for the excellent taste evinced in every particular. A new feature is displayed in opening the hall in the day-time, free of charge, as a restaurant, where every description of viands, &c., of excellent quality are supplied at reasonable prices. The evening entertainment is sure to achieve success. The band, under the direction of Mr. Jennings, is perfect. Mr. Rivers, the new baritone, has an excellent voice. Miss Trevelli is nightly encored for her admirable rendering of operatic song. Mr. Fred. Foster is a very good comic singer, and Messrs. Leslie and Raynor are excessively amusing in their negro entertainment, whilst the feats of Raslus are perfectly astounding. A new cantatina, entitled the "Apple of Discord," has been very successful, and is loudly applauded. The hall itself is well worthy of a visit.

HOLLOWAY'S OINTMENT AND PILLS.—Tumours, Scrofulous and Glandular Swellings, Abcesses, &c. At this season of the year while the temperature is variable and malaria abounds everywhere, such diseases are constantly presenting themselves in sanguine and feeble frames. All have placed within their reach the antidote to these dreadful scourges, which, at their commencement may be readily arrested and cured, but when neglected resist for a long time the most appropriate remedies. Holloway's Ointment rubbed upon or near the affected parts will thoroughly eradicate the cause of these maladies and expel their seed from the system. Scurvy, Scrofula, and all kindred disorders disappear before this cleansing Ointment and these searching Pills, which purify and invigorate without weakening or inconveniencing the patient.—ADVT.

## Original Correspondence.

[The Editor is not responsible for the opinions expressed by Correspondents.]

### UNIFORMITY OF WORKING.

*(To the Editor of The Freemason.)*

DEAR SIR AND BROTHER.—I have read the comments in your contemporary upon this subject, and am impressed alike with their innocence of English grammar and common sense.

The Craft owe you a deep debt of gratitude for unveiling the proceedings at Woolwich, and I for one, as an old Mason, heartily thank you for your article. The point at issue can be compressed into a nutshell, as the learned Bro. Æ. J. McIntyre, Grand Registrar, stated at the last meeting of Grand Lodge. Either the W.M. of the Union Waterloo Lodge has wilfully deceived the Board of General Purposes, or the brother who worked the so-called approved ritual really did that which he is represented to have done. For my own part, *I believe the latter to be the case*, and I take this opportunity of saying that our esteemed brother Henry Muggeridge, whose name has been most unwarrantably imported into the discussion, will be the first to repudiate all connection with this Hosgood, or his performances at Woolwich, as he doubtless knows the individual but too well.

I am, Dear Sir and Brother,
Yours fraternally,
FIAT JUSTITIA RUAT CŒLUM.

### INELIGIBILITY OF BASTARDS AS FREEMASONS.

*(To the Editor of The Freemason.)*

DEAR SIR AND BROTHER,—I regret that your correspondent "Leo" should still characterise the rays that illumined the world in the ancient Jewish or Mosaic times as *dark and dim*. His only justification for this extraordinary assertion, is "because that was the era when law and ceremonial minutiæ reigned," but this does not prove that the Mosaic code was not merciful or tolerant. The observance of ceremonial laws was merely intended as an outward act, to remind the people of their special obligations to their religion and to its Divine author; and each and every one of these laws, has a wise and beautiful meaning. The repeated admonitions to practise charity, to protect the widow and orphan, to love the stranger, to befriend all who stood in need of help, even to care for the beast of burden, which we find in the Pentateuch, tended to make Judaism rather a religion of the heart, than one of ceremonial. Your correspondent is mistaken in thinking that the All-Merciful ordained that the doctrine of retaliation should be literally carried into practice. "Eye for eye, tooth for tooth" meant compensation fully equivalent to the loss the sufferer had sustained, either pecuniary or otherwise. This interpretation was accepted and acted upon from the earliest times and through all the Jewish polity, and never was an instance known in which the letter of the law was carried into effect, but simply in spirit. To come down to the present time, which your correspondent terms "an era more especially of love and freedom," if a little of the *dark rays* of the Mosaic times were shed upon those who now make and administer our laws, how many would have been spared from the terrible and violent mode of death called hanging? How many, perhaps, who have suffered innocently, would have been saved to us? The Mosaic law, which is so harshly judged, hampered the judicial proceedings, in cases where the question was one of life or death, with so many restrictions, and offered so many loop-holes through which the accused might escape, that a violent death was very rarely known in the days when the Israelites had a kingdom of their own; and it is a fact that in the time of the Sanhedrin, such an occurrence had not taken place for two centuries! So much for modern love and freedom as compared with the charity of ancient times when Judaism held sway.

Were I to follow "Leo" further in his rash statements, I am afraid I should be led into a religious controversy, which I wish to avoid. There is, however, an assertion so glaringly unfounded and bold, that I cannot help joining issue with him. He says:—"The majority of the pre-Christian Jewish teachers misunderstood the great truths of their own Scriptures, and misled the people, being more taken up with outward ceremonial trifles than a clean heart and a practical good and honest life." Will your correspondent mention by name these erratic teachers? Can he show one instance of infidelity in any of the prophets and teachers from Moses to Malachi? On the contrary, these have courageously and manfully—very often to their own detriment and personal injury—proclaimed the true precepts of the Divine religion and the attributes of God, and in common with their successors have always insisted on the unity and indivisibility of the Supreme. How, then, can they be said to have misunderstood the great truths of their own Scriptures, written in language so simple and intelligible?

If you will kindly find room for these remarks in your well-filled periodical, I will promise not to trouble you again with any further correspondence on this subject.

I remain, fraternally yours,
A JEWISH FREEMASON.

### MASONIC HOSPITALITY.

*(To the Editor of The Freemason.)*

DEAR SIR AND BROTHER.—It has been a matter of congratulation to many of your readers for some time past to witness the interchange of kindly and fraternal sentiments between English and American brethren through the medium of THE FREEMASON. I for one heartily believe that any effort, however feeble it may be, which tends to unite more closely the two great branches of the Anglo-Saxon family, is a benefit to humanity at large. With the progress and expansion of those English-speaking nations, the future of mankind must become brighter, grander, and happier; and I may add that upon their alliance and friendship depend in a measure the world's hopes of peace, freedom, and civilization.

In the United States there are now thousands of lodges, and I may say hundreds of thousands of Freemasons. The Grand Lodge of New York alone numbers more than 700 lodges, and from this vast community we have at present in England an accredited representative in the person of Bro. Albert G. Goodall. This gentleman holds credentials as General Foreign Representative from the Grand Lodge of New York to all the Grand Lodges in Europe, and is now making a brief stay in London, preparatory to his Continental tour.

Of Brother Goodall's fitness for his post, the admirable Report recently presented to the Supreme Grand Council at Boston, and published in your columns, is an ample proof, and it is the opinion of some brethren in London that Brother Goodall should not be allowed to leave our shores without experiencing some slight proof of that hospitality which is so characteristic of English Masons. My object in writing is, therefore, to request that all who may desire to assist in promoting this object will kindly send their names *at once*, to Bro. Angelo J. Lewis, 36, Lincoln's Inn Fields, in order that the proper steps may be taken to invite Bro. Goodall to a fraternal banquet at an early date. The following brethren have consented to act as a preliminary committee.

Col. Fras. Burdett, P.S.G.W. of England, and representative from the Grand Lodge of Ireland, as Chairman.

Henry C. Levander, *M.A.*
Angelo J. Lewis, *M.A.*
W. R. Woodman, *M.D.*
Major H. W. Palmer.
Rev. W. B. Church, *M.A.*
R. Wentworth Little.
J. Trickett, *C.E.*
J. G. Marsh.
T. Wescombe.
Raynham W. Stewart'
George Kenning.

With power to add to their number.

The co-operation of the Craft in this instance, will add another link to the chain of union which already exists betweeen British and American Masons. Anticipating a hearty response.

I remain, yours fraternally,
A MEMBER OF THE LONDON LITERARY UNION.

*To the Editor of The Freemason.*

DEAR SIR AND BROTHER.—In answer to a Subscriber's query at page 129. There was no member of Grand Committee to support the Petition, and the member from Glasgow put the *veto* on it, because he had not been consulted in the matter. Had they cringed and fawned to him no doubt they would have succeeded.

There are some strange things done in Grand Committee! But more of this anon.

Yours truly and fraternally,
MONTRA.

We are requested to state that Bro. Hughan's reprint of the "Constitutions of the Freemasons" is no longer on sale, all the copies printed being sold except a few reserved for eminent Masons. The list of subscribers will be published shortly, the Earl of Zetland being at the head of the list for two copies.

POLITICS.—Politics are entirely prohibited from a Freemason's Lodge, and no brother dare attempt to propagate his views upon politics by means of the Order, this being in direct opposition to the ancient statutes. The political opinions of mankind never agree, and they are thus directly opposed to brotherly union. If a peculiar set of political opinions gain the upper hand in a state, or if a revolution take place, or if a country be invaded by a foreign army, the lodges close themselves. Charity to a suffering warrior, let him be a friend or foe, must not be considered as a political act, for it is the general duty of mankind, and more especially it is a Masonic duty.

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## ANNUAL MEETING OF THE PROV. GRAND LODGE OF CHESHIRE.

Masonry has within the last few years greatly increased in popularity in the province of Cheshire, and this fact was fully illustrated on Thursday week by the large and highly-enthusiastic meeting which took place at the Music Hall, Birkenhead. In pursuance of the directions of the R.W.P.G.M. (the Right Hon. the Lord de Tabley). the annual meeting of the Prov. Grand Lodge of Cheshire was then held, and the summons was cordially responded to, not only by the Prov. Grand Officers, W. Masters, P. Masters, and Wardens in the province, but also by the members of the sister lodges in other parts of the country, who numbered in greater numbers than are usually met with at these interesting periodical gatherings. There were about 300 of the brethren present, which shows a great increase upon the gathering which took place at Macclesfield last year. The Provincial Grand Lodge was announced to open at noon, but it was some time after that hour before the members were found in their places and the business of the meeting was proceeded with.

Amongst the most prominent of the brethren present were Bros. Thomas Wilcock, W.M. 245; Daniel Wooley, W.M., 287; Peter Wills, W.M., 1088; E. G. Reass, W.M., 430; J. E. Shanks, P.P.G.S.B., Devonshire; William Rigby, P.P.G. Pur., 758; H. S. Aspinwall, W.M., 267; E. Dakin Garvin, P.G.C.; T. Armstrong, P.G.J.D., West Lancashire; William Fair, P.P.G.S.W.; John Twiss, P.G.O.: Robert Wylie, P. Assist. G.D.C., West Lancashire; J. Healing, W.M., 1264; W. H. Perrin, W.M. 336; J. Hocken, W.M., 673; J. Beresford, W.M., 104; R. W. Worrall, 721; Peter Wadsworth, W.M., 295; H. Isherwood, W.M., 322; Robert Sykes, W.M., 324; G. White, W.M., 979; J. Martin, W.M., 293; T. Stafford, P.P.D.C., 1085; C. Atkinson, W.M., 323; J. Swindells, P.G. Tyler; W. Hague, W.M., 830; J. B. Platt, P.G.J.W.; J. Barclay, P.G.S., 539; F. Jackson, jun., P.G.D.C., Cheshire; A. J. Macintyre, G.R.; Thomas Platt, P.P.J.G.D.; F. Bincker, P.G. Steward; W. Evans, W.M., 220; Horatio Lloyd, P.P.G.S.D., Cheshire, 425; E. Newbold, P.G.S.D., 247; J. A. Sharpe, P.M., 292; H. S. Alpass, P.G. Sec. West Div. of Lancashire; R. Gracie, W.M., 477; G. H. Hobson, P.M., 477; E. G. Willoughby, P.P.J.W., P.M., 477; R. Meacock, P.M. 477; E. Harbord, S.W. 477; S. Jones, S.D. 477; C. Sayer, J.D. 477; J. H. Johnston, Sec. 477; J. Griffith, I.G. 477; W. R. Bainbridge, P.M. 721; C. Leedman, P.M. 220; C. J. Butterfield, Sec. 220; John Lunt, P.M. 1086; W. Archer, P.M. 1086; R. Humphreys, Sec. 606, J.W. 384 and 1113; C. Wigan, P.G.S., North Wales and Shropshire; J. Wood, Treas. 1094; J. Pemberton, S.W. 1260; &c. The brethren were requested to appear in full Craft Masonic clothing and jewels, with white cravats and gloves, and this order from head-quarters was almost unexceptionally attended to.

After some delay, the Provincial Grand Lodge was opened in proper form, Lord de Tabley taking his seat upon the throne by virtue of his office as R.W.P.G.M. The P.G. Sec. (Bro. E. H. Griffiths), after calling the roll, read the minutes of the previous Provincial Grand Lodge meeting at Macclesfield, and also the minutes of the committee of the Fund of Benevolence, which were found to be correctly recorded, and passed unanimously.

The Grand Treasurer (Bro. T. Bland, Macclesfield) read his financial statement, and reported that the expenditure last year was very large, in consequence of the disbursements for the Zetland Testimonial, the Palestine Exploration Fund, the Cheshire Educational Institution, &c. Notwithstanding these extra demands, however, he reported that there was a balance in hand of £1371 5s. 1d. He proposed that, in addition to the money already invested with the Birkenhead commissioners a further sum of £200 should be so disposed of. The accounts, with the proposed disposal of the sum of £200, were unanimously adopted.

The P.G.M. then nominated Bro. T. Bland as the P.G. Treasurer, and in doing so thanked him very much for the trouble he had taken and the ability he had shown in the discharge of the duties of that office.

Bro. Bland's election was confirmed by acclamation.

The R.W.P.G.M. then proceeded to nominate his Grand officers for the ensuing year, and the following brethren were unanimously elected:—G. Cornwall Legh, *M.P.*, R.W.D.P.G.M.; Captain Cope, P.G.S.W.; Henry Bulley, P.G.J.W.; Rev. G. H. Hobson and Rev. F. Terry, P.G. Chaplains; John Wood, P.G.R.; E. H. Griffiths; P.G. Secretary; Charles Dutton, P.G.S.D.; James Hampson, P.G.J.D.; F. Jackson and W. J. Bates P.G.D. of C.; — Brattin, P.G. Superintendent of Works; J. C. Cheetham, P.G.S.B.; J. Harold, P.G.P.; J. Twiss, P.G.O.; J. Swindells, P.G. Tyler; J. H. Johnston, T. K. Stevenson, T. Leighton, O. Jones, J. Sillitoe, H. M. Barclay, P.G. Stewards.

In accordance with former practice, the R.W.P.G.M. then addressed the Provincial Grand Lodge on the condition of Masonry in Cheshire, and he remarked that he was happy to be able to congratulate the Craft on its continued prosperity, thanks to the efforts of the masters and brethren of the different lodges within the province. He also congratulated the brethren upon the successful efforts they had made in securing the admission of Bro. Saxby to the benefits of the Masonic Institution, and counselled the brethren to be unanimous in their votes as to any candidate who might be brought forward, as the only means of securing his admission. He concluded by thanking the grand officers and brethren for the sympathy they had shown to him during the past year, and for the cordial reception he had always met with when attending the Provincial Grand Lodge, and he assured them it would be always his endeavour to merit their support and confidence.

Bro. Captain Cope was re-appointed chairman of the committee of the Fund of Benevolence.

After considerable discussion it was agreed, on the motion of Bro. Latham, seconded by Bro. Fair, that the consideration of the nomination of the most deserving candidate by the Provincial Grand Lodge of Cheshire for admission to the Boys' School should be referred to the committee of the Fund of Benevolence, to meet in about ten days for that purpose.

The R.W.P.G.M. proposed a vote of thanks to the Rev. Mr. Sandberg, vicar of St. John's, for the use of his church for the day's services; and this proposition was unanimously adopted.

Lord de Tabley announced that he would hold the next Provincial Grand Lodge meeting at Congleton, where it had not been held since 1852.

This was all the business set down on the paper for disposal.

The Provincial Grand Lodge then proceeded from the lodge room to St. John's Church, by way of Atherton-street and Grange-lane, where a large crowd had assembled to witness the display. The following was the order of the procession:—

Two Tylers, with drawn swords.
Music.
Union flag.
Brethren not members of any lodge, two and two.
The County Lodges according to their numbers, and each in the following order juniors going first:—
The Clarendon Lodge, Hyde, No. 1166.
Banner; Tyler, with drawn sword; Brethren, two and two; Inner Guard, with a sword; Stewards, Deacons, Secretary, Treasurer, Chaplain, Wardens, Past Masters, W. Master.
The Ashton Lodge, Cheadle, No. 1140.
The Oakwood Lodge, Romiley, No. 1126.
The Royal Edward Lodge, Staleybridge, No. 1088.
The Lodge of Four Cardinal Virtues, Crewe, No. 979.
The De Tabley Lodge, Knutsford, No. 941.
The Endeavour Lodge, Dukinfield, No. 880.
The Ellesmere Lodge, Runcorn, No. 758.
The Lodge of Independence, Chester, No. 721.
The Combermere Lodge, Seacombe, No. 605.
The Zetland Lodge, Birkenhead, No. 587.
The Eaton Lodge, Congleton, No. 538.
The Mersey Lodge Birkenhead, No. 477.
The Lodge of Unity, Macclesfield, No. 467.
The Lodge of Fortitude, Newton, No. 461.
The Lodge of Fidelity, Dukinfield, No. 430.
The Lodge of Sincerity, Northwich, No. 428.
The Cestrian Lodge, Chester, No. 425.
The Samaritan Lodge, Sandbach, No. 868.
The Lodge of Industry, Hyde, No. 361.
The Lodge of Benevolence, Marple, No. 836.
The Moira Lodge Staleybridge, No. 324.
The Lodge of Concord, Stockport, No. 323.
The Lodge of Peace, Stockport, No. 322.
The Lodge of Unity, Crewe, No. 321.
The Lodge of Loyalty, Mottram, No. 320.
The Lodge of Union, Macclesfield, No. 295.
The King's Friends' Lodge, Nantwich, No. 293.
The Lodge of Unanimity, Stockport, No. 287.
The Lodge of St. John, Stockport, No. 104.
The Lodge of Unanimity, Dukinfield, No. 89.
Union Flag P. G. Tyler.
Past P. G. Pursuivants. P. G. Pursuivant.
Floor cloth of the first degree.
Past P. G. Organists.
P. G. Organist.
Past P. G. Directors of Ceremonies.
P. G. Assistant Director of Ceremonies.
P. G Director of Ceremonies.
Floor cloth of the second degree.
The Tracing Board, borne on a pedestal by a Past Master of a Lodge.
Past P. G. Sword Bearers.
Past P. G. Superintendents of the Works.
P. G. Superintendent of the Works.
Floor cloth of the third degree.
Past P. G. Deacons.
P. G. Secretary, with the Book of Constitutions.
Past P. G. Registrars.
P G. Registrar, with his bag.
P. G. Treasurer.
Past P. G. Chaplains.
Past P. G Wardens.
Visiting P. G. Officers, two and two, according to rank, juniors going first.
The Corinthian Light, borne by a Past Master of a Lodge.
The Column of P.J.G. Warden, borne by a Past Master of a Lodge.
The P.J.G. Warden, with the Plumb Rule.
P.G. Steward of the year, with Wand. | Banner of the P.G. Lodge. | P.G. Steward of the year with Wand.
The Doric Light, borne by a Past Master of a Lodge.
The Column of P.S.G. Warden, borne by a Past Master.
The P.S.G. Warden, with the Level.
P.J.G. Deacon.
P.G. Steward of the year with Wand. | The P.G. Chaplain, bearing THE SACRED LAW on a Cushion. | P.G. Steward of the year with Wand.
Past D.P.G Master.
The D.P.G. Master, with Square.
The Ionic Light, borne by a Past Master of a Lodge.
A Past P.G.M., or other Brother of eminence, bearing the Mallet.
P.G. Steward of the year, with Wand. | The Standard of the P.G. Master. | P.G. Steward of the year, with Wand.
The P.G. Sword Bearer.
The Right Worshipful the PROVINCIAL GRAND MASTER.
P.S.G. Deacon.
P.G. Tyler, with drawn Sword.

On arriving at the door of the church the procession halted, and the brethren opened to the right and left, faced inwards, so as to leave room for the P.G. Master to pass up the centre, he being preceded by his standard and sword bearers; the P.G. officers and brethren following in succession from the rear, so as to invert the order of procession.

Full cathedral service was given, the choir consisting of Bros. Edmondson, Baker, Wilson, Parker, T. J. Hughes, and Armstrong, assisted by Miss Green and Miss Phillips, and the choir boys of St. Peter's parish church, Liverpool. Bro. Twiss P.G.O. of Cheshire, presided at the organ, and played an appropriate voluntary while the brethren were entering the church. The responses were Tallis's, the Psalms for the evening being sung to chants by Havergall, Russell, and Goss, while the "Magnificat" and "Nunc Dimittis" were Boynton Smith's in E. flat. The anthem was "Great is the Lord" (Dr. Hayes), and the hymn before the sermon was the 100th Psalm, sung partly in unison and partly in harmony, the concluding selection being Mendelssohn's fine chorale from "St. Paul," "Sleepers, awake." With the exception of the chant from the Psalms, which was somewhat wanting in precision and certainty, the choral service was rendered with true devotional spirit, the organ accompaniments being played in admirable taste and with fine effect. The sermon was preached by the P.G.C. (Bro. Hobson), who chose for his text the 12th verse of the 10th chapter of Romans, "For there is no difference between the Jew and the Greek; for the same Lord over all is rich to all that call upon Him." In the course of his discourse the preacher referred at some length to the distinguishing features of Masonry, which recommended itself to the favourable consideration of every man, because it sought not his own glory, but the glory of God and the welfare of mankind. A collection was afterwards made in aid of the Birkenhead Borough Hospital and the provincial fund of benevolence. The brethren observed the same order in returning from Church to the Music Hall, where the Prov. Grand Lodge was duly closed. Mr. Superintendent Birnie, with three inspectors and twenty-five constables, was on duty at different points along the route, but their services were merely confined to keeping the observers in their proper position. The band of the 2nd C.R.V. accompanied the brethren to and from the church.

Shortly after the return of the brethren from church a banquet was served in the Music Hall, to which about 200 sat down, Bro. Stokes, of Seacombe, being the purveyor. Lord de Tabley presided, and was supported right and left by the officers of the Provincial Grand Lodge. The musical arrangements, which were admirably carried out, were under the direction of Bro. Twiss, P.G.O. (who presided at the piano-forte), assisted by Bros. Edmondson, Baker, W. Parker, T. J. Hughes, and T. Armstrong. After proposing the toast of "The Queen," which was most cordially received, the R.W.P.G.M. gave the toast "The Prince of Wales and Earl of Chester, the Princess of Wales, and the rest of the Royal Family," and in doing so he said he was happy to drink not only to the prince as Prince of Wales merely, but as P.G.M. of England. The toast was responded to with great enthusiasm. "The Cambrian Plume," a new song by Brinley Richards, was sung by Bro. Hughes with great spirit, and loudly cheered. The principal remaining toasts were:—"The Earl of Zetland, M.W.G.M., and the Officers of the Grand Lodge," (responded to by Bro. M'Intyre, G.R.); "Lord de Tabley" (proposed by Bro. Cope, P.G.S.W.); "The R.W.P. Grand Masters of Neighbouring Provinces" (responded to by Bro. H. S. Alpass, P.G. Sec., W. Lancashire), &c. The Grand Stewards deserve especial notice for the indefatigable zeal they displayed at the banquet and throughout the day's proceedings with the view of securing the comfort and satisfaction of all the brethren. After the concluding toast, "All Poor and Distressed Masons," the brethren separated, all expressing their pleasure at the result of the day's doings.

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## PROVINCIAL GRAND LODGE OF CUMBERLAND AND WESTMORLAND.

The annual Festival of the Masonic Province of Cumberland and Westmorland was held at Maryport, on Wednesday, the 8th inst., under the auspices of the Lodge of Perseverance, 371. The brethren having met at the lodge-room about 11 o'clock, the craft lodge was opened by the W.M. of the Maryport Lodge. About an hour later, at "high twelve," the Grand Officers were announced, and the R.W. Grand Master, Lord Kenlis, having taken his seat on the throne, the Prov. Grand Lodge was opened in ample form. His lordship was supported by the following retiring and P.G. Officers:—Bros. J. Whitwell, *M.P.*, D.P.G.M., Kendal; Dr. Greaves, P.D.P.G.M., Penrith; E. Busher, S.G.W., P.G.S.B. of England, Kendal; G. G. Boult n, J.G.W., Penrith; Rev. Jas. Simpson, G. Sec., Kirkby Stephen; J. Lemon, G. Treas., Wigton; J. Bowes, G.R., Warrington; Rev. T. R. Holme, G.C., P.P.G.C. of South Africa, Whitehaven; C. Morton, P.S.G.W., Whitehaven; H. F. Faithfull, P.J.G.W., Cockermouth; W. B. Gibson, P.S.G.W., Whitehaven; W. Hayward, P.S.G.W., Carlisle; Rev. A. F. Curwen, P.G.C., Harrington; F. Binckes, 33°, Secretary Boys' School, London, &c. Amongst the other members of lodges present were Bros. Gawith (129), Kendal; J. Barr, Hughes, Spittal, Windross (119), Whitehaven; Sealby, W.M., J. Lawson, Rev. W. Beeby, Jones, Brooker (371), Maryport; McKelvie, Cooper, Fearon, J. Adair (872), Whitehaven; Rev. J. Pearson (962), Workington; R. Robinson, J. Pearson, Rev. W. Williams, W. Shilton, Braithwaite, Evening, Hewitson, Hammill, Bolton, Potts, Brown, Lewthwaite (1002), Cockermouth; J. Yeather, J. Banks, J. Wood, Lamonby (1073), Keswick; and many others.

The minutes of the preliminary meeting at Whitehaven having been read and confirmed, the business of the province was then gone into, after which the customary procession was formed, headed by the band of the 3rd C.A.V., playing the very appropriate quick-step of the "Entered Apprentice." The streets through which the procession passed were completely lined with spectators, notwithstanding the unfavourable state of the weather, and in a few minutes St. Mary's Church was quite filled.

Prayers were read by the Rev. W. Beeby, and the sermon was preached by the Rev. T. R Holme, the Prov. Grand Chaplain. The Rev. Brother delivered an excellent discourse from the following text:—1 Peter, iii. v. 8. "Love as brethren; be pitiful, be courteous." He showed that the words of his text conveyed very much the same meaning as those which were most inculcated on all members of the fraternity which they to-day represented, and that was the continual exercise of their three great principles—Brotherly Love, Relief, and Truth. No doubt all men yearned after a fellowship with one another, and woe to him who for any reason cut himself off from sharing the joys and the sorrows of his fellow-creatures. But, as things were, there was nothing but a need felt, and they were checked by things within and things without themselves from finding means to satisfy that need. Now, Freemasonry professed to supply what they wanted. Its members were called "The Brethren"—were expected to bear one another's burdens—to love one another Freemasons were all brethren, because they desired the same thing, walked after the same rule, and aimed at the same end. They were fellow-pilgrims through a foreign land; they had the same trials to encounter; the same joy and peace in relieving; the same heavenly home preparing for them. If their hopes were not mere pretence, then their brotherhood must be real. All true Masons were like polished mirrors; kept by the Holy Spirit true to their principles, and unspotted from the world, they each reflected some of the attributes of their great Father. The merciful man feebly recalled the memory of His compassion, and reflected the faint image of His goodness. His hand was seen to be the substance whose shadow was the generosity of the liberal; and through His power the chastened servant bore meekly and willingly that which his Father might please to call on him to bear. Thus, then, there was a noble harmony of different qualities, and pursuits, and virtues among the brotherhood. They ought to be one family—the wisdom of age, the sobriety of middle age, and the strength of young all twined together, and growing a garden blessed of their God.

At the close of Divine service, a collection was made in aid of the charities of the town, after which the procession was re-formed and returned to the lodge-room. The Grand Master then invested his officers for the ensuing year as follows:—

Bro. Nicholson, 371, Maryport, Senior Warden;
Bro. W. Wilson, 129, Kendal, Junior Warden;
Bro. Rev. J. Pearson, 962, Workington, Chaplain;
Bro. Rev. J. Losh, 872, Whitehaven, Assist. Chaplain;
Bro. Rev. J. Simpson, 129, Kendal, Secretary;
Bro. J. Lemon, 327, Wigton, Treasurer;
Bro. J. Pearson, 1002, Cockermouth, Senior Deacon;
Bro. Sealby, 371, Maryport, Junior Deacon;
Bro. Gawith, 129, Kendal, Director of Ceremonies;
Bro. Hughes, 872, Whitehaven, Assistant-Director of Ceremonies;
Bro. Spittal, 872, Whitehaven, Superintendent of Works;
Bro. Barr, 119, Whitehaven, Sword-bearer;
Bro. White, 872, Whitehaven, Tyler.

The Grand Lodge having been closed in ample form, the brethren marched in procession to the Athenæum, where an excellent banquet had been provided by the host of the Golden Lion Hotel. The Grand Master presided, and was supported right and left by Bros. Whitwell, Greaves, Beeby, Tredale, Bowes, Boulton, Pearson, Simpson, Lemon, Binckes, Curwen, Faithfull, Gibson, Williams, Hayward, &c. The following was the toast list: "The Queen, the daughter of a Mason," "P.G.M. the Prince of Wales, and the Princess of Wales," "The M.W.G.M. the Earl of Zetland, *K.T.*," "The R.W.D.G.M. Earl De Grey and Ripon, and the rest of the officers of the Grand Lodge," "The R.W.P.G.M. Lord Kenlis," "The D.P.G.M. Bro. Whitwell, and the rest of the officers of the P.G.L." "The Past Provincial Grand Officers," "The Lodges of the Province," "The W.M. of the Lodge of Perseverance, 371," "The Visiting Brethren," "All Poor and Distressed Masons," "The Tyler's Toast."

We may add that the province is in a most flourishing condition, thanks to the energy displayed by the present Grand Master, Lord Kenlis, since his appointment on the decease of the late Bro. F. L. B. Dykes. The lodges in the two counties are as follows:—Sun, Square, and Compasses, 119, Whitehaven; Union, 122, Kendal; Union, 310, Carlisle; St. John's, 327, Wigton; Unanimity, 339, Penrith; Perseverance, 371, Maryport; Holy Temple, 412, Longtown; Eden Valley, 812, Appleby; Lewis, 872, Whitehaven; Sun and Sector, 962, Workington; Skiddaw, 1002, Cockermouth; Greta, 1073, Keswick; Underley, 1074, Kirkby Lonsdale; Solway, 1220, Silloth.

## METROPOLITAN MASONIC MEETINGS

*For the Week ending September 25, 1869.*

### Monday, September 20.

Lodge No. 720, "Panmure," Balham Hotel, Balham.
" 901, "City of London," Guildhall Coffee House, Gresham-street.
Camden Lodge of Instruction, No. 704, Adelaide Tavern, Haverstock Hill, at 8; Bro. T. A. Adams, Preceptor.

### Tuesday, September 21.

Board of General Purposes, Freemasons' Hall, at 3.
Lodge No. 73, "Mount Lebanon," Bridge House Hotel, Southwark.
" 95, "Eastern Star," Ship and Turtle Tavern, Leadenhall-street.
" 435, "Salisbury," 71, Dean-street, Soho.
" 704, "Camden," York and Albany, Albany-street, Regent's-park.
" 857, "St. Mark's," Horns Tavern, Kennington.
Chapter 19, "Mount Sinai" Andertrn's Hotel, Fleet.-st.
" 186, "Industry,' Freemasons' Hall.
Metropolitan Chapter of Instruction, George Hotel, Aldermanbury at 7; Comp. Brett, Preceptor.
Domatic Lodge of Instruction, Palmerston Tavern, Grosvenor-park, Camberwell, at 7.30.
Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8. Bro. C. A Cottebrune, Preceptor.

### Wednesday, September 22.

Lodge of Benevolence, Freemasons' Hall, at 7.
Lodge No. 507, "United Pilgrims," Horns Tavern, Kennington.
" 753, "Prince Frederick William," The Knights of St. John's Tav., St. John's-wood.
" 754, "High Cross," Railway Hotel, Northumberland Park, Tottenham.
Chapter 820, "Lily of Richmond," Greyhound Hotel, Richmond.
United Strength Lodge of Instruction, No. 228, Bull and Gate, Kentish Town road, at 8. Bro. J. N. Frost; Preceptor.

### Thursday, September 23.

House Committee, Girls' School, at 4.
Lodge No. 65, "Prosperity," Guildhall Coffee House, Gresham-street.
" 766, "Wm. Preston," Clarendon Htl., Anerley.
" 1056, "Victoria," George Hotel, Aldermanbury.
" 1150, "Buckingham & Chandos," Freemasons' Hall.
Finsbury Club of Instruction, "Jolly Anglers' Tavern," 42, Bath-street, City-road.

### Friday, September 24.

Lodge No. 780, "Royal Alfred," Star and Garter, Kew.
Emulation Lodge of Improvement for M.M.'s, Freemasons. Hall, at 7.
Metropolitan Lodge of Instruction, George Hotel, Aldermanbury, at 7; Bro. Brett, Preceptor.
United Pilgrims' Lodge of Instruction, Horns Tavern, Kennington, 7.30.
Belgrave Lodge of Instruction, Duke of Wellington Hotel, Spring-gardens, Charing-cross; Preceptor, Bro. Pulsford

### Saturday, September 25. (Nil.)

The New Vade Mecum (invented and manufactured by Charles H. Vincent, opticiau, of 23, Windsor-street, Liverpool) consists of a telescope well adapted for tourists, &c., to which is added an excellent microscope of great power and first-class definition, quite equal to others sold at ten times the price. Wonderful as it may seem, the price of this ingenious combination is only 3s. 6d and Mr. Vincent sends it (carriage free) anywhere, with printed directions, upon receipt of post-office order or stamps to the amount of 3s. 10d.—ADVT.

## YOUNG FREEMASONS.

The distinguishing characteristic of the true Freemason's heart being, as the initiated are aware, Charity, it is a little curious that the three benevolent institutions possessed by the Craft, and of which it is rightly proud, should not be more generally known to the brethren. We are aware that this statement will take many of our readers by surprise, and that, according to popular belief, the members of the Masonic body are active administrators of all connected with their order. Nay, we shall be surprised if the Freemasons themselves are not disposed to question the allegation that their benevolent institutions are inadequately known to them, and if they do not point to their noble subscription lists, their successful annual festivals, their long and increasing array of vice-presidents and life governors to prove the erroneous character of the charge. But statistics are on our side, and if a return were furnished of the members who have paid personal visits to the Boys' School, the Girls' School, or the Institution for Aged Freemasons and their Widows, in any given year, the return would be surprisingly small. Deduct the several house committees and their friends, and the number of annual visitors would be reduced to an insignificant per-centage of the Craft. But there is another and simpler way of proving how little the Masonic charities are known, so far, that is, as domestic arrangements and internal economy and discipline are concerned. Let the reader, be he Mason or non-Mason, ask those of the Order whom he may happen to meet, what they know of its charities, and ninety-nine times out of a hundred he will find that their personal inspection has never extended to all three institutions, and that in a majority of cases, they have seen none. This should not be. The men who give these unsatisfactory answers will most of them brighten up wonderfully when the question of subscription comes on, for they have given liberally, and will give liberally again; but they take it for granted that their money will be well applied, and only have not visited these places, because it has not been urged upon them with authority We believe that no greater fillip could be given to the Order of which his Royal Highness the Prince of Wales has just been made a Grand Master, than inducing every one admitted to visit the charities for themselves. There need be no appeal for subscriptions, nothing to swell the cost of initiation, nothing absolutely compulsory. But if the masters and officers of metropolitan lodges thought fit, a visit to the Girls' School might easily be made a regular preliminary to passing from one degree to another. A visit to the Boys' School might be made at a corresponding stage, while the asylum for the aged could be inspected as a matter of course at a period it would be easy to define.

The Boys' School is a fair illustration of the difference between the interest which impel men to subscribe, and the interest which leads them to inspect. It lies at the very core of modern Freemasonry. It has been made the subject of more eloquent and heart-stirring appeals than any other institution connected with the Craft: it has been "pushed" energetically and unceasingly for years, and its building-funds, its festivals, its foundation-stones, its needs, and its successes have been in the mind of every Freemason who has interested himself in the charities of the Order, or has even been a regular attendant at the banquets of his Lodge. You could, in either case, never get away from the Boys' School for long. It would not be laid. Its wants were always asserting themselves, the benefits it was eager to confer were ever coming to the front, and the Masonic world has thus been called upon to "give, give," with a persistency and effect highly creditable to all concerned. Everybody knew what a certain pleasant presence at their meetings meant; and that the geniality, humour, and good fellowship of one guest would be subordinated before the evening was out to the purpose of procuring subscriptions or donations, of marking a brother down as steward, or of whipping up the languid, or stimulating the benevolent among that steward's friends. It has been recorded of Colonel Sockdolliger, the American blacksmith with a mania for whipping ministers, that he with ferocious playfulness, gave his victims their choice as to their mode of taking the licking he was bound to administer. "Some takes it fightin', some talkin', some lyin' down," said he aloud, as he oiled his terrible strap, and the sentiment has perhaps occurred to Freemasons, when, by an infallible and agreeable token, they saw they would have to open their hearts and pockets to the claims of the Boys' School before they went away. So far as our observation goes, they have always taken it talking, and taken it well, but as a rule have never seen the establishment they have heard so much of.

This is at Wood Green, a few minutes' railway ride from King's-cross, and is from first to last one of the most perfect institutions in the United Kingdom. The only possible plea against it might be that it is too sumptuous, that its domestic arrangements are on a scale which its pupils never saw before they came, and can never hope to taste after they leave; but to such objectors the committee have a ready, and as it

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seems to us, a sufficient answer. No boy is to feel himself in the slightest degree the recipient of charity. As high a standard of honour shall be upheld here as at the great public schools; and in all matters of detail our aim shall be to give our lads as good an education as possible, using the term in its largest sense. Thus considered, the play hours and the home-life of the school are as important as its times of study; and the building and its rules and arrangements are eminently calculated to carry out the committee's view.

An institution for providing for and educating the sons of indigent Freemasons dates from 1798, but up to the year 1857 the boys were clothed and sent to schools in the neighbourhood of their several homes. In the latter year twenty-five boys were taken into a temporary house at Wood-green, in 1859 the committee were able to accommodate seventy boys, and in 1862 the present magnificent erection was commenced. Its noble frontage strikes the visitor first. Standing well back from the road and on a spacious lawn, it looks what it really is, a collegiate institution upon which no money has been spared. Old trees wave their branches before it, and lend the dignity of age to what is essentially new, and the brilliant show of flowers in the garden of the head master's house close by is relieved by the bright verdure of the close-cropped grass of the school. The garden, you learn, was attached to the old mansion which was purchased and pulled down to make way for the stately pile before you. This consists of a central block of three storeys, with a large oriel and a high roof with dormer windows. To this are added two wings, one containing the dining-hall and the other the school-rooms and library. There are also handsome towers, a deep porch lit by a stained glass window, and within the entrance a graceful group of statuary, the last two items being gifts.

But the boys themselves are the best ornaments, and after we have traversed corridors one hundred and forty feet long, noted the exquisite cleanliness, mathematical order, and extreme airiness of the bedrooms, visited the kitchen, sculleries, and laundries, all fitted with the best mechanical contrivances for saving labour, we asked to be introduced to the young people for whom all these preparations are made. They are at cricket in one of the fields belonging to the school, for it should be mentioned that a farm is attached to it, and that it stands on land which has been advantageously bought, and by means of which its advantages of situation can be maintained intact. Some of them are, however, staying late in school, and as we pass by their desks to the library beyond, the names of the pupils who have distinguished themselves emblazoned on the wall (one of the prizes given is for having gained the good opinion of school-fellows, and is conferred by a ballot in which all take part); pass, too, the "largest black-board in Europe," with diagrams still left on it; the intelligence that a boy who had just left "obtained the star in four subjects out of five at the Cambridge middle-class examinations"—they all seem to speak of systematic and efficient instruction. Indeed, the course includes a sound English education, with Latin, French, and German, mathematics in every shape, and drawing. There are four masters in all, besides a drill instructor and a teacher in drawing, and 104 boys are clothed, educated, and provided for from the age of six years and a half (the minimum) to fifteen. The building, which is really a model of what a school ought to be, has cost £40,000, and the domestic and educational expenditure on the boys amounts to £36 12s. 2¾d. per head, or including office expenses, rates and taxes, and extras, to £46 15s. 1d.

The infirmary, the swimming-bath, the gymnasium, the library well stocked with handsome books and philosophical instruments, and the right of entry to which is a kind of reward for discreet behaviour, all speak volumes as to the thoughtful care of the school committee. The infirmary, which was empty at our visit, is completely isolated—strong doors and separate staircases shutting it off effectually from the rest of the house. The plunge-bath holds 6,500 gallons of water, and is under cover, is lined with white tiles, and has separate dressing closets; while the gymnasium is second only to the splendid one at King's-cross belonging to the German Society. We are introduced to the boys here. Clambering up poles, hanging by the hands from ladders and over well-stuffed and protective mattresses, vaulting on dumb horses, swinging on ropes practising a mild kind of trapeze, performing great feats with rings and handles, and all laughing and shouting at once, they make the vast chamber ring again. Nothing is wanting for gymnastics, and nothing is left untried. There is plenty of noise, and abundance of enjoyment. The gymnasium was built for its present purpose, and when its active denizens recover breath they are hearty in its praise. They are fine, gentleman-like lads, dressed in well made suits of good broad-cloth, and with nothing to distinguish them from the pupils at any other public school. The definition of the Committee, "that the object of the institution is, by eliminating from its administration all trace of charity in the cold signification of the word, to elevate the moral tone of the pupils," is felt to be truthful before you have conversed with the lads five minutes. But no written description can bring the peculiar merits of this Wood-green establishment fairly before the reader. There are about it, over and above its material excellences and architectural splendour, a thousand delicate lights and shades, all implying that it constitutes a tenderly watched and gently disciplined home to those to whom it opens its charitable doors. It must be seen to be appreciated, or even understood; and often as Freemasons may have heard the claims and excellencies of "the Boys' School" urged at their lodge-meetings, the day of their first visit to it will be ever after marked with a white stone, for it will prove how far short of its real merit has been every word spoken in its praise. Those who remember the caution taught at their initiation should inspect it, to see that the funds they give for benevolent purposes are properly applied; those who value the pillars of their Order should go to see how stable and sound this chief one is; the man recently admitted should go, in order that he may comprehend what his apron means—in other words, the practical fruit of the lessons impressed upon him; and the old and "rusty" Mason should go to see what the stirring doings and the new blood of the last half-dozen years have brought about. In short, every Freemason who shrinks from being branded as lukewarm ought to make himself acquainted with the establishment we have described as soon as practicable. There is no difficulty about admission, the way is easy, the time occupied insignificant, the expense to Londoners nominal, and the duty obvious—so that there can be no reason save supineness or indifference for holding back.—*Daily News*, Sep. 10.


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is now the accepted organ of the Brotherhood in the United Kingdom, and also enjoys an extensive sale in the colonies and foreign parts, its advantages as an advertising medium can scarcely be overrated.

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**Carpenter, Builder, and House Decorator,**
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**Estimates for General Repairs.**

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**ARCHITECT AND SURVEYOR,**
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WILLIAM WINSOR, of 8, Miles's-lane, London-bridge, imports CIGARS of the very Finest Brands only, and manufactures Cigars from the Choicest Tobaccos. Wholesale and retail.

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HUMAN FINS, for Swimming, 12s. the set, BARNETT, patentee, Paris (complete specification). With these ready adopted fins the swimmer can with ease and rapidity perform long distances with security against cramps. Sold by HEMARDINQUER, agent, 5, Falcon-street, City; and all Indiarubber Warehousemen, &c.

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THE NEW MUSICAL PITCH.—COLLARD MOUTRIE has just invented, perfected, and secured by Royal Letters Patent, an important improvement in the manufacture of Pianofortes, by which the Pitch is raised to the Philharmonic or lowered to that of the French normal diapason in an instant, at the option of the performer. This invention can be applied to any Pianforte. The Profession, Amateurs, Musical Critics, Musical Public, and the Trade are invited to witness its utility and effect, between the hours of Eleven and Four, at the Manufactory, 77, Southampton-row, Russell-square. Established 1849.

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**GLENFIELD STARCH**
is the only kind used in
Her Majesty's Laundry.

THOSE LADIES who have not yet used the GLENFIELD STARCH, are respectfully solicited to give it a trial, and carefully follow out the directions printed on every package. It is rather more difficult to make than other Starches, but when this is overcome, they will say, like the Queen's Laundress, that it is the finest Starch they ever used.

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**ST. LAWRENCE-ON-SEA,**
**NEAR RAMSGATE, THANET.**

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A FIRST-CLASS HOTEL (erected and furnished from the designs of WELBY PUGIN) is now OPEN. The situation, 70 feet above the North Sea, is one of the finest, and the air the purest and most bracing in England. Families can be accommodated with suites of apartments, for which a private external entrance is provided. To the Hotel is attached a Garden and Croquet Lawn. Below the cliff are unrivalled sands and bathing; machines belonging to the Hotel will be provided. Hotel charges moderate.

*Applications for rooms and for tariff of prices to be made to Mrs. HALE, at the Hotel.*

**N.B. Arrangements can be made for the Annual Dinners of Societies, Masonic Meetings, &c.**

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POSITIVE LIFE ASSURANCE is a new system, first introduced by the

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It secures Insurers a Promissory Note (instead of the ordinary Policy) for each premium paid, which is payable "To Bearer," either during the life-time or at the death of the assured.

Full Particulars on application to
FREDERICK BIGG,
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*Agents wanted in London and the provinces.*

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IN CASE OF INJURY, AND
**A FIXED SUM IN CASE OF DEATH**
CAUSED BY
**ACCIDENT OF ANY KIND,**
May be Secured by a Policy of the
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An annual payment of £3 to £6 5s. Insures £1000 at Death, and an allowance at the rate of £6 per week for Injury.

RAILWAY ACCIDENTS ALONE
MAY BE PROVIDED AGAINST BY
**Insurance Tickets for Single or Double Journeys.**
For particulars apply to the Clerks at the Railway Stations, to the Local Agents, or at the Offices,
64, CORNHILL, & 10, REGENT STREET, LONDON.
WILLIAM J. VIAN, *Secretary.*

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**MONEY.**

LOANS ON PERSONAL SECURITY, WITH LIFE ASSURANCE,
AT FIVE PER CENT. PER ANNUM.

THE
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GRANTS LOANS FOR A LIMITED NUMBER OF YEARS ON THE ABOVE TERMS.

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Agents Wanted.

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*Agent for "THE FREEMASON."*

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*Common Sense.*
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**General House Furnishing Ironmonger,**
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OFFERS nothing extraordinary, but REALLY GOOD Articles at fair and reasonable prices. He does not keep an "Immense Stock," but SUFFICIENTLY LARGE for any person to select from. He does not sell "cheaper than every other house in the Trade," but quite as cheap as ANY.

*A visit will, at all times, be very much appreciated.*

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**For Cheap Watches, Clocks, Gold Chains, and Jewelry, go to**
**KIBBLE'S**
22, GRACECHURCH STREET,
One Door from Lombard Street, and
51, LUDGATE HILL,
Opposite the Old Bailey.

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| Gold Watches .. .. .. .. | £2 15s. |
| Silver ditto .. .. .. .. | £1 5s. |
| Timepieces .. .. .. from | 9s. 6d. |

EVERY ARTICLE WARRANTED.
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**HATS! HATS! HATS!**
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BRO. HENRY NEWMAN,
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FOR GOUT—Use OIL of HORSE CHESTNUTS, which imparts a natural circulation. 2/9, 4/6, and 11/- per bottle.

FOR GOUT—Drink WILDUNGEN WATER, the only natural solvent for Stone and Gravel. 1/6 per bottle; 15/- per dozen.

FOR INDIGESTION—Take DANDELION, CAMOMILE and RHUBARB PILLS. 1/1½ per box; 2/9, 4/6, and 11/- per bottle.

FOR INDIGESTION—Take the PURE VEGETABLE CHARCOAL, prepared according to Mr. BIRD's formula. 3/6 per bottle. The only internal disinfectant.

ANDERSON'S MEDICAL LABORATORY,
2, Lower Seymour-street, Portman-square; and 30, Duke-street, Manchester-square, London, W.


Printed by Brother JAMES ADLEY REEVES AND SON, Playhouse Yard, Blackfriars, in the City of London; published by the Proprietor, Brother GEORGE KENNING, at his Offices, 3 and 4, Little Britain, in the City of London.—SATURDAY, SEPTEMBER 18, 1869.

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# THE FREEMASON



Reports of the Grand Lodges are published with the special sanction of the Right Hon. the EARL of ZETLAND, *K.T.*, Most Worshipful Grand Master of England; and the Right Hon. the EARL of DALHOUSIE, *K.T.*, *G.C.B.*, M. W. Grand Master Mason of Scotland.

VOL. 2, No. 29.] SATURDAY, SEPTEMBER 25, 1869. REGISTERED FOR TRANSMISSION ABROAD. [PRICE 2D.


## Provincial Grand Lodge
OF
## LEICESTERSHIRE & RUTLAND.

Bro. Right Hon. EARL HOWE, G.C.Y., P.G.M.,
*R.W. Provincial Grand Master.*

Bro. WILLIAM KELLY, P.M., 279 and 523,
*W. Deputy Provincial Grand Master.*

THE M.W. the Grand Master having granted a Warrant of Constitution for the VALE OF CATMOS LODGE, No. 1265, Oakham, and annexed the Province of Rutland to that of Leicestershire, the

### ANNUAL GENERAL MEETING
OF THE
**Provincial Grand Lodge for the United Provinces,**
WILL BE HOLDEN AT THE
### AGRICULTURAL HALL,
OAKHAM,
On THURSDAY, the 30th instant.

The Grand Lodge will be opened punctually at 11 o'clock in the forenoon.

By command of his Lordship,
CHARLES MORRIS,
*Provincial Grand Secretary.*

**BUSINESS.**

To read, and if approved, to confirm the minutes of the last Grand Lodge.

To constitute the Vale of Catmos Lodge, No. 1265, and to instal the W.M.

To receive the Annual Reports from the Worshipful Masters of Lodges.

To receive the Report of the Auditors on the Treasurer's Accounts, and to elect the Treasurer for the ensuing year.

To appoint and invest the Grand Officers for the ensuing year.

To appoint two Members of the Freemasons' Hall Committee at Leicester.

The D.P.G.M. to move the appointment of a Permanent Committee of the Provincial Grand Lodge.

The D.P.G.M. to move the resumption of a scale of fees of honour; the above Committee to report as to fees, and to revise the Bye-laws of the Province, and to report to the next meeting.

To proceed in procession to the Parish Church, to attend Divine Service, at TWO o'clock, p.m., when a Sermon will be preached by the Rev. W. KAY ROBINSON, B.A., Prov. G. Chaplain, after which a Collection will be made in aid of the National Schools of the Parish, and of the Royal Masonic Institution for Boys,

THERE WILL BE A
**BANQUET AT THE CROWN HOTEL,**
At 4 o'clock.

*Dinner and Dessert, 5s. 6d.*

In order that the necessary arrangements may be made, it is essential that those brethren who may intend to join the Banquet, should send their names to the P.G. Secretary, at Oakham, not later than Monday, the 27th instant, as Dinner will be provided accordingly.

*The brethren to appear in full Masonic Costume, and the present and past P.G. Officers in the clothing, &c., of their respective rank.*

## Provincial Grand Lodge
OF
**ANCIENT, FREE AND ACCEPTED MASONS OF ENGLAND,**
FOR THE
## PROVINCE OF JERSEY.

*Right Worshipful Provincial Grand Master,*
**BRO. COL. ED. C. MALET DE CARTERET.**

NOTICE IS HEREBY GIVEN that a PROVINCIAL GRAND LODGE will be holden, on

WEDNESDAY, the 29th instant,

AT THE
### MASONIC TEMPLE,

At 11·30 a.m., for the purpose of Installing the R.W. Prov. Grand Master, and of transacting other business.

The Members of the Prov. Grand Lodge must wear their Collars and Jewels of the Lodges and Offices respectively, in right of which they attend as Members.

Black costume, white gloves and ties.

By command of the Prov. Grand Master,
A. SCHMITT, P.M., 590,
*Prov. Grand Secretary, p.t.*
Jersey, September 16th, 1869.

**BUSINESS TO BE TRANSACTED.**

1.—The ceremony of Installation.

2.—The Election of Prov. Grand Treas.

3.—The Appointment and Investment of Prov. Grand Officers.

4.—The appointment of a Committee to draw a Code of By-laws for the Government of the Province.

Immediately afterward, the R.W. Prov. G.M. and the Brethren will proceed, in public procession, to the Parochial Church of St. Helier; after Service, the Procession will return to the Temple.

### THE BANQUET
WILL TAKE PLACE AT
**"La Pomme d'Or," at 6 o'clock punctually.**

*Tickets 7s. 6d., Wine included,*

Which may be had from the Stewards, Bros. C. H. Mann, E. Lott, Gilbert, Jn. Oatley, Fred. Cooke, Dr. A. Low, and P. W. Benham.

*Brethren are especially requested to obtain their Tickets as soon as possible, so that proper arrangements may be made.*

## Province of Kent.

R.W. Bro. LORD HOLMESDALE, M.P., P.G.M.
W. Bro. DOBSON, D.P.G.M.

### CONSECRATION
OF THE
## LODGE OF SAINT MICHAEL,
No. 1273,
**SITTINGBOURNE,**
*On WEDNESDAY NEXT, SEPTEMBER 29th,*

Bro. the Rev. THOMAS GRABHAM, M.A.,
A.P.G.C., P.M., W.M.-DESIGNATE.

The Ceremony will be performed by
BRO. KEDDELL P.P.S.G.W., P.M.,
The Officer nominated for that purpose by the R.W.P.G.M.

**Programme:**

1. The Brethren assemble in the Lodge Room.
2. The Presiding Officer takes the Chair and appoints the Wardens (*pro tem.*)
3. The Brethren of the New Lodge are then arranged in order.
4. The Lodge is then opened in the Three Degrees.
5. The Chaplain offers Prayer.
6. A Piece of Solemn Music is played.
7. The Presiding Officer addresses the Brethren on the nature of the Meeting.
8. The Prov. Grand Secretary addresses the Presiding Officer.
9. The Presiding Officer replies and gives directions.
10. The Prov. Grand Secretary then reads

**THE PETITION AND WARRANT.**

11. The Presiding Officer enquires of the brethren if they approve of the Officers named in the Petition and Warrant.
12. The Brethren signify their approval in form.
13. The Presiding Officer will then deliver

**THE ORATION.**

14. An ANTHEM.
15. Chaplain's Prayer (first portion).
16. Chant by all.—'So mote it be.'
17. Sanctus.—'Glory be to Thee, O Lord."
18. All the Brethren then turn to the East when the Chaplain gives

**THE INVOCATION.**

19. Chant by all—"So mote it be."
20. The Lodge Board is then uncovered, and the P.M's carry the Corn, Wine, and Oil, three times round the Lodge and halt in the East, solemn music being performed during the procession.
21. ANTHEM.
22. The Chaplain then takes the Censor three times round the Lodge (while solemn music is performed) and then halts in the East.
23. The Chaplain's Prayer (second portion).
24. Chant by all.—"So mote it be."
25. ANTHEM.—*Haydn.*
26. The Presiding Officer then Dedicates and Constitutes the Lodge.
27. Chant by all.—"So mote it be."

NATIONAL ANTHEM.

THE LODGE IS THEN RESUMED.

**Installation of W.M. by Brother Keddell.**

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## TO ADVERTISERS.

THE Circulation of THE FREEMASON being now at the rate of nearly **Half-a-Million** per annum, it offers peculiar facilities to all who advertise.

It is well known that the Fraternity of Freemasons is a large and constantly increasing body, mainly composed of the influential and educated classes of society; and as

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3 & 4, LITTLE BRITAIN, LONDON, E.C.

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## Royal Masonic Institution for Boys.

1869.

PATRON:
HER MOST GRACIOUS MAJESTY THE QUEEN.

A QUARTERLY GENERAL COURT of the Governors and Subscribers of this Institution will be held at FREEMASONS' HALL, on MONDAY, the 18th October, 1869, at 12 o'clock at NOON, for the

**ELECTION OF SIX BOYS,**

and on general business.

The Ballot for Election will commence at ONE (or as soon as the general business of the Court shall have terminated) and close at THREE o'clock precisely.

FREDERICK BINCKES,
*Secretary.*

---

### WITHAM LODGE, 297.

LINCOLN, 21ST SEPTEMBER, 1869.

SIR AND BROTHER,—

You are respectfully informed that the FOUNDATION STONE of the Church of the united Parishes of ST. PETER-IN-EASTGATE and ST. MARGARET'S, in this City, will be LAID, with Masonic Honours, by the Right Worshipful D.P.G.M. of Lincolnshire, BRO. MAJOR SMYTH, assisted by the Officers of the Witham Lodge, on WEDNESDAY, SEPTEMBER 29th instant, at Two o'Clock P.M.

The LODGE will be opened at the WHITE HART HOTEL, at One P.M. Your attendance is earnestly requested.

LUNCHEON at the County Assembly Rooms after the Ceremony, at which the LORD BISHOP of the Diocese will be present.

We remain,
Fraternally yours,
F. R. LARKEN, W.M.
GEO. BACON, Secretary.

---

## G. KENNING

Is now supplying, Wholesale and Retail,

## NOTE PAPER & ENVELOPES

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MONEY.—LOANS Granted from £100 to £2,000 at 5 per cent., repayable over Three Years, on Personal Security and Life Policy effected with the WEST OF ENGLAND INSURANCE CO., (Established 1807.)

Apply to the Superintendent or Agents,
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Agents Wanted.

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FREDERICK BIGG,
Manager and Actuary.

*Agents wanted in London and the provinces.*

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## COMPENSATION

IN CASE OF INJURY, AND

## A FIXED SUM IN CASE OF DEATH

CAUSED BY

**ACCIDENT OF ANY KIND,**

May be Secured by a Policy of the

**Railway Passengers Assurance Company.**

An annual payment of £3 to £6 5s. Insures £1000 at Death, and an allowance at the rate of £6 per week for Injury.

RAILWAY ACCIDENTS ALONE
MAY BE PROVIDED AGAINST BY
**Insurance Tickets for Single or Double Journeys.**

For particulars apply to the Clerks at the Railway Stations, to the Local Agents, or at the Offices,

64, CORNHILL, & 10, REGENT STREET, LONDON.
WILLIAM J. VIAN, *Secretary.*

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**BIRKBECK BUILDING SOCIETY**
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For Two Guineas per Month,
With Immediate Possession, and No Rent to Pay.
Apply at the Office of the

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For Five Shillings per Month,
WITH IMMEDIATE POSSESSION
EITHER FOR BUILDING OR GARDENING PURPOSES.
Apply at the Office of the

**Birkbeck Freehold Land Society,**

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**HOW TO INVEST YOUR MONEY**

With Safety at £5 per cent. Interest.
Apply at the Office of the

**Birkbeck Deposit Bank,**

All sums under £50 repayable upon demand. Current accounts opened similar to Ordinary Bankers.
Cheque Books supplied.

Office hours from 11 till 5 Daily, on Saturdays from 11 till 2, and on Monday evenings from 7 till 9.
A small pamplet, containing full particulars, may be obtained gratis, or sent Post Free on application to
FRANCIS RAVENSCROFT, Manager.

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PLATE GLASS of every description INSURED against accidental or malicious breakage, whether used as Windows, Enclosures, Show-cases, Shop-cases, embossed or engraved; also Looking-glasses and Mirrors.

No prudent man ought to incur the *anxiety and risk* consequent on the destruction of an article of so brittle a nature, when the means of insuring against loss are so easy, and the cost so very small.

PREMIUM.
**Two-pence per Square Foot, (super.)**

Prospectuses and forms of proposal may be obtained on application to the offices of the

**Royal Scottish Assurance Company, 291, Strand, London, W.C.**

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MANUFACTURER OF MASONIC JEWELS,
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**LONDON.**

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EACH Paper contains every item of intelligence, from Mail to Mail, specially affecting the country or colony for which it is published, with an exhaustive summary of home and continental politics, science, art, and social news, and a retrospect of commercial transactions in Great Britain and on the Continent.

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**To the W. Masters and Secretaries of all Lodges under the Grand Lodges of Great Britain and Ireland.**

We have forwarded two copies of this week's "FREEMASON" to every Lodge at home and abroad under the British and Irish Grand Lodges, and request the fraternal co-operation of the Masters and other Officers in making our Journal known to the brethren.

Inasmuch as we have received several letters from subscribers in the colonies who state that they heard of the paper by accident, we therefore take this opportunity of bringing it under the special notice of every Lodge in the British Dominions.

## FOREIGN NOTES BY THE EDITOR.

General Mellinet, Grand Master of the Grand Orient of France, has resigned his post as Commander of the National Guard of Paris, and has been succeeded by General d'Antemarre d'Ervillé. Since his election as successor to Marshal Magnan, the General has greatly increased the *prestige* of the Grand Orient by maintaining order in the *ateliers*, and repressing the thoughtless attempts of a factious minority to override the landmarks of the Craft. We do not agree with his American policy, but on the whole his rule has been wise and judicious.

The General Regulations of the Rite Ecossais in France, are now being revised by a Commission who recommend in their report that the words, "Adoration of the Great Architect of the Universe," be expunged from the first article of the rules relating to the objects of Freemasonry, and that a clause be inserted to the effect that Freemasonry respects all beliefs relating to the Infinite Power designated under the name of T.G.A.O.T.U. They are careful, however, to retain the exploded lie about the Scotch Constitutions of Frederick the Great, who never went beyond the grade of a Master Mason, much less invented the degrees which are propounded in his name.

If the so-called Scottish Rite is to be deprived of its Christian character, it loses its *raison d'etre*, and the sooner it collapses the better. The lodge George Washington" at Palermo, another child of the Scottish Rite, publishes its rules, from which the cardinal doctrines of belief in a God and in the immortality of the soul have been studiously eliminated.

An interesting ceremonial took place recently in the lodge "Démophiles," at Tours, when eleven young lewises or lowtons, as the French call them, were Masonically adopted by the lodge, which also celebrated on the same day the fiftieth year of the Masonic career of Bro. Bazouge, Past Master and founder of the lodge, and Past Most Wise of the Chapter. Deputations from other lodges were present, and a large number of of ladies likewise participated in the proceedings. The altar was covered with fruit and flowers, and we are glad to note that the Master, Bro. Meneu, commenced the ceremony by invoking the blessing of T.G.A.O.T.U. on the work of the assembly, and then delivered an admirable discourse to his audience.

A Masonic Congress was held at Rennes on the 25th July, the proceedings of which have only transpired within the last week. It was held under the auspices of the Lodge of Perfect Union, and nine other lodges, including "Mars and the Arts" of Nantes, "Rose of Perfect Silence" of Mons, "Star of two Worlds" of St. Nazaire, "Friends of Sully" of Brest, and the Lodge "La Cesarée" No. 590 of Jersey. Bro. Guillot, Venerable of "la Parfaite Union," presided, and the visiting brethren were received under the "Arch of steel." We note that our distinguished Bro. James Gallieune, P.D.P. Grand Master for Guernsey, headed the English deputation, and a better representative of our Craft could not be found, as he combines the desiderata of being a thorough gentleman and an accomplished Mason. The veteran Bro. Albert Schmitt, P.G. Secretary of Jersey, and a pillar of the Order in the Channel Islands, expressed the thanks of the English visitors for the kind reception accorded them. The discussion was well sustained by Bros. Guepin, Ionast, Goussault, Villiers, and Le Merre, and among other subjects broached reference was made to the forthcoming Œcumenical Council at Rome, and to the refusal of General Mellinet to permit the assembly of a Masonic Council in opposition, wherein we think the worthy General was right. Bro. Guepin passed in review the various systems of St. Simon, Fourier, and the Positivists. Bro. Jouast was presented with a medal of honor for his Masonic labours, and was further saluted with a "triple battery" of acclamations. At the banquet which followed, Bro. Gallieune humorously objected to the term "foreign brethren" used in the programme of toasts being applied to himself or the English brethren who accompanied him, and hoped his Breton *freres* would find another word in the French language which, having the same meaning, would express it in a better manner. The English brethren, we are informed, subsequently chanted their national hymn, "God save the King!" if this be correct our French friends' hospitality must have been potent, to make our countrymen forget the sex of their monarch. The entire meeting, however, was one of the most fraternal and joyous description, and we are indebted to our Jersey and Guernsey brethren for so nobly maintaining the *entente cordiale* which prevails between the French and English Freemasons.

It is announced that a general congress of the Craft will be shortly held at Berlin, at which 400 deputations from lodges will be present. Cui boni?

Another congress is to be held under the wing of the Lodge "Anglaise," at Bourdeaux, at the end of next month.

It may interest some of our readers to see a list of some of the principal lodges in Belguim, where our brave Volunteers are now being fêted. Antwerp, "La Persévérance et les Eleves de Themis"; Brussels, "Les Vrais Amis de l'Union et du Progrès reunis," and "Les Amis Philanthropes"; Ghent, "Le Septentrion et la Liberté"; Louvain, "La Constance"; Alost "Le Réveil,"; Charleroi, L'Avenir et l'Industrie" Mons, "La Parfaite Union"; Huy, "La Parfaite Intelligence"; Verviers, "Les Philadelphes"; Liege, "La Parfaite Intelligence et l'Etoile réumes"; Namur, "La Bonne Amitie"; Spa, "L'Avenir." New lodges will shortly be formed at Hasselt, Arbon, Malines, Ostend, Bruges, and Tournay.

## Foreign Masoic Intelligence.

### BELGIUM.

A great Masonic banquet has just taken place at Liege, where the Tir International is now being held. Nearly 600 brethren attended, including representatives from the Grand Orient of France, the Grand Lodges of England, Scotland, Ireland, the Netherlands, Italy, and various bodies in Germany. Great enthusiasm prevailed, and the proceedings were entirely successful.

### BRITISH KAFFRARIA.

KING WILLIAM'S TOWN.—The annual meeting of the British Kaffrarian Lodge, No 853, E.C. was held on St. John's day, when the following brethren were installed as officers for the ensuing year, viz.: Bro. Charles J. Egan, P.M., as Worshipful Master in the presence of Past Masters G. P. Perks, F. J. Lonsdale, and E. B. Chalmers, Bros. Jas. McIntyre, S.W.; George R. Street, J.W.; Thos. R. M. Cole, Sec.; Chas. Musgrove, S.D.; Thos Tidmarsh, J.D.; Jas. Wellbeloved, I.G.; W. H. Egan and J. Drayton, Stewards. A festival was afterwards held, and the brethren separated in peace and harmony,

## GRAND IMPERIAL COUNCIL OF THE ORDER OF ROME & CONSTANTINE.

*(To the Editor of The Freemason.)*

DEAR SIR AND BROTHER,—I have great pleasure in sending you, by direction of Lord Kenlis, the accompanying extract from the minutes of the Executive Committee, and remain,

Yours fraternally,

R. WENTWORTH LITTLE,
Grand Recorder.

"At a meeting of the Executive Committee of the Grand Council, held on the 14th September, the Grand Recorder informed the members that he had received from Bro. John Hervey, Grand Secretary of the Grand Lodge of England, a MS. ritual of the ceremonial observed at the installation of a Knight Grand Cross of the Order during the Grand Mastership of his late Royal Highness the Duke of Sussex, and which manuscript had been discovered by the Grand Secretary amongst certain papers in the archives of Grand Lodge.

"It was thereupon unanimously resolved—

"'That the cordial thanks of this Committee, as the representatives of the Red Cross Order, are eminently due, and are hereby tendered, to the V.W. Brother John Hervey, Grand Secretary of the Grand Lodge of England, for the recovery of this important document, and for the truly Masonic spirit which actuated the V.W Brother in so promptly restoring it to the custody of the Order to which it legally appertains.'

"(Signed) JERSEY, Chairman.

"FRAS. BURDETT, Lieut.-Col.
W. H. HUBBARD
HENRY G. BUSS
R. WENTWORTH LITTLE
JNO. G. MARSH
} Executive Committee.

(Approved) KENLIS,
G. Sovereign."

TO CONSUMPTIVES.—A grateful father is desirous sending by mail, free of charge to all who wish it, a copy of the prescription by which his daughter was restored to perfect health from confirmed Consumption, after having been given up by her physicians and despaired of by her father, a well-known physician, who has now discontinued practice. Sent to any person free.—Address O. P. Brown, Secretary, 2, King-street, Covent-garden, London.—ADVT.

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## INELIGIBILITY OF BASTARDS AND THE MAIMED AS FREEMASONS.

BY CIPES.

(*Concluded from page* 135)

We will now take up "Leo's" remarks, and repeat, simply, that we feel sorry that he, so good and promising a Freemason, should have taken wrong ideas, and in answering him we mean no offence.

"Leo" expresses himself very strongly, making up in big words for the want of facts and arguments. The question, however, is one of fact. Are maimed mutilated, or deformed persons admissible as Freemasons, or are they not? Are bastards admissible, or are they not? We must look to the Ancient Laws and Landmarks of our Order; we need not care much what "Leo," or any other person, may think upon the subject. We have not to discuss the propriety of these laws and landmarks; we have only to consider what they actually are. Sentiment and feeling must be thrown out of account; we have only to inquire what is the state of the case.

"Leo" gives us no evidence that deformed, maimed, or mutilated persons can be received into the Order, or that bastards can be received, however excellent and honourable in character. He has nothing to say on either of these points, except to suggest considerations, which might be worthy of some attention if the laws of Freemasonry were now for the first time to be considered, or if there were a proposal and possibility of a revision of these laws. But the landmarks of Freemasonry are unchangeable, and "Leo" ought to know this. The whole system would be subverted, if one of these landmarks were changed.

It astonishes our brother "Leo" that a man bereft of an arm should be incapable of being received as a Freemason, "even although he be of good moral character," and he exclaims, "Just as if Freemasonry were made up of arms and legs!" It is a very pretty exclamation, but nothing at all to the purpose. Every Freemason ought to know that the landmarks of the order requires perfection, physical and moral, in so far as perfection is attainable, and that anything plainly contrary to it is opposed to the very principles on which the Order is founded, and to its symbolical teachings. It is not that we wish to deal hardly with men who, in the providence of God, have been subjected to great calamities, or have been subject to infirmities from which mankind are generally free, but we wish to maintain the ancient laws of our ancient and honourable fraternity, and those symbols which signify its great design, as well as its connection with the Jewish law, from which its laws are derived. One of the glories of Freemasonry is its origin, and anything which obscures its connection with the old Jewish laws tends to deprive it of this, and to throw a cloud of uncertainty over its whole early history.

With regard to the ineligibility of bastards as Freemasons, we repeat our statement, that they have been held ineligible from the very earliest periods, and the Landmarks and the General Regulations from the year 926 exclude them. "Leo" says also that he is afraid that we do not well know what the *real* Landmarks of "*Freemasonry* or *Speculative Masonry*" are. And he goes on—"I may, therefore, be allowed to state that these are Brotherly Love, Relief, and Truth." We know not whence "Leo" has derived his authority for this astounding assertion. We have the Landmarks of the Order before us, and we do not find in them the words, "Brotherly Love, Relief, and Truth," nor any of these expressions. They are, indeed, the chief elements or principles of the Masonic Institution, but, as Landmarks of the Order, we defy "Leo" to point out where they are to be found. The Landmarks are all in accordance with them, but they are not set forth as Landmarks. "Leo," with great liberality, takes the bastard to his embrace; but we may ask him, if we would be prepared to give equal rights in all things to bastards and legitimate children—if he would for example, give up his inheritance to a bastard? He quotes, as of supreme authority, and as if determining this question, the words of our Saviour—"Whatsoever ye would that men should do unto you, do ye even so to them;" and that other "golden sentence,"—"Thou shalt love thy neighbour as thyself." On this he triumphantly asks—"Is not the bastard, especially if he be a good and true man himself, our neighbour?" To which we answer—Yes; and if there is any good in our power to do him, we own ourselves bound to do it, aye, and even whether he be a good and true man or not. But what is this to the purpose? His position is a different one from that of a man born in lawful wedlock, and with all our feelings of compassion and kindness towards him, we cannot overlook this difference. The words of our Saviour are of as full authority with us as they can be with "Leo;" but we cannot forget, what he seems to have forgotten, that for admission into the Order of Freemasonry it is not requisite that a man should be a Christian. It is necessary, indeed, that he should believe in the existence of God, and in the doctrine of a future state; but Jews are, therefore, freely admitted into the Order, and there could be no objection to the admission of a Mahommedan. Men who are not Christians are members of the Grand Lodges both of England and Scotland. We present this to consideration only as showing the weakness of "Leo's" argument, although we ourselves fully acknowledge the authority of the words he has quoted, and desire to live according to them. But we cannot, even in this qualified sense, agree with him when he says,—"It is an entirely mistaken and spurious view of Freemasonry which would lock out any honest bastard—a remnant of old Jewish legation and selfish pride." We say nothing as to selfish pride, which has been evidently stuck in to give force to the sentence; but when "Leo" condemns Jewish legalism, he shows himself ignorant of the origin and very first principles of Freemasonry, and he seems to forget that the Jewish law was unquestionably the law of that God whom all Freemasons agree to honour.

The laws of ancient Freemasonry must be upheld in their entirety. Why do you uphold the practice of passing a shoe to one another? Why do you swear in a Jew with his hat on? Why do you leave out the name of Christ in the initiation of a Jew? It is surely reasonable that if you conform in so far to the custom of the Jews, from whom we derive Freemasonry, you must conform to the more important laws which formed part of the Jewish system. Moreover, to admit the bastard, is to admit the product of immorality, to which Freemasonry is utterly opposed; and we must remember the rule laid down by that authority which all Freemasons acknowledge, that the sins of the fathers shall be visited upon the children unto the third and fourth generation. The Jewish law, derived from the same authority, also forbade the admission of the bastard to the tenth generation into the temple. Against such facts as these, the sentimentalisms of Leo are vain.

We are not anxious to pluck laurels from the brow of a brother who merits them, but we think it is only fair that when a brother speaks for the whole of Scotland, he should do so on some authority, and that it is somewhat presumptious in any one to assume to do so without. We also venture to say that Bro. D. M. Lyon is not an office-bearer of the Grand Lodge of Scotland, not having been installed into office since his last nomination. Further, we add, that there are thousands of Freemasons in Scotland who never heard of Bro. D. M. Lyon. The roll of the Grand Lodge of Scotland contained a little more than a year ago, the names of nearly one thousand members, nearly all of whom were present on the last evening when Bro. White Melville sat on the throne as Grand Master Mason of Scotland, and had Bro. D. M. Lyon stood up in the midst of them to speak, which he did not do, we are very sure he would not have been known to more than twenty of those present. So much for his claim to come forward as the representative of the Freemasons of Scotland.

The late Bro. Dr. Oliver has been acknowledged by all Freemasons throughout the world as the greatest authority on the subject of Freemasonry, and in conversation, about six years ago, he said:—"A bastard, even although he may have been initiated, cannot continue to act as a Freemason, nor receive the benefits or enjoy the privileges of the Order," and saying this, he referred to a copy of the landmarks then at his hand. This opinion is also to be found expressed in some of his published works.

"Leo" says "The pretended ancient landmarks," as he (Cipes) reads them, "are, I consider, both a lie and an imposition." What, we ask, is the meaning of these pleasant words? He cannot be so unbrotherly as to bring this charge against us? If he means that the "Landmarks" are of no value or authority among Freemasons, he ought to take some other way of saying so, and he would have a position to maintain, the maintenance of which would not be easy.

"Leo" states and would make the world believe, that Lodges in Scotland, and also the Grand Lodge of Scotland, recognise the regularity of initiation of maimed men as Members of the Order. Nothing of the kind has come up before the Grand Lodge of Scotland; and, in the case which he refers to, the Grand Secretary, simply in answer to a question, replied, that it was a matter for the Lodge to dispose of. The opinion of the Grand Secretary is not a decision of Grand Lodge. As a fact of quite a different opinion prevailing among Scottish Freemasons, in a Lodge (where one evening there was a small attendance), a man was initiated minus the hand, and the very next meeting of the Lodge, when the facts became known to the other members of the Lodge, they were so angry that they seriously contemplated expelling those present who took part in the irregular proceedings, and it was only after they had expressed themselves sorry for what they had done they forgave them. Facts are curious things to dispose of "Leo" will find. And this Lodge is within a cable, too, of "Leo's" residence.

We conclude this matter by saying—The person who desires to be made a Freemason, must be a man, no woman or eunuch; free-born, no bastard; neither a slave nor the son of a bondwoman; a believer in God and a future existence; of moral conduct, capable of reading and writing; not blind, deaf, dumb, deformed, or dismembered, but hale and sound in his physical conformation, having his right limbs as a man ought to have. CIPES.

## Obituary.

### BRO. WM ALLATSON.

IT is with deep regret that we have to announce the death of Bro. Wm. Allatson, of No. 68, Old Bailey, who departed this life, on the 29th ult., aged 67 years. The deceased brother, in the year 1851 became a joining member of the Lion and Lamb, No. 192, (from the Lodge of Hope), of which lodge he was a "Past Warden," and continued a subscribing member up to the time of his death. Bro. Allatson was much respected by the members of the Lion and Lamb, and more especially by the older members, who have had the pleasure of his acquaintance during the last 18 years.

## THE LEVEL AND THE SQUARE.

BY BRO. ROB. MORRIS, K.T.

We meet upon the Level and we part upon the Square—
What words of precious meaning those words Masonic are!
Come let us contemplate them—they are worthy of our thought—
With the highest and the lowest, and the rarest they are fraught.

We meet upon the Level, though from every station come—
The Monarch from the palace and the poor man from his home;
For the one must leave his diadem outside the Masons' door,
And the other finds his true respect upon the Checkered Floor.

We part upon the square, for the world must have its due;
We mingle with its multitude—a cold unfriendly crew;
But the influence of our gatherings in memory is green,
And we long, upon the Level, to renew the happy scene.

*There's a world where all are equal*—we are hurrying towards it fast—
We shall meet upon the Level *there*, when the gates of death are passed;
We shall stand before the Orient, and *Master* will be there,
To try the blocks we offer by his own unerring Square.

We shall meet upon the Level there, but *never thence depart*;
There's a Mansion—'tis all ready for each zealous, faithful heart:—
There's a Mansion and a welcome, and a multitude is there,
Who have met upon the Level, and been tried upon the Square.

Let us meet upon the Level, then, while labouring patient here—
Let us meet and let us labour, tho' the labour seem severe:
Already in the western sky the signs bid us prepare,
To gather up our working tools and part upon the Square.

Hands around, ye faithful Masons! form the bright fraternal chain,
We part upon the Square below to meet in Heaven again;—
Oh, what words of precious meaning the words Masonic are—
WE MEET UPON THE LEVEL AND WE PART UPON THE SQUARE.

BREAKFAST.—EPPS'S COCOA.—Grateful and Comforting.—The very agreeable character of this preparation has rendered it a general favourite. The *Civil Service Gazette* remarks:—"The singular success which Mr. Epps attained by his homœopathic preparation of cocoa has never been surpassed by any experimentalist. By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctor's bills." Made simply with boiling water or milk. Sold by the Trade only, in ¼ lb., ½ lb., and 1 lb. tin-lined packets, labelled JAMES EPPS & Co., Homœopathic Chemists, London.—ADVT.

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# Reports of Masonic Meetings.

## THE CRAFT.

### METROPOLITAN.

*Mount Lebanon Lodge, No.* 73.—This lodge met on Tuesday evening, at Mr. Spencer's, Bridge House Hotel, Southwark, and was opened by Bro. D. Rose, W.M. The lodge was well attended. During the evening there were present Bros. T. J. Sabine, I.P.M.; F. Walters, P.M.; E. Harris, P.M. Treas.; J. Donkin, P.M. Sec.; M. A. Loewenstark, J.W.; F. W. Grace, I.G.; R. Stevens, D.C.; F. H. Ebsworth, S.W.; J. Trickett, *C.E.*; G. Free, S. Harman, J. Innocent, A. L. Dussek, H. Keeble, J. W. Dudley, and the visitors comprised Bros. Louis Alexander, P.M. (188); Chas. Williams (392 S.C.); J. West, W.M. (548); J. T. Trickett (954); and H. Bartlett (1178). The minutes of the former meeting were confirmed excepting one section of them, and the W.M. then passed Bros. Geo. Williams, Hurry, T. John and D. Barrett to the F.C. degree, and initiated Mr. Isaac J. H Wilkins. The Secretary Bro. Donkin, read a circular from Bro. Morton Edwards (Lodge 144 and Chapter 186), informing the lodge that he had completed a bust of the Earl of Zetland, and soliciting the Mount Lebanon Lodge for its name on his list of subscribers. Bro. Donkin also made a statement of the forlorn condition of the widows and families of two deceased members of the lodge, and on the motion of Bro. Sabine, seconded by Bro. Walters the brethren voted three guineas to each widow. The W.M then closed the lodge, and the brethren adjourned to refreshment.

### PROVINCIAL.

WEST YORKSHIRE, HEBDEN BRIDGE.—*Prince Frederick Lodge, No.* 307.—The members of this lodge, held their regular monthly meeting on the 20th inst.; present: Bros. F. Whitaker, W.M.; A. Roberts, S.W.; D. Heap, P.M., J.W.; L. Crabtree, P.M., Treas.; W. Patman, P.M., P.P.G.P.; Sec.; R. Worsick, S.D.; W. Jackson, P.M., J.D., J. Cockroft, P.M., I.G.; and other members. The visitors were Bros. Firth, S.W. 408; Bates, P.M., Cooke, P.M., Sced and Jessop, 448. The minutes of the last meeting having been read and confirmed, a ballot was taken for Mr. Richard Whitaker (a younger brother of the W.M.,) which was unanimously in his favour; after which Mr. James Hoyle (who had been balloted for at the previous meeting) and Mr. Whitaker were respectively initiated into Freemasonry by the W.M, in a very creditable manner indeed, especially considering this was his first initiation in open lodge since his installation, the working tools being given by Bro. T. Whitaker (another brother of the W.M.,) and the charge by Bro. Roberts, S.W. The lodge was then closed in the usual manner, and the brethren adjourned to spend a couple of social hours together, the visitors being entertained in a manner every way creditable to the lodge.

*Upton Lodge; No.* 1227.—This flourishing lodge held their final meeting for the session, at the Spotted Dog, Upton, on Thursday, the 9th. The business of the evening consisted of two raisings, viz.: Dro. Dr. Levick and Calvery, which ceremonies were performed in a masterly style by Bro. Benj. Picking, W. M. assisted by his Wardens, Bros. Mather, S.W.; Morton, J.W.; Boltin, S.D.; and English, J.D. Visitors present were Bros. R. E. Barnes, P.M. 15 and 30, P.Z. 13; Bro. Cook, S.W. 65, and several other brethren. The duties of the lodge being ended, the same was closed in due form and the brethren adjourned to the Banquet prepared by "Mine Host" in his most *recherche* style, being adorned with the choicest Bouquets of the season. The usual loyal toasts were duly given and responded to, when Bro. Bellerby; P.M., gave "The Health of the W.M.," in recognition of the very able and efficient manner in which he had discharged the duties of Master during the year, the zeal he evinced for the welfare of the lodge, and the Craft in general, demanded their best and most cordial wishes.—Bro. Picking, W.M., in reply begged to assure the brethren that as one of the founders of the Upton Lodge he should now feel it his bounden duty to give his most strennous support, he was very anxious for its welfare, and would use his utmost exertions to promote its prosperity, he begged more especially to call the attention of the brethren to the propriety of holding a weekly meeting, in order that the brethren might acquire a thorough knowledge of the duties necessary for the discharge of the duties attached to the various offices, in furtherance he would be most happy to give his punctual attendance.—The W.M. then proposed "The Health of the Visitors."—Bro. R. E. Barnes in returning thanks, assured the brethren of his due appreciation of the high compliment paid to him and his brother visitors. It was his first appearance in their midst, but his reception was of such a character that he was utterly at a loss to convey to them his gratitude for the truly kind and Masonic feeling manifested towards himself and visitors. As an old Mason and father of lodges 15 and 30, and chapter 13, opportunities had been given of visiting lodges and observing their "*Modus Operandi*" but he might be permitted to remark that in no instance had he witnessesed the true principles of the Order maintained to their fullest extent—the grand principle of Brotherly Love was the true characteristic of the Upton Lodge, they were indeed a happy band—and he sincerely trusted that the observations made by the W.M., relative to the formation of a Lodge of Instruction, would have the support and co-operation of the members to fit them for the discharge of their respective duties. In conclusion he wished prosperity to the lodge and prosperity to its members.—The next toast given was "The Health of Bro. Bellerby, I.P.M.," in which the brethren united simultaneously in evincing their kindly feelings towards him for his unmitigated exertions on behalf of the lodge and the charities connected therewith.—Bro. Bellerby in reply assured the brethren that it was his most anxious desire to offer any information the brethren might require at his hands, in conjunction with the W.M., he would be most willing to further the interest of their meetings by rendering such assistance as may be necessary.—"The Health of the Officers" were severally given and responded to.—The harmony of the evening was greatly added to by the exertions of Bros. Bellerby, Barnes, &c. The session being closed in due form the lodge was adjourned till April next.

### FOREIGN.

#### CAPE OF GOOD HOPE.

*Royal Alfred Lodge*, 420, *S.C.*—On July 24th this lodge met at Cape Town to celebrate its anniversary The lodge was opened in the first degree, a large number of visitors being present, chiefly naval brethren, as well asa large majority of the members. The business which was quite of a formal character having been transacted, the lodge was then opened in the 2nd and 3rd degrees, when Bro. E. Turner who had more than served his time, and had passed through the proper examination was raised to the sublime degree of M. Mason. The brethren repaired to the British Hotel, where a splendid spread had been provided, and of which they partook. The W. Master Bro. Williams 30° was ably supported by P.M., Dr. Rickard, *R.N.*; P.M., J. R. Black, D.M.; G. Lankester, K.T.; Dr Hunter, *R.N.*; Bunnier, Eveleigh, Hadler, &c., &c. A most enjoyable evening was passed, several capital speeches were made and the usual toasts received most cordially, especially that of our patron the Duke of Edinburgh, after whom the lodge was named by permission.

## ORDERS OF CHIVALRY.

### RED CROSS OF ROME & CONSTANTINE.

#### PROVINCIAL.

MIDDLESEX.—*Villiers Conclave, No.* 9.—The first anniversary assembly of this conclave was held at the Northumberland Arms Hotel, Isleworth, on the 18th inst., under the presidency of Sir Kt. R. Wentworth Little, G.R. as M.P.S. After the confirmation of the minutes the following brethren were installed as Knights of the Order, viz.: Bros Charles Swan, P.M., P.G.D., Herts; Rev. John R. Mac Nab, 165 Ayr; Edward T. Osbaldeston, J.D., 1194; and Edward H. Dalby 1194. The election and appointment of officers for the ensuing year, resulted unanimously as follows:—The Rt. Hon. the Earl of Jersey, M.P.S.; H. A. Allman, Depute M.P.S.; E. Clark, V.E.; T. Smale, S.G.; J. Trickett, J.G.; W. Hamlyn, H.P.; C. Swan, Treas.; R. Gurney, Recorder; F. Walters, Prefect; E. T. Osbaldeston, S.B.; E. H. Dalby, Herald; J. Gilbert, Sentinel. Sir Knt. Allman, was then enthroned as Depnty M.P.S. and the other officers were invested. Eight brethren of the Villier's Lodge were proposed for the next assembly, and the conclave was closed.

The companions then adjourned to the Refectory, where a really first-rate banquet was served—the *menu* was excellent and the various wines were of good quality. After the cloth was cleared, the usual ceremonial commemoration was observed, and the first toast given was "The Queen and the Christian Orders." "The Health of Lord Kenlis, M. Ill. G.S.," followed, and then "The Imperial Council," to which Ill. Knt. Col. Burdett, G.H.C., responded. The Rev. Sir Knt. J. R. Mac Nab, replied for "The newly installed Companions-in-Arms," in a feeling speech, in which he contrasted the happy gathering around him, with the condition of the Masonic Order in Costa Rica, where his life had been endangered through his connection with the Craft. Sir Kt. Little proposed "The Health of the D.M.P.S.," for which Sir. Kt. Allman returned thanks. Sir Knts. W. H. Hubbard, G.T., and J. G. Marsh, G.A., responded for the visitors, and the Sentinel's toast concluded the proceedings at this very pleasurable meeting.

## THE LODGE OF BENEVOLENCE.

On Wednesday evening the brethren of the Lodge of Benevolence met at Freemasons' Hall. The lodge was very numerously attended, and great interest was shewn in all the cases which came before it for relief. Every petition was thoroughly examined and the relief sought was liberal and prompt. The number of applicants was twenty-two, and of these fourteen received grants amounting in the whole to £205; the consideration of seven were adjourned, and one petition was dismissed.

Bro. Samuel Leith Tomkins, S.G.D., presided in lodge; Bro. John Udall, P.G.D., took the post of S.W.; and Bro. Joshua Nunn, G.S.B., that of J.W. The other brethren who attended and signed the book were, John Hervey, G. Sec., R. Wentworth Little, Alfred A. Pendlebury, Joseph Smith, P.G.P., Wm. Ough, G.P., James Brett, A.G.P., Raynham W. Stewart, W.M. (12), P.M. (108), F. Binckes, P.G.S., S. Gale, P.M., R, Tanner, W.M. (177), Samuel May, W.M. (780) Dr. Jabez Hogg, P.G.D., C. A. Potter, P.M. (619), S. Rosenthal, P.M., C. A Cottebrune, P.M., J. R. Sheen, P.M. (201), Thos. Vesper, P.M. (504), Geo. Lambert, P.M. (504), J. Douglas, W.M. (487), F. Walters, P.M. (73), W.M. (871), John D. Woodland, W.M. (169), A. M. Cohen, P.M. (205), H. Norman, W.M. (Grand Stewards' Lodge), C. Wyatt Smith, P.M. (898), J. N. Frost (704), Thomas Tyrrell (144), R. B. Tustin, P.M. (453), A. Cameron, W.M. (180), H. Massey, P.M. (619), S. G. Foxall, W.M. (742), and G. R. Crickmay, P.M. (170).

## THE FALL OF A BRIDGE AT KONIGSBERG.

#### FIFTY LIVES LOST.

A correspondent gives the following account of the frightful calamity which occurred at Konigsberg on the occasion of the festivities given in honour of the King, Crown Prince and Princess, and other Royal personages, on the 13th inst. Schloss *teich*, or lake, adjoining which the King, &c., were entertained by the inhabitants, is crossed by a wooden bridge, which was one of the principal attractions in the festivity, the same being brilliantly illuminated with gas; and forming a good place from which to view the fireworks, &c., going on in all the gardens surrounding the lake. Whether from a spirit of mischief or that it was really a fact I am unable to assert, but suddenly a cry was raised that the bridge was on fire. That the bridge was on fire either then or immediately afterwards I can assert to be the case. The pressure to get off caused the railings to give way, and some hundred people, I should say, were at once precipitated into the water. I do not wish to harrow your readers with the cries of the women, &c. Suffice it to say, that the music in the gardens continued, the fireworks went up, the people looked at one another and wondered what had happened, until, as if by magic, the music ceased, the brilliantly illuminated gardens became suddenly dark, the news spread like wildfire that really it was true that in the midst of all this rejoicing some fifty souls had gone into the presence of their Maker, and sadness came upon the scene. I cannot speak positively, but I believe, up to the moment of writing, forty-three corpses have been recovered. Some abler pen than mine will, no doubt, put you in posession of all the details of this most lamentable catastrophe, and record how the King, immediately on hearing of it, hastened to leave the Freemasons' Lodge where he was being entertained, and how the Crown Prince himself proceeded to the spot to render assistance, where, alas! assistance came too late; how the dead bodies were brought into the decorated rooms, and the anxious inquiries of one to the other, "Have you seen Franz: was he on the bridge?" and the father anxious to assure himself that his boy was not among the lost.

IMMEDIATE relief is an essential requisite to true charity. The Grand Lodge of England, in 1752, ordered that all foreign brethren, of whatever nation or vocation, when in distress, should after due examination, be relieved with a certain sum *immediately*.

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## CONSECRATION OF EARL OF DURHAM LODGE, No. 1274.

On Wednesday, September 8th, the above lodge, intended to be held at the Lambton Arms Hotel, Chester-le-Street, was consecrated by the R.W.P.G. Master for Durham, John Fawcett, Esq., assisted by Sir Hedworth Williamson, Bart., *M.P.*, D.P.G.M., Brother V. A. Williamson, P.G.W. of the Grand Lodge of England, and the officers of the Provincial Grand Lodge. The lodge-room was most tastefully decorated for the occasion. At the head a platform was raised, and in the front were placed several choice exotic and other plants from the conservatory of Mrs. Fenwick, Southhill, also several from Lambton Castle, which added consideralby to the general effect. Suspended at the head of the room were engravings of three earls connected with the Craft, viz., the Earl of Zetland, M.W.G.M. of England, in full masonic costume; the late Earl of Durham, in the clothing of the Deputy Grand Master of England; and also the present Earl of Durham. Surmounting the two latter engravings were two ram's heads, representing the family crest of the Earl of Durham. On the left side of the room there was a very handsome decorative achievement, consisting of the "County arms," in blue and gold, with the "square and compasses" behind, on a red ground, the whole being encircled with a wreath of evergreens, interlaced with a narrow strip of varigated holly leaves, the latter being most elaborately manipulated by Mr. Stockley, gardener to Mrs. Fenwick. On either side were placed two geometrical figures, known as "the five points of fellowship," and surmounting the whole was an inscription of the cardinal virtues, in blue and gold letters, viz., "Temperance, Fortitude, Prudence, and Justice." Underneath the arms was a second inscription of "Brotherly love, relief, and truth," whilst on both sides were the initials "J. F." and "H. W.," representing the Prov. and Deputy Prov. Grand Masters. In the recesses of the windows were placed the Plumb, the Level, and the Five Points of Fellowship, on a blue ground, whilst several appropriate flags were judiciously interspersed throughout the room. Suspended in different parts of the room were three highly-prized and interesting illuminated addresses on vellum, kindly lent by request of the W.M. by the present Earl of Durham, one being presented (with a very valuable jewel) to the late Earl of Durham, as Deputy Grand Master of England and Prov. Grand Master, by the brethren of all the lodges in this province; another by the officers of the Provincial Grand Lodge, and the third by the officers and brethren of the Marquis of Granby Lodge, No. 124, held in the city of Durham. On the occasion of the presentation of the first-mentioned address, together with the jewel, the sentiments uttered by his lordship are so worthy of being reproduced that we now give them for the benefit of the Craft in general and of the younger brethren in particular. So highly do we approve of them, that we think they ought to be printed in letters of gold and hung up in every lodge. They are as follows:—"I have ever felt it my duty to support and encourage the principles and practice of Freemasonry, because it powerfully developes all social and benevolent affections; because it mitigates without, and annihilates within, the virulence of political and theological controversy; because it affords the only neutral ground on which all ranks and classes can meet in perfect equality and associate without degradation or mortification, whether for the purposes of moral instruction or of social intercourse."

The musical arraugements were under the direction of Bro. J. Walker, Prov. G. Organist, and Bro. D. Lambert, both of the Durham Cathedral choir; assisted by Bro. J. G. Penman, of Newcastle.

At three o'clock punctually the brethren assembled in the lodge-room, when the R.W.G.P.M., John Fawcett, Esq., took the chair; Bro. the Rev. J. P. De Pledge, P.M., P.Prov.G.C., and Prov.G.S.W., the S.W.'s chair; and Bro. G. Canney, *M.D.*, P.M., and Prov.G.J.W., the J.W.'s chair, about ninety brethren being arranged throughout the room. The lodge was opened in the proper degree, and the brethren addressed by the P.G.M. on the nature of the meeting, after which he called upon the Prov.G. Secretary, Bro. W. H. Crookes, to read the petition for the new lodge, and the warrant from the M.W. the G.M., Earl Zetland.—The brethren of the new lodge having signified their approval of the W.M. Designate and other officers named in the petition and warrant, Bro. the Rev. Dr. Holden, head-master of Durham School—after first paying the W.M. Designate a high compliment for energy, perseverance, &c., whom he said he was well acquainted with from having been one of his pupils—delivered a most excellent oration on the beauties and principles of the Order, which was listened to with the greatest attention, and it required no small effort on the part of the brethren to abstain from manifesting their feelings of approbation; but they prudently did not, lest it might have impaired the effect. So highly was the oration appreciated, that a number of the brethren have expressed a desire to have the remarks of the reverend doctor printed and published for the use of the Craft.

The ceremony was then proceeded with according to the ancient customs of the Order, and most impressively rendered by the esteemed Prov. G.M., Brother Fawcett.—The installation of the first W.M. named in the warrant, viz., Bro. W. Brignall, jun., solicitor, of Durham, was then proceeded with, the Board of Installed Masters comprising the very unusual number of 25 Past Masters.—The brethren having saluted the new W.M. as such, the Prov. G. Master entrusted him with the warrant of the lodge, &c.—The election of Treasurer and Tyler then took place.

The appointment and investment of officers were next made, as follows:—Bro. W. Brignall, jun., First Worshipful Master, Bro. R. Linton (P.M., 427) S.W.; Bro. T. Robson, J.W.; Bro. W. Brignall (P.M., 124, and P. Prov. G.R.), Treasurer; Bro. A. Harkness, Secretary; Bro. John Gray, S.D.; Coxon, I.G.; and Bro. John Burnip, Tyler. The W.M. announced that he would appoint the J.D. and Stewards at the next lodge meeting.

We have seldom witnessed on similar occasions so numerous an attendance of brethren, many of them holding very high positions—Sunderland, Newcastle, Gateshead, and Durham being well represented. This fact, combined with the lively recollection of what the late Earl of Durham did for the Craft, added to the respect entertained for the present chief of this province, conduced much towards the interest attached to this important event in the annals of Freemasonry in this neighbourhood.

At the conclusion of the ceremony, the brethren adjourned for an hour, a number of them proceeding to inspect the engineering and iron works of T. H. Murray, Esq. That gentleman, although not a member of the mystic Craft, displayed the greatest possible interest in contributing to the success of the day's proceedings, by retaining the services of the excellent Chester-le-Street Rifle Volunteer Saxhorn Band, of which he is commanding officer, and who played during the banquet.

During the short interval between the closing of the lodges and six o'clock, the lodge room was quickly transformed into a banqueting-room. It received a large accession of plants, flowers, ferns, &c., from the conservatories of Earl Durham and Mrs. Fenwick, and the dinner being *a la Russe*, the tables were tastefully arranged, under the superintendence of Mr. Wootton, from Lambton Castle.

As true chroniclers, we ought not to omit mentioning that in addition to the flowers, there was a liberal supply of champagne, game, and fruit, presented to the new lodge by the Earl of Durham, and that Mrs. Fenwick, whose husband (Henry Fenwick, Esq., *M.P.*, deceased) formerly held the rank of D.P.G.M., also kindly contributed not only fruit and flowers, but all the edibles and esculents necessary for the occasion.

At the banquet the new Worshipful Master of the lodge presided, being supported on the right by the R.W.P.G.M., J. Fawcett, Bros. J. P. De Pledge, V. A. Williamson, H. J. Baker Baker, and others; and on the left by Bros. Sir Hedworth Williamson, Rev. Dr. Holden, B. J. Thompson, and others, at which the usual loyal and Masonic toasts were duly honored, being judiciously interspersed with appropriate glees and songs by the before-mentioned vocalists. The worthy host and hostess did their best to contribute to the comfort of the visitors. The whole affair passed off well, and will be noted and remembered by all true brethren as a red-letter day in their Masonic Calendar.

The thanks of the members of the lodge are especially due to Mr. William Wootton, Steward; Mr. Leighton, Architect; and Mr. Hunter, Headgardener, all of Lambton Castle, for the valuable assistance they so kindly rendered in embellishing and adorning the banqueting room; also to Mr. Stockley, gardener, South Hill.

Among those present were the following:—M. Allison (97, S.W.), T. Anderson, P.M., 541, Prov. G.J.W., Northumberlan d, P. Prov. G.J.D., Northumberland, J. Archbold (48), H. J. Baker Baker (375, J.W. and W.M.-elect), A. Barber (97), G. Beldon (586, P.M.), W. C. Blackett (124), T. Blenkinsopp (541), J. Bradshaw (48), W. Brignall, sen. (124, P.M., and P. Prov. G.R.), W. Brignall, jun. (124, 1121, and W.M. 1274); J. Burnip (427, Tyler 1274), G. Canney (124, P.M. 1121, and Prov. G.J.W.), W. Canney (1121), H. Carr (124), J. Carter (124, Tyler), J. Carter (949), J. S. Challoner (481, P.M., and P. Prov. S.G.W., Northumberland), J. Chrisp (949), J. H. Coates (949), R. Cooke (124, J.D.), W. Coxon (124, and J.G. 1274), W. H. Crookes (80, P.M., Prov. G. Secretary), Rev. J. P. De Pledge (375, P.M., P. Prov. G.C., and Prov. G.S.W.), M. Ditchburn (80), W. Donkin (124), J. Doxford (97, P.M., and P. Prov. G.S.B.), B. W. Ebdy (124), T. C. Ebdy (124, P. Prov. G. Supt. of Works), John Fawcett (124, P.M., and R.W.P.G.M.), Ralph Fawcett (108, P.M.), W. R. Fitzgerald (124, P.M., and P. Prov. G.S.D.), J. F. Frölich (406, W.M.), G. E. Forster (97), J. S. Fowler (124), J. Gray (124, and S.D. 1274), G. Greenwood (124, Steward, 1121), F. Greenwood (124), W. F. Hall (124), A. Harkness (48, and Sec. 1274), T. W. Hearon (124, 53), E. Heffernan (124), A. V. Holboll (48), Rev. Dr. H. Holden (124), R. Humphrey (97), T. A. Hunter (124), Jens. Jensen (48, P.M.), G. Johnston (124), D. Lambert (124), H. Lawrence (124 and 481), H. Laws (541, S.W.), G. A. Laws (541), W. G. Laws (541, W.M.), W. Liddell (949, J.W.), R. Linton (427, P.M., and S.W. 1274), G. Lord (97, W.M.), W. A. Malcolm (124 P.M. 1121), R. Paley (80), W. H. Pearson (80), J. G. Penman (541), C. R. Pocock (257), J. Raine (124, Treas.), T. Robson (124, and J.W. 1274), R. Sanderson (124), T. Sarsfield (124, S.W.), M. Scott (94), J. Sewell (124, J.G.), W. Sewell (124), F. C. Sheppard (98), W. Skelton (97, J.W.), Carl Stilcke (949), J. Stainsby (97, P.M., and Prov. G.S.B.), W. Stoker (124, P.M., and P. Prov. G.S.W.), J. Stokoe (48, W.M., Prov. G.S.D., Northumberland), T. Y. Strachan (24, P. Prov. G S.D., Northumberland), J. G. G. Strong (1121), B. J. Thompson (P. Prov. G.S.W., and Prov. G. Sec. Northumberland), G. Thompson (481, P.M., and Prov. G.S.W., Northumberland), J. Turnbull (24), G. Walker, (124), J. Walker (124, Prov. G. Organist), G. Williams (48), Sir Hedworth Williamson, Bart., *M.P.*, (R.W.P.D.G.M.), V. A. Williamson (10, W.M., P.G.J.W.), T. B. Winter P.M., 541, Prov. G. Treas., Northumberland, (48), J. Young (124.)

## PROVINCIAL GRAND LODGE OF SOMERSET.

The annual meeting of this Provincial Grand Lodge was held at the Royal Assembly Rooms, Weston-super-Mare, on Thursday the 16th instant, under the presidency of the R.W.P.G.M. the Rt. Hon. the Earl of Carnarvon. The Local Lodge (St. Kew, 1222), met at high twelve, and the W.M. Bro. Capt. F. G. Irwin opened the lodge in the first degree, and received a number of visiting brethren from all parts of the province, together with others from the adjoining provinces of Bristol, Devon, Dorset, Wilts and Gloucester, numbering in all over 200; about one o'clock p.m. the R.W.P.G.M. and his officers, with many brethren of distinction, proceeded to visit the St. Kew Lodge, and were marshalled under the direction of the P.G.D.C. in the following order:—

P. G. Tylers.
Two Provincial Grand Stewards.
The Members of P.G.L. represented.
Provincial Grand Pursuivants.
Provincial Grand Organist.
Provincial Grand Directors of Ceremonies.
Provincial Grand Superintendents of Works.
Past Provincial Grand Sword Bearers.
Past Provincial Grand Deacons.
Past Provincial Grand Secretaries.
Provincial Grand Secretary.
Provincial Grand Registrars.
Provincial Grand Treasurer.
Visitors of Distinction.
Provincial Grand Chaplains.
Past Provincial Junior Grand Wardens.
Provincial Junior Grand Warden.
Past Provincial Senior Grand Wardens.
Provincial Senior Grand Warden.
The Worshipful Deputy Provincial Grand Master.
The Right Worshipful Past Provincial Grand Master.
The Right Worshipful Provincial Grand Master.
Provincial Grand Sword Bearer.
P. G. Steward. P. G. Steward.
Provincial Senior Grand Deacon.
Two Provincial Grand Stewards.

The P.G.M. ascended the dais and the W.M. placed the gavel in the hands of the P.G.M. the Earl of Carnarvon, who thereupon immediately opened his Provincial Grand Lodge in ample form. The P.G. Sec., Bro. Else, having read the minutes of the meeting of the 12th of January last, the same was duly confirmed. The P.G. Treas., Bro. Payne, presented his yearly financial report, showing the affairs of this P.G. Lodge to be in a very flourishing condition, doubtless owing to the zeal of its excellent Treasurer, and the popularity of the Prov. G. Master. Bro. Payne expressed a hope that P.G. Lodge would establish a Fund of Benevolence, especially for the Province, confining its charity to distressed brethren belonging thereto. This was favourably received for consideration.

Other customary routine business having been transacted, the R.W.P.G. Master then nominated and invested his officers for the ensuing year as follows:—

Bro. Major-General Gore Boland Munbee, P.M., St. Kew Lodge, 1222, P.S.G.W.

Bro. Francis George Irwin, W.M., St. Kew Lodge, 1222, P.J.G.W.

Bro. Rev. John C. Pigot, J.W., St. Kew Lodge, 1222, P.G. Chap.

Bro. Rev. Wm. Hunt, Agriculture Lodge, 1199, P.G. Chap.

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Bro. E. Turner Payne, P.M., Royal Sussex Lodge, 53, P.G. Treas., (re-elected.)
Bro W. Parham, W.M., Royal Sussex Lodge, 53, P.G. Reg.
Bro. R. C. Else, P.M., Rural Philanthropic Lodge, 291, P.G. Sec.
Bro. S. Cooper, W.M., Royal Cumberland Lodge, 41, P.G.S.D.
Bro. W. Marchant, P.M., Love and Honour Lodge, 285, P.G.J.D.
Bro. G. S. Sharpe, W.M., Nyanza Lodge, 1197, P.G.S. Works.
Bro. J. W. Parfitt, W.M., Royal Clarence, 976, P.G.D.C.
Bro. W. Mason, W.M., Royal Somerset, 973, P.G.A D.C.
Bro. W. G. Bloxham. W.M., Pilgrim's Lodge, 772, P.G.S.B.
Bro. F. J. Nosworthy, P.G. Organist.
Bro. E. J. Appleby, W.M., Royal Albert Edward, 906, P.G. Purs.
Bro. J. H. Farley, Brotherly Love Lodge, 329, P.G.A. Purs.
Bro. S. Hellier, Royal Cumberland Lodge, 41, P.G. Tyler.
Bro. T. Sumpter, Lodge of Honour, 379, P.G.A. Tyler.
Bro. Benjamin Cox, Sec., St. Kew Lodge, 1222, (re-appointed) P.G. Steward.
Bro. E T. Inskip, J.D., St. Kew Lodge, 1222, P.G. Steward.
Bro. Dr. Morris, J.D., Rural Philanthropic Lodge, 291, P.G. Steward.
Bro. W. Partridge, Sec., Agriculture Lodge, 1199, P.G. Steward.
Bro. Captain Long, Agriculture Lodge, P.G. Steward.
Bro. J. Nickson, P.G. Steward.

The appointments seemed to give general satisfaction, there being great applause on the investment of nearly every officer.

After Grand Lodge business had been transacted at the Assembly-rooms, the brethren proceeded to the Town-hall, were a splendid banquet had been provided by Mr. Sheppard, the well-known confectioner, of Church-road. All matters appertaining to the feast—viands, cookery, waiting, and dessert—were of the most satisfactory character, and pleased the brethren of all grades. One of the splendid haunches of venison was presented by Bro. J. H. Smyth Pigott (Lord of the Manor.) The wines, supplied by Bro. F. Vizard, of Magdala-buildings, were much commended by the excellent judges who partook of them. The following was Mr. Sheppard's bill of fare:—

POTAGES.

A la Tortue—a la Tortue de tete de veau—a la Julienne—a la purée des pois verts.

POISSONS.

Les Turbots, a la sauce d'homardes—Soles, frites a la maitre d'hotel—des Soles, les fillets a la Tartare.

ENTREES.

Les petits pâtés—Les Cotelettes de ris de veau—les Cotelettes d'Agneau, sauce tomates—les Croquettes de Volaille.

RELEVES.

Les deux hanches de Venaison, rôties—d'Agneau le quartier, rôtie—le selle de Mouton, rôtie—le Bœuf, rôtie—le Bœuf, bouillis—les Poulets—les Langues.

SECOND SERVICE.

Les Grouses—les Perdreaux—les Lievres—les Canetons, rôties.

Le Pudding glacée a la Nesselrode—Tartes des Prunes—vol au vent des Reines Claudes—le Gelée d'Orange—le Gelée de Noyau—la Créme a l'Italienne—la Créme a la Vanille—les Puddings et Patisserie.

LA FROMAGE.

LES LEGUMES.

Les pommes de terre—des Brocolis a la sauce—les Haricots verts.

The outer tower of the Town-hall, as well as its interior, were gaily decorated with flags; and during the day the bells of the parish church rang out their merriest peals. The platform and widows of the banquetting room at the Town-hall were profusely decorated with flowers and plants in pots, for which, and the banners of the various civilised nations of the world, the committee of management were indebted to Bro. J. H. Smith Pigott, Bro. the Rev. J. C. Pigott, Walter Tucker, Esq., &c.

The speeches and general proceedings at the banquet were of a highly interesting character—the eloquence of the Grand Master being a treat of no ordinary kind—and it appeared (upon the authority of the Grand Treasurer) that Masonry is making great progress in this county, which in Masonic position, now only stands behind Lancashire and Yorkshire.

The various toasts of the evening were proposed and responded to, "The Queen and the Craft," "The M.W.G.M. of England," "His Royal Highness the Prince of Wales, P.G.M.," "The R.W.D.G.M. and Grand Officers," "The R.W.P.G.M. of Somerset," "R.W.P.P.G.M. Capt. Adair," "The W.D.P.G.M. and P.G. Officers Past and Present," "The Visitors of Distinction," "The Masonic Charities," "The Visitors of the various Provinces," "The W.M. of St. Kew Lodge, 1222," "The W. Masters and Brethren of Lodges in the Province," &c., &c.

Amongst the most prominent of the brethren attending the Prov. Grand Lodge were the Right Hon. the Earl of Carnarvon, R.W.P.G.M.; Captain Alex. W. Adair, P.P.G.M.; Capt. H. Bridges, D.P.G.M.; Rev. C. R. Davey, P.G. Chap. of England; E. White (41), P.P.S.G.W.; T. Wilton, P.P.S.G.W.; F. H. Woodforde, P.P.S.G.W.; Gore B. Munbee, P.S.G.W.; Capt. F. G. Irwin, W.M. (1222), and P.J.G.W.; J. B. Marwood, P.P.J.G.W.; J. Rubie, P.J.G.D.; Rev. R. G. Thomas, P.G. Chap.; Rev. J. C. Pigot, P.G. Chap.; Rev. W. Hunt, P.G. Chap.; E. T. Payne, P.G. Treas.; R. C. Else, P.G. Sec.; R. Bailey, P.G. Reg.; J. Cornwall, P.P.G. Reg.; T. Meyler, P.P.G. Reg.; C. S. Barter, P.S.G.D.; F. E. Jelley, P.P.S.G.D.; C. D. Goodall, P.P.G.D.; W. Smith, P.J.G.D.; J. Haberfield, P.P.G.D.; W. S. Gillard, P.P.J.G.D. of Dorset; S. Hayward, P.P.J.G.D. of Wilts, W. Mason, P.G.S.B.; E. Down, P.P.G.S.B.; F. Cox, P.P.G.S. Works; W. Marchant, P.P.G.S. Works; C. Pope, P.P.G.S. Works; S. H. Ruegg, P.G.S. Works of Dorset; R. Salisbury, P.P.G.S. Works; J. S. Andrews, P.P.G.S. Works; J. E. Gill, P.P.G.S. Works; F. R. Prideaux, P.G.D.C; C. Lake, P.P.G.D.C.; E. Bridges, P.P.G.D.C.; J. E. Poole, P.P.G.D.C.; S. A. Heal, P.P.G.D.C.; J. D. Jarman, P.P.G.C.; G. Style, P.G.A.D.C.; J. V. Watts, P.G. Org.; F. J. Nosworthy, P.G. Org.; A. Bailey, P.P.G. Org.; E. J. Appleby, P.G. Purs; W. J. Galpin, P.A.G. Purst.; B. Atwell, P.P.G. Purs.; J. H Farlie, P.A.G. Purs.; B. Cox, P.G. Stew.; J. Clarke, P.G. Stew.; E. T. Inskip, P.G. Stew.; Robt. Covvey, P.G. Stew.; D. Morris, P.G. Stew.; Capt. Long, P.G. Stew.; W. Partridge, P.G. Stew.; J. Nickson, P.G. Stew.; S. Hellier, P.G. Treas.; T. Sumpter, P.G.A. Treas.; W. F. Galpin, W.M. (814); J. Budge, J. Hurnett, P.M. (291); J. W. Musgrove, W.M. (610); J. Carter, P.M. (53); J. C. Sharpe, W.M. (1197); S. Cooper, W.M. (41); J. R. Ford, P.M. (53); J. Knibb, P.M. (1197); W. A. Scott, P.M. (986); T. Bell, P.M. (610); J. B. Thwaites, P.M. (106); W. G. Bloxham, W.M. (772); J. W. Parfitt, W.M. (976); W. Smith, P.M. (556); F. Barnitt, P.G. Stew.; T. D. Taylor (52), W. Scantlebury (291), J. E. Poole, jun. (683), J. Haines (814), J. M. Shum (53), M. Cullingham (973), Thos. Sherring (437), J. Townsend (1222), S. Harvey (1222), J. J. Lewis (793), J. Bailey, (973), J. H. Hastie (1216), J. H. Parsons (960), R. Carry (41), W. Blood (793), J. Bath (291), R. Gregory (68 and 1222), C. P. Chapple (1197), H. J. Parsons (973), W. H. Perrett (973), W. Nichols (973), S. E. De Ridder (1222), J. L. Jones (165), W. Partridge (1199), C. F. Gibbs (119), R. Baker (1197), J. Beedle (1222), S. E Baker (1222), T. Garrett (53), T. J. Matthias (1222), J. Gate (1222), W. P. Belfield (103), E. Gregory (1222), G. Melville (1222), Sidney Jones (1222), A. Down, (772), H. Wiltshire (1202 and 1222), W. H. Beedle (1222), E. E. Earle (1222), E. B. B. George (1222), W. C. Brannan (291), F. Date (1222), Rimmington Bridges (291 and 1216), W. Woodward (291), W. Webber (291), J. B. Sloper (135), Dr. Biggs, &c., &c.

The brethren generally expressed their sincere admiration of the great care and exertions which had been made by the local committee to ensure the arrangements of the day being so exceedingly satisfactory and complete.

A most interesting feature in connection with this meeting was the presentation of a Masonic jewel to Bro. P.P.G.M. A. W. Adair, the presentation being made by the noble P.G.M. in the presence of the assembled brethren, Earl Carnavon, in making the presentation, conveyed, in language eloquent and graceful, the feelings of himself and the brethren towards one who had, during five years of office, faithfully and fraternally fulfilled, and used his best exertions to promote the welfare of the province over which he presided. P.P.G.M. A. W. Adair responded in feeling and appropriate terms, and in doing so, received the cordial and enthusiastic greetings of the brethren present.

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BRO. HENRY WHITTLE, S.W. (Nos. 871 and 1275), has issued a circular to the Craft informing them that a meeting will be held at The Marquis of Granby Tavern, New Cross Road to-night at 7 o'clock for the purpose of forming a New Cross Branch of the South Eastern Masonic Association, to frame the rules, enrol members, elect officers and generally on the business of the association. The object of such an Association is to benefit all the Masonic Charities, and by the payment of the small sum of a shilling per week by its members to obtain for them life-governorships in one or other of the Eleemosynary Institutions established by the Craft. When the funds of the Association amount to ten guineas the governorship is drawn for, and the successful Brother becomes a life-governor of whichever Institution he may select. The scheme is a good one, and has the advantage of obtaining an expensive end by inexpensive means.

God, the great Father of all, has given no one of his children such property in the things of this world, but that he has also given to his needy brother a right in the surplussage of his goods, so that it cannot justly be denied him when his pressing wants call for it

## EXTRACT

Bro. Jacob Norton has called our attention to an extract from the annual address of Illustrious Bro. Josiah H. Drummond, 33°, Sovereign Grand Commander of the Northern Supreme Council, and to the following comments upon it, which appeared in an American paper. We can only reiterate our conviction that the high degrees have no claim whatever to jurisdiction over Craft Masonry:—

We had always supposed that the Ancient Accepted Scottish Rite, as finally organized in 1801, consisted of thirty-three degrees, commencing with that of Entered Apprentice, and concluding with the high grade of Sovereign Grand Inspector General 33°. If as stated in the address of Ill. Bro. Drummond, it has no control over the symbolic degrees, then is the series reduced to thirty degrees, and is not the Ancient Accepted Rite, as practised in all other portions of the world. It is true, for the sake of harmony, and to prevent conflict with the symbolic Masonry of the United States, the two Supreme Councils "waived" the conferring of the first three degrees, in bodies of their own, accepting those made Master Masons in their Sister Rite, known as the York, as material to work upon, but they never renounced their right to confer these degrees, should a necessity exist for doing so. It was a voluntary "waiver," but was never "renounced" in concordats or otherwise with the Masonic authorities of the York Rite of Symbolic Masonry.

If this be so, and we challenge a successful denial, then does the argument of the Sov. Gr. Commander Drummond—that the Lodge of Perfection consists only of eleven degrees, instead of fourteen, and that all above the third degree, are controlled by action had in the Symbolic Lodge—fall to the ground. If, however, the case be as stated by him, which we again deny, then is the whole superstructure of Ineffable Masonry at the mercy of the M. Mason's Lodge of another system.

We believe in every tub standing on its own bottom. If it has no bottom, then it ceases to be a tub. We are a lover of York Masonry, and will ever be ready to enter the lists in defence of all the rights it is lawfully entitled to, but as a Scottish Rite Mason, also, we do not believe in truckling to any other Rite, by surrendering beyond recall the ancient and time-honoured prerogatives which are the very foundations of the system.

In this argument we are fully sustained by the illustrious brother Albert Pike, 33°, Sov. Gr. Commander of the Southern Supreme Council; and hold that a Symbolic Lodge of the York or any other Rite cannot control a Supreme Council 33° A. A. S. Rite, nor deprive any member of the same of his high grade, until his peers of the 33° have sat in judgment on him, and consented to his degradation.

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OBSERVANCES.—Almost all the circumstances attending the promulgation of the Jewish dispensations have been introduced into Freemasonry; and the particular observances incorporated with its ceremonial. The Divine appearance at the Burning Bush, the shoes, the rod, the serpent, and the Sacred Name, are equally embodied in the system. The plagues of Egypt, with the signs which attended the divine deliverance of the children of Israel from captivity—the pillar of a cloud and of fire, the mighty winds, the division of the Red Sea, the salvation of God's people, and the destruction of Pharaoh and his host; the wanderings in the wilderness, the delivery of the law, the building of the Tabernacle, and the establishment of the hierarchy; the order observed in the frequent migrations, led by the banners of each tribe, and other important events, all form parts of the complicated system of Freemasonry, and show its connection with the offices of religion.

HOLLOWAY'S OINTMENT AND PILLS.—Biliousness and Dyspepsia.—There is no organ in the human body so liable to derangement as the liver, food, fatigue, climate, and anxiety, all disorder its action and renders its secretions, the bile, more or less depraved, super-abundant or scanty. The first symptoms showed receive attention, a pain in the side, on the top of the shoulders, a harsh cough and difficulty of breathing are signs of liver disease, which are removed without delay, by friction with Holloways inestimable Ointment. The pills should be taken without delay. For all diseases of this vital organ, the action of these conjoined remedies is a specific, by checking the over supply of bile, regulating its secretion and giving nervous tone.

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And all Booksellers and Newsagents in England, Ireland, and Scotland.

## Births, Marriages, and Deaths.

BIRTHS.

GREENLAW.—On the 3rd August, the wife of the R.W. Bro. Colonel Greenlaw, D.G. Master, British Burmah, of a daughter.

SIMPSON.—On the 16th inst., at 5, Russell-square, the wife of the V.W. Bro., the Rev. R. J. Simpson, P.G. Chaplain of England, of a daughter.

DEATHS.

DALY.—On the 29th ult., Bro. D. B. Daly (Dalhousie Lodge, 865), aged 44 years.

D'SOUZA.—At Eagle House, Highbury-hill, N., in the 28th year of his age, David Henriques D'Souza, jun., second son of D. H. D'Souza, Esq., of Falmouth, Jamaica.

## Answers to Correspondents.

All communications for THE FREEMASON should be written *legibly*, on one side of the paper only, and, if intended for insertion in the current number must be received not later than 10 o'clock a.m. on Thursdays, unless in very special cases. The name and address of every writer must be sent to us in confidence

G. B.—We are pleased to receive your letter, and shall be glad to appoint you our agent for the Cape of Good Hope. By this mail we are sending THE FREEMASON to all the lodges both at home and abroad and will specially address a copy to your brother at Port Elizabeth.

M. DECHEVAX-DUMESNIL.—Letter received, and contents noted. We shall be glad to receive "Le Francmaçon" regularly in future.

TEMPLE CRUCIS.—We will send you a proof of your article, but the language used is too strong for our columns, and requires modification, especially as there are signs of improvement in the quarter indicated, and we have reason to believe, that the whole grievance has arisen in the first instance through a pardonable misconception of the facts.


# The Freemason,

SATURDAY, SEPTEMBER 25, 1869.

THE FREEMASON is published on Saturday Mornings in time for the early trains.
The price of THE FREEMASON is Twopence per week; quarterly subscription (including postage) 3s. 3d.
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The Editor will pay careful attention to all MSS. entrusted to him, but cannot undertake to return them unless accompanied by postage stamps.


## CAN SUCH THINGS BE?

THE good, old-fashioned spirit of despotism is not yet extinct, on the contrary, it exhibits a charming vitality and irrepressible vigor in certain out-of-the-way localities. It deals still in the old description of arguments, albeit the clumsy arquebus of a Charles IX. is now exchanged for the more refined revolver, but the effect is mainly the same, and is decidedly the reverse of being pleasant.

To most Englishmen, the vast plains of central and southern America, bounded as they are by mighty chains of hills, and dotted here and there with trackless forests, are a veritable *terra incognita*, and the little we really know about the natives of those beautiful but barbarous regions is not calculated to increase our desire for a closer acquaintance.

All the fallacies of a grovelling superstition which they retain as mementoes of their Spanish descent, and all the evils of wild, uncurbed licence which they derive from their Indian blood, combine to render these half-castes the most despicable and blood-thirsty race on the face of the earth. Their government is an undisguised anarchy—their religion a caricature of Christianity—while their laws are an agreeable admixture of feudal savagery and modern filli-busterism.

In most of these happy communities, which are dignified with the name of republics, it is not unusual to find a small colony of civilized beings, who, it is almost unnecessary to state, are either Europeans or citizens of the United States, and these individuals form the connecting link between the semi-savages and the commercial world. Example and precept are, however, alike thrown away upon a people who are possessed with the seven devils, as Carlyle phrases it, of "Idleness, lawless Brutalness, Darkness, Falseness—seven devils, or more." The healthful spirit of constitutional liberty—the glory of serving the common weal—are unknown in these so-called republics; nothing but the rule of the sword prevails, varied, as we have hinted before, with an occasional reference to the supreme arbitrament of a six-chambered Colt. Yet, even into these unhappy regions a ray of light has penetrated. Freemasonry, with her teachings of true "liberty," true "equality," and true "fraternity," has essayed to pierce the Egyptian darkness of the scene and to elevate those tyrants and slaves in the scale of humanity.

At present, we are constrained to add, the success of the attempt has been only partial, and to furnish an illustration, let us relate what happened in the most infinitesimal of those republics—Costa Rica, to wit—on the evening of St. John's Day, 1869.

In the town of San José there is a Masonic lodge, "Caridad," or Charity, by name, which was founded in 1865, and up to the date mentioned pursued its labours not exactly in peace, but still without open molestation, owing doubtless to the fact that its membership was chiefly confined to the principal foreign residents. But the malevolence of the Government at length burst forth; instigated by the priests, and moved even by paltry sentiments of personal revenge, the functionary who wields the baton of Minister of War determined to make a grand *coup*.

He assembled his myrmidons and sent them forth breathing fire and fury against Freemasons in general, and the lodge of Charity in particular, the members of which were then holding their Annual Festival under the gavel of the Rev. Brother MacNab, a British subject. The outrage which followed is thus described in the narrative sent by the Master and authenticated by the seal of the lodge. "On the outer door of the house being opened by some members who were leaving, three officers of the army, and the Chief Constable of San José, rushed in followed by a number of soldiers and watchmen; revolvers were pointed at several Masons, and all were ordered to leave the house at once; any natives (of whom none were present on that evening) were to have been conveyed to prison. Representations were made to the authorities by the respective Consuls at this place, and some apology or explanation demanded; nothing has been received except an intimation that a reply would be sent in due time. Bro. MacNab being about to proceed to England, is hereby empowered and requested to lay the facts herein referred to before the officers of any lodge he may visit, as it is considered desirable in the interests of Masonry that the utmost publicity be given to proceedings of this nature."

And so say we emphatically, although doubtless the revelation will not be peculiarly agreeable to the truculent official, the Minister of War of this model republic, under whose orders this outrage was perpetrated, and who, we are informed is at present in England seeking a loan to enable the anarchs of Costa Rica to lord it over their serfs with "six-shooters" for some time longer. Verily he ought to be supplied with British gold to buy British bullets for the slaughter of our countrymen, and especially we bespeak for him the good offices of all Masons who may be interested in the negociation of loans, and who might be inclined to doubt the security offered by such an amiable bandit.

Those who recollect the reception, more warm than friendly, experienced by a certain warrior called Haynau, some years ago, would perhaps be inclined to suggest a like treatment for this nameless tyrant, but Freemasons are a more law-abiding and long-suffering class of the community. It is well, however, to remind these ruthless despots, that the whole Masonic brotherhood views their proceedings with abhorrence and protests against their lawless deeds.

It is well to remind them that although Freemasons fight not with carnal weapons, they can wield the mightier power of enlightened public opinion throughout the civilised globe—that the moral force of truth, the unconquerable instinct of right and justice, are enrolled upon the side of the Craft in this crusade against cruelty and fraud.

We can strike a blow against these violators of our Masonic sanctuaries in their most vulnerable part; they want money, and would fain persuade European financiers of the stability of their rule, and the security offered by their sway.

A deed like the atrocity committed at San José upon inoffensive and unarmed men, will go far to dispel the delusion that freedom exists in those priest-ridden lands; nay, it proves that not even the dread of repriaal can restrain the Costa Ricans from wreaking their vengeance on the citizens of powerful states. Let us also assure our persecuted brethren that their cry has been heard, and awakens mingled feelings of indignation and sympathy in the breast of every Freemason, and, we may add, of every honest man.

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In our advertising columns there is a notice of the meeting of the Provincial Grand Lodge of Jersey, to be held on the 29th inst.

We understand that deputations from Guernsey and Brittany will attend to witness the installation of Bro. E. C. Malet de Carteret, as Provincial Grand Master, and the procession will be joined, as a guard of honour, by the 1st North West Regiment of Militia, of which Bro. de Carteret is Lieut.-Colonel.

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WE are informed that the "Confidence Lodge of Instruction" has been removed to Bro. Forster's, "Railway Tavern," Fenchurch-street, and that the lodge will resume its meetings on Wednesday, the 6th of October, at 7 p.m., on which occasion Bro. Jas. Brett, P.M., P.Z., and A.G.P., will work the ceremonies of consecration and installation, and it is to be hoped the brethren will rally around Bro. Brett, who is ever ready to give his valuable services and time in imparting instruction to the brethren, whether in the Craft or Royal Arch degrees.

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## MASONIC HOSPITALITY.

*(To the Editor of The Freemason.)*

DEAR SIR AND BROTHER.—With reference to the letter from "A Member of the London Literary Union," in your last impression, permit me to state that I have had the advantage of a personal conference with Bro. Goodall, who informs me that the duration of his stay in London is now so uncertain as to preclude the possibility of his arranging to attend the proposed banquet. Bro. Goodall will, however, return to England before taking his departure for the United States, and it is therefore intended to defer the fraternal meeting until he arrives from the Continent.

The Committee will continue to receive the names of brethren desirous of promoting by their presence or influence, the object contemplated, and there is little doubt that with the time now before them, the result will be such a success as cannot fail to be gratifying to Bro. Goodall, and creditable to the English Craft.

Yours fraternally,
R. WENTWORTH LITTLE,
P.M. & P.Z., 975.

## PAPERS ON MASONRY.

BY A LEWIS.

### XXV.—MASONRY AND NATIONAL EDUCATION.

Wisdom is the principal thing; therefore get wisdom: and with all thy getting, get understanding. Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her. She shall give to thy head an ornament of grace, a crown of glory shall she deliver to thee. PROVERBS, iv. 7, 8, 9.

Among the chief glories of the Masonic body has been its strenuous exertions to diffuse sterling, honest, genuine, and unsectarian education. While the hands of Masons are open to the needs of the indigent, and administer to the physical wants of the suffering, they have ever in honesty and nobility of heart promoted the great cause of knowledge, by which the stability of nations is ensured, and the private life of individuals solaced and adorned. Although the education provided in the Masonic schools has been limited to children of members of the Order, it may be very truly said, that this form of aiding the great cause which decides the good or evil future of so many, has not been, by Freemasons, for mere purposes of glorifying the Fraternity, confined to Masonic bounds.

Real Masons, while contributing with alacrity to the schools established by the Fraternity, have not been niggard in their contributions to the many other national establishments of an educational character existent in these islands. I need only cite the instance of the Licensed Victuallers' School, to which individuals belonging to the trade of publican, and who are, almost to a man, members of the Masonic body, have nobly and freely contributed with the greatest generosity. Some of these, however, have not as yet added their mite to the funds of the Masonic Schools, and, in extenuation of this, it is only fair to say that, although the trade may be a lucrative one, it has its difficulties and naturally cannot stand an undue strain upon its resources more than other trades. Hence it is that publicans and others, while supporting their own educational and other charities, though Masons, are somewhat to be excused from any apparent remissness towards the Masonic Boys' and Girls' Schools.

The time when the elections into these establishments takes place is now approaching, and I have therefore ventured on referring to this important subject, in order that as much may be brought about as may be before those elections take place. Of course, Masons all have an interest in seeing these establishments flourishing, and going forward towards a payment of the arrears outstanding on their several foundations; most Masons, too, have some child to recommend for election, upon grounds of more or less painful interest.

It has, however, been noticed that, in some, though not all, cases, the names of those recommending the candidates do not appear in the subscription books of the Masonic Institutions, which although it seems an anomaly at first, is explicable by the circumstances that, of late years, the influx of young members into the Order not of great, though of respectable, means, has been very considerable.

Some have entered through curiosity; some from an honest intellectual and moral motive; some—*I* deeply grieve to say—because it would extend their business connections, and get them on in the world. To these last, I can only indignantly give a look of contempt; those men are unworthy, not only of Freemasonry, but of any institution based on principles analogous to it, omitting any reference to their preliminary declaration. The class which joins from an intellectual point of view is seldom a rich class; this class has to labour for its daily bread, and seeks relaxation and mutual comfort in the cheerful seclusion of the Masonic lodge-rooms. But, when able to afford it, the literary section of the Fraternity is far from being ungenerous, or sparing of its efforts towards the general end of promoting the welfare of the Charities. I need only refer to Bros. Carpenter, Buckland, and a host of others, who have gratuitously, and almost unasked, given their exertions, time, and best thoughts to helping on these undertakings. The musical, theatrical, and literary bodies individually and collectively have been ever ready to do "with a will" what could be done.

A word as to those who join from curiosity. Curiosity, if restrained within due bounds, is by no means a quality of human nature to be despised or considered ignoble. All great discoveries have been made by men who have been "curious;" our useful arts owe their existence to this desire, but it hence does not follow that some men should not be Paul Prys. I have been not unfrequently brought into contact with Masons, who, prompted by an impulse of inquisitiveness, have entered into Masonry, and then, finding it not to their taste, or discovering that Masonry has its duties as well as its pleasures and privileges, have withdrawn themselves and become Masonic "waifs and strays" upon the ocean of society. These men would not be likely to contribute to the Charities, but, taken up with their own notions, they turn away, and butterfly-like, chase the next new novelty which chances to attract their attention, to be as idly relinquished when the novelty is past.

Some may exclaim on reading the above: "Why, this is very stale! we knew all this before, O! Cryptonymus, give us something new!" To which I reply with the Egyptian priest in Plato: "Aye, aye, ye Greeks are all children, and would ever be fain to hear and to tell something new." The Egyptians, however, built the pyramids and did a few things more, on the principle of sticking to what was old, and if you wish to make these schools pyramids of fame for yourselves and of utility for the future, you must submit to hear some of the old statements reiterated, without considering the iteration, in the Shakesperian phrase, to be "damnable," or in the Latin, to be *ad nauseam*.

There is one way in which you can obtain immunity from the repetition of these cries of "Give, give," and that is by giving enough to free these institutions from their accumulated debts, and not always looking for others to mount into the breach.

"Who would be free himself must strike the the blow." A real policy of Masonic education, of general national education, can only be carried out by the enthusiastic efforts of an aggregation of individuals.

The words of the Proverb-maker are ever true: "Exalt wisdom and she shall promote thee: she shall bring thee to honour, when thou dost embrace her. She shall give to thine head an ornament of grace, a crown of glory shall she deliver to thee."

When all the world is endeavouring to remedy the fatal indolence of the last century and a half by promoting National Education, the brethren of the Mystic Tie should not be found malingering, and smelling the battle-field from afar off.

Only this very morning I received by the post a communication from a body now forming under the name of the "National Education League," the object of which is defined in this brief sentence to be, "the establishment of a system which shall secure the education of every child in England and Wales." The means proposed are:—1. "Local authorities shall be compelled by law, to see that sufficient school accommodation is provided for every child in their district." 2. "The cost of founding and maintaining such schools as may be required, shall be provided out of Local Rates, supplemented by Government Grants." 3. "All schools aided by Local Rates shall be under the management of Local Authorities, and subject to Government Inspection." 4: "All schools aided by Local Rates shall be Unsectarian." 5. "To all schools aided by Local Rates, admission shall be free." 6. "School accommodation being provided, the State or the Local Authorities shall have power to compel attendance of children of suitable age, not otherwise receiving education."

This is plain and straightforward enough, and is supplemented and supported by a powerful list of several hundred names of standing all over the country. I no sooner saw the prospectus than I enrolled myself under their banner, and I take this opportunity of naming it here that others may do the same.

Freemasons of England, Ireland and Scotland, man and common fellow-countrymen, while you continue your noble Masonic efforts, listen also to the call made upon you in the above programme.

Intellect and the privileges of using it for the benefit of mankind comes from T.G.A.O.T.U., and is it for man to rob the growing immortal of his natural God-given right?

CRYPTONYMUS.

## Multum in Parvo, or Masonic Notes and Queries.

### THE HIGH DEGREES.

I find the the term "Most Excellent Master" as the 6th degree of the Ancient York Rite as amended in America. They stand as follows:—1, E. A. P.; 2, F. C.; 3, M. M.; 4, Mark Master; 5, Past Master; 6, Most Excellent Master; 7, Holy Royal Arch.

I also find "Super Excellent Master" was a degree formerly conferred in the Councils of Select Masters. Mackey gives the following classification of the Masons who wrought in the quarries of Tyre and in the forest of Lebanon:—

| | In Quarries of Tyre. | In Forest of Lebanon. |
|---|---|---|
| Super-Excellent Masons | 6 | 3 |
| Excellent Masons | 48 | 24 |
| Grand Architects | 8 | 4 |
| Architects | 16 | 8 |
| Master Masons | 2,376 | 1,188 |
| Mark Masters | 700 | 300 |
| Mark Men | 1,400 | 600 |
| F. C. | 53,900 | 23,100 |
| E. A. P. | — | 10,000 |
| Total | 58,454 | 35,227 |

He goes on to say that the "Excellent Masons" were divided into three lodges of nine in each, including one of the Super-Excellent Masons as Master.

Has the K.H.S. any relation to the 2nd degree of the Council of the Trinity, whose degrees are:

I. Knight of the Mark and Guard of the Conclave;

II. Knight of the Holy Sepulchre;

III. The Holy and Thrice Illustrious Order of the Holy Cross?

The I. degree is said to have been instituted by Pope Alexander IV. for the defence of his person, selecting for this purpose a body of the Knights of St. John. II. instituted by Saint Helena, mother of Constantine, A.D. 326, after having discovered the true Cross. J. D. M.

*(To the Editor of The Freemason.)*

DEAR SIR AND BROTHER,—Could you inform me if a triangle with the five points in centre, can be worn as a Master Mason's Jewel. Some assert, that although the latter is all right, the Triangle pertains to a higher degree, and others are puzzled on the subject.

Fraternally,
MASTER MASON.

[In England we do not recognise M.M. jewels, but the five pointed star is generally accepted as an emblem of the third degree, although it is of modern origin Most unquestionably the triangle appertains only to the R.A. and some of the Christian degrees, and cannot be worn by a Master Mason who has not obtained those grades. It would be as much out of place as to see a cavalry captain carrying a crosier instead of a sword.]—ED. *F.*

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## LAYING THE FOUNDATION STONE OF THE DUMFRIES & GALLOWAY NEW ROYAL INFIRMARY.

The Foundation Stone of this Charitable Institution was laid at Dumfries, on Thursday last week, with due Masonic honors, by the R.W. Prov. G. Master of the Province, Landerdale Maitland, Esq. The occasion was marked by general rejoicings, every trade being represented in the procession, and most of the shops being closed. The deputations from the various lodges were met at the station by the band of the "Scottish Borders," who played the "Entered Apprentice" to the Town Hall; the place of Meeting. The Provincial Grand Lodge was opened at 12·30, the following lodges being presented: Granite Union, Dalbeattie, No. 480; Neptune, Kilwinning, and Ardrossen, No. 442; Quhytewollen, Lockerbie, No. 258; St. John's Thornhill, No. 252; St. Peter's, Mouswald, No. 234; Caledonian, Annan, No. 238; St. John's Castle-Douglas, No. 189; St. Mungo's, Mauchline, No. 179; St. James's, Old Monkland, Coatbridge, No. 177; St. John's, Newabbey, No. 162; St. Stephen's Gatehouse, No. 161; Operative Dumfries, No. 140; St. Magdalane, Lochmaben, No 100; St. Andrew Annan, No. 79; St. Michael, Dumfries, No. 63; Thistle, Dumfries, No. 62; St. Cuthbert's, Kirkcudbright, No. 41; The Provincial Grand Lodge of Dumfriesshire,: James Rae, P.G. Marshall; Charles Saunders, P.G. Tyler.

The insignia were carried by operatives as follows:—The plumb, Joseph Irving; mallet, Thomas Dodds; level, William Fergusson; square, Edward Milligan. Cornucopia of flowers, Thomas Watson; cornucopia of corn, William Kirk; vase with wine, William M'George; vase with oil, Alexander Hume; trowel, Thomas Milligan; box with coins, &c., David Dickson. Then came the following officials: R. A. Dickson, President of P.G. Steward; A. M. M'Intosh, Vice-President of P.G. Steward; J. A. Mitchell, P.G. Inner Guard; James Riddick, Acting G.P. Director of Ceremonies; R. Hellon, P. G. Jeweller; D. Mitchell, P.G. Bard; J. G. Gooden, P.G. Director of Music;—Brown (Thornhill) P.G. Bible Bearer; Thomas Dykes, P.G. Senior Deacon; James Halliday, P.G. Junior Deacon; the Rev. Donald M'Leod, P.G Chaplain; John Jones, P.G. Clerk; Robert Martin, P.G. Secretary; John Starforth, Acting P.G. Architect; James Sloan, P.G. Junior Warden; Henry Gordon, P.G. Senior Warden; William Martin, P.G. Treasurer; J. Kinnear, Sword Bearer; J. Lee Pike, Substitute P.G. Master; J. Lindsay Scott, Depute P.G. Master; Lauderdale Maitland of Eccles, Provincial Grand Master of Dumfries. Visitor: Bro. John Bowes, P.M., P.Z., Past. Prov. G. Registrar, Cumberland and Westmorland, whose "purple" shone conspicious among the "green and gold" of the Scotch brethren.

After the opening of the Lodge, Bro. Riddick of the Thistle Lodge, Dumfries, said that the very pleasing duty had fallen upon him to present to the Acting Grand Master, Bro. Maitland, the silver trowel with which he was to lay the fonndation-stone of the Dumfries and Galloway Royal Infirmary. He hoped their Right Worshipful Master would be pleased to accept it in the name of the brethren.

Bro. Maitland, R.W. Prov. G.M. returned his sincere and grateful thanks for the great kindness the brethren in the district had displayed on this occasion.

The lodge was then adjourned, and brethren were marshalled in processional order and proceeded to Greyfriars' Church, where Divine service was conducted by the Provincial Grand Chaplain, Bro. the Rev. D. M'Leod, Montrose, formerly of Dunfries. Public admission was obtained by ticket, and the large and handsome church was speedily filled. On the platform with W. Bro. M'Leod, were the Rev. Messrs Weir, minister of Greyfriars'; Bryson, St Michael's; Graham, Newhaven; Underwood, Irongray; Wallace, Traquair; and Dodds and Murdoch, Dumfries. Service was commenced by singing a part of the 93rd Psalm, after which an appropriate and impressive prayer was offered, and the 103rd Psalm, from the 8th verse, read as Scripture lesson. The congregation having again joined in song—giving the first four verses of the 103rd Psalm.

The Rev. Bro. M'LEOD proceeded to deliver an earnest and heart-stirring address, characterised by vital Christian sentiment, clothed in terse but graceful language, and finely adapted to the occasion. Looking around on this assembly, and considering the purpose for which they had met, he could hardly help feeling the scene to be solemn and interesting in no ordinary degree—an assembly of Christian men and women, resting awhile from their active duties, withdrawn for a little from the bustle of the world, to appeal by praise and prayer to Almighty God for a blessing upon the truly great and good work which had been so heartily and nobly undertaken, and which he trusted it would be their privilege and joy to see soon and successfully completed. The occasion was indeed one which might well excite the interest and call forth the gratitude of every right-hearted man and woman among them. The rev. gentleman then proceeded to speak in generous language of the sufferings which the poorer classes of society are subject to, and asked who that had in any degree realised how much the sufferings of humanity had been and were being daily lessened by means of our hospitals and asylums and infirmaries, but would hail with gladness such a day as this that witnessed the laying the foundation-stone of an institution among us, where the poor man might enjoy the same watchful care and skilful treatment which in the hour of sickness were experienced by their wealthier brethren. The suffering poor and sick were a special legacy which the Lord had bequeathed to his own people to tend and to care for in every way. "The poor shall never cease out of the land." He thanked God they never should, remembering what poverty did not only for the poor but for us all. We knew that poverty often arose from idleness and intemperance, bnt it often came where there was honest industry and in spite of every honest effort to ward it off; and he need not tell them how many a soul would have starved for eternity if it had not starved for time. He proceeded to point out how poverty was the means of disciplining our hard and selfish hearts for the eternal charities of heaven, and how, in the absence of poverty, there would be wanting the very chiefest element in the carrying on of our education for eternity; by learning to love the poor and do them good we were in the way of being restored to the Divine image from which we had fallen. In the voice of the poor the Christain recognised the voice of Christ—in their misery he saw the misery of Christ; and to him it was Christ who groaned upon the fevered couch of yonder fainting one—it was Christ who cried in the despair of yonder hungry one, who was naked and sought to be clothed, sick and must be tended. He then alluded to the mental agony which is felt by the honest artizan whose house has been visited by disease, whose neat little parlour has been slowly but surely displenished to furnish necessaries for the sick ones, and who sees himself, the support on which his household leans, at last sink under, and then lays himself down to despair—perhaps to die. The sick chamber was dark and cheerless, even where every comfort was available; but in the home of the poor how much more so was it. To those who knew the anguish of sickness, even where there was everything that wealth could provide to minister to the invalid, he appealed for sympathy and support on behalf of the poor. Who, he asked, so callous to the voice of humanity as not to do all he could to secure that all which the skill of his fellow men could do to relieve his poor and stricken brother? Dared such a one call himself a man, much less a Christian, and yet in his churlish selfishness spare nothing, whether his brother had a pillow in his sickness or no. I plead then (he continued) with you to-day for your sympathy and kindness and prayers in the matter of this Infirmary. I plead with you for the suffering poor; I plead with you in the light of the good it will do yourselves, every act of generousness disciplining your own souls for heaven, and making you more Christ-like and more God-like; I plead with you, lastly, for Christ himself, who sees in the suffering poor what he was himself, and who regards what is done to them as done unto himself. Yes; let the charities of your lives be ever associated with the name and cause and glory of Christ; and then no mis-placed confidence, no mistaken kindness will ever affect them. Their memorial will be not on earth but in heaven, and their reward will be proclaimed when every other memorial will have perished like figures on the sea-sand when the wave dashes over them—when the proudest gifts on earth unconnected with Christ and His people will be for ever forgotten, they shall remain; and further, it will show that you are ashamed neither of Christ nor His cause, but reckon that cause the highest and sublimest thing on earth. Then it will be your noblest privilege to do anything that will either promote the cause of truth or help onward in their journey the pilgrims to a happier and better land, where the inhabitants never says "I am sick," and where there shall be no more suffering or pain, for there God himself will wipe every tear away from their eyes.

A collection in aid of the Infirmary having been taken, the benediction was pronounced, at half-past one o'clock.

At about a quarter to two o'clock the procession was again duly arranged by Bro. James Rae, who ably officiated as Marshall, and the expected signal having been given, off the marchers set by a well-devised circuitous route that made nearly the tour of the two burghs. Entering Irving Street, they passed consecutively into three leading thoroughfares - George-street, Castle-street, and Buccleuch-street—the whole line being thronged, and every "coign of vantage" occupied by delighted spectators. Very imposing the civic army looked when crossing the New Bridge, and fortunately at this stage it could be seen with advantage by crowds at a distance as well as by those nearer hand. Arrived at Maxwell-town, its main artery, Galloway-street, was passed through—next Glasgow-street, St David-street, Terregles-street, and then, retracing the route to the left bank of the Nith, Dumfries was again reached, and the mounted men and marchers were landed in High-street, whose picturesque outline was filled up with a multitude of people waiting anxiously for the arrival of the procession at this important stage.

On arriving at the site of the new building, the procession opened up into a double line, and presented an avenue along which the Provincial Grand Master and his office-bearers passed to the stone. Here a commodious grand-stand was already comfortably occupied by ladies and gentlemen, and vast numbers of people were grouping about the green, having obtained admission for a merely nominal consideration. In the immediate proximity to the stone a low platform had been erected, and formed, as it were, the nucleus of the area which had been reserved for the members of the Provincial Lodge — the grand-stand being the eastern side of the square. At the western line, a place had been set apart for the Magistrates, Town Councillors, and members of the Building Committee. On the Provincial Grand Master and his officers entering the enclosed area, the Architect (Bro. J. Starforth) walked up to the platform on the East, after whom followed the Provincial Grand Chaplain, the Provincial Grand Jeweller, Provincial Grand Deacons, Provincial Grand Clerk, Provincial Grand Secretary, Provincial Grand Treasurer, Provincial Grand Wardens, and Substitute; then the Provincial Grand Master and Depute Prov. Grand Master, followed by the brethren attendant, including Bro. John Bowes—all giving way to the Provincial Grand Master when on the platform, and the Substitute taking the right of the Provincial Grand Master. A powerful choir, under the direction of Bros. James G. Gooden and James Riddick was stationed opposite the grand-stand; and the lodge having taken up position on the platform, and the Provincial Grand jewels, the chalices of wine and oil, &c., having been placed on the Master's table, the choir, accompanied by a harmonium, sang the Queen's Anthem. The P.G. Chaplain then offered up a solemn and suitable prayer. At the request of the P.G. Master, the P.G. Treasurer, Secretary, and Clerk placed the metallic box containing coins, newspapers, &c., into the cavity of the stone—the box, which was of copper, being hermetically sealed with solder, and bearing this inscription: "This foundation-stone of the Dumfries and Galloway Royal Infirmary was laid on the sixteenth day of September, one thousand eight hundred and sixty-nine, and of the Masonic epoch five thousand eight hundred and seventy-three, by the Provincial Grand Master of this district, Lauderdale Maitland, Esq., of Eccles, in presence of the magistrates and a large concourse of spectators. Architect, John Starforth." This was followed by the choir chanting Psalm xxiv.: "The earth is the Lord's," &c., and while the notes of praise and vocal adoration were ascending, the stone was gradually lowered into its resting-place, by means of a crane, three distinct stops being made in its downward passage. The P.G. Master then walked from the platform to the east of the stone, with the Depute on his right hand, the Substitute Master and Provincial Grand Wardens going before him. to the west, having with them the level and the plumb.

The P.G. Master here said—"R.W. Depute Prov. Grand Master, you will cause the various implements to be applied to the stone, that it may be laid in its bed according to the rule of Masonry."

The Depute Provincial Grand Master accordingly ordered the Wardens and Substitute Provincial Grand Master to do their duty.

The Depute Provincial Grand Master then said: Right Worshipful Junior Provincial Grand Warden, what is the proper jewel of your office?—The plumb. Have you applied the plumb to the several edges of the stone?—I have, R.W.D.P.G.M.

Right Worshipful Senior Provincial Grand Warden, what is the proper jewel of your office?—The level.

Have you applied the level to the top of the stone?—I have, R.W. Depute Provincial Grand Master.

Right Worshipful Substitute Provincial Grand Master, what is the proper jewel of your office?—The square.

Have you applied the square to those parts of the stone that are square?—I have R.W.D.P.G.M.

The R.W.D.P.G.M. then said: M.W. Provincial Grand Sir, the various implements have been applied to the stone in accordance with ancient custom and usage.

The Provincial Grand Master thus expressed his satisfaction. Having, my R.W. brethren, full confidence in your skill in our royal art, it remains with me now to finish this our work. He then gave the

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stone three knocks, saying: "May the Almighty Architect of the universe look down with benignity upon our present undertaking, and crown the edifice of which we have now laid the foundation with every success;" to which the choir responded, "So mote it be."

The choir next sang the Mason's Anthem.

When earth's foundation first was laid.

When the music had ceased the cornucopia was delivered by the Substitute to the P.G. Master, who threw it upon the stone. Two vases of wine and oil were next handed to the Substitute, from whom they were received by the P.G.M., who poured them, first the oil and then the wine, upon the stone, where also he strewed the contents of the horn, symbolical of food, saying "Praise be to the Lord immortal and eternal, who formed the heavens, laid the foundations of the earth, and extended the waters beyond it,—who supports the pillars of nations, and maintains in order and harmony surroundings worlds. We implore Thy aid, and may the continued blessings of an all-bounteous Providence be the lot of these our native shores; and may the Almighty Ruler of Events deign to direct the hand of our gracious Sovereign, so that she may pour down blessings upon our people; and may her people, living under sage laws, in a free government, ever feel grateful for the blessings they enjoy."—the choir responding "So mote it be."

The PROVINCIAL GRAND MASTER then spoke as follows:—Mr. Provost and Members of the Buildings Committee, I have infinite pleasure in offering you my hearty congratulations on the successful termination of the proceedings of to-day. There is no duty more pleasing to the Masonic craft than to assist at a ceremonial intended to commemorate one of the chief, if not the chiefest, of the Christian virtues, for we are told that such is charity, and surely one of the most sacred of its attributes, is the relief of suffering humanity. The edifice to be erected on this spot is to be devoted to that noble object, and I cannot doubt that to every one who has assisted in this great work, the consideration that he has done so will be a life-long satisfaction. Gentlemen, one word more, I cannot refrain, and you would be disappointed if I did refrain, before the close of these proceedings, from alluding to the name of Mrs. Laurie of Maxwelton. But for her early and noble munificence, we should not have been here to-day; and certain I am, that there is not a heart here which does not beat in response to the prayer that she be long spared to the soothing knowledge, that her Christain generosity will be the means, under the providence of God, of saving much human life, and assuaging much human suffering. In conclusion, it is my pleasing duty to have to thank the R.W.M.'s and brethren of the various lodges, and the various trades who have given me their valuable support on this most interesting occasion. Many of them have come from a great distance, and to one and all of them I beg to tender my most sincere and grateful thanks. I have also, Mr. Provost, the great satisfaction of stating to you that everything has gone off in peace and harmony, and that there has been no disturbance of any description.

Mr. SYMONS, secretary and treasurer to the Infirmary, as representative of the Building Committee, replied: As one of the Building Committee and in their name, I have great pleasure in offering to you, right worshipful sir, to your lodge, and to their brethren, our sincere thanks for coming here to-day to inaugurate the building of the new Infirmary. Your presence here we recognise as manifesting a generous sympathy in the objects of our enterprise—namely, a permanent improvement of what I do not hesitate to say is the noblest and most catholic charity that Christain benevolence has planted in this district. (Hear, hear.) To yourself, right worshipful sir, we feel especially indebted, for the appropriate manner in which you have conducted this solemn and impressive ceremonial. (Applause.)

Provost HARKNESS then spoke as follows: Provincial Grand Master, Ladies and Gentlemen, as Provost of this ancient burgh I have much pleasure in being present on this very interesting occasion, and in taking part in the proceedings of the day; and I have to thank my brother Magistrates and Councillors for their company and support. The great event of this day is of vast importance to the town and shire of Dumfries and the adjacent counties, for there cannot be a doubt that having a first-class infirmary in Dumfries must be of vast benefit to the entire district. The medical profession in Dumfries has kept pace almost with that of the capitals of Scotland and England. In illustration I can give an example of my own experience, for while only three years old I was taken to London to have an operation performed on one of my eyes, which no medical man in Dumfries would perform, while for several years past the same operation has been performed in the Dumfries Infirmary by the skilful surgeons of that house. What an advantage must it be then to the poor classes of the district to have an Infirmary suited in every way to the proper treatment of the different diseases to which they are subject, when they have medical men competent to perform almost any operation or to treat any class of disease: for we all know that in their own houses the poorer classes cannot have justice done to their cases, and that when removed to the Infirmary every attention will be paid to the patients, for in point of classification, ventilation, agreeable prospect, and airing ground the building about to be erected cannot be surpassed. I therefore call upon every one to heartily support the present movement and sink all differences, as the building will be an inestimable boon to the poor, not of Dumfries only, but of the three counties. (Cheers.)

The 100th Psalm having been sung, the Chaplain pronounced a benediction, the choir sang "Rule Britannia," and the ceremonial at the stone was brought to a close with three cheers for the P.G.M. heartily given at the request of the Chaplain.

The procession was then re-formed, and proceeded, in an order inverse to that of their outgoing, along St. Michael's-street, into the New-roads, up South-Queen-street, Shakespeare-street, English-street, and High-street, the Masonic Body returning to the Town-hall, where the Provincial Grand Lodge was closed in due form, the Town Council and Building Committee going to the Committee Room, Town-hall, and dispersing, and the other bodies separating in the Academy Grounds.

## AN ESSAY

*Concerning the most productive and most useful method of Masonic activity most in accordance with the ideas of Freemasonry. By Bro.* B. A. CRAMER, *at Eichenbarleben, Member of the Lodge at Aschersleben.*

CROWNED PRIZE ESSAY.—Continued from page 101.

[Specially translated for THE FREEMASON.]

It is evident that the lodge could not remedy all this without detriment to its solemn rites, and therefore the necessity of the free association is clearly demonstrated.

All religious and political discussions are of course most rigorously excluded from the proceedings; but it would be useful, distinctly to define the limits of Masonic jurisdiction with respect to church and state. This would form one of the first themes for a lecture. As soon as the association is somewhat consolidated and has reached a certain numerical strength, one of the first things should be, to project a plan for a continued series of lectures and to distribute the subjects for such lectures proportionately amongst the brethren.

At first we ought to ascertain our exact position, towards which purpose the above mentioned lecture may aid us, for in it there necessarily would be shown the principles of Freemasonry, and its claim to exist at the present time; whilst the various attacks on Masonry are specially to be taken note of, warded on promptly and conclusively, and turned to account by making them an incentive to our becoming more perfect.

After a short period it will be necessary to give historical lectures, that is a general history in clear outlines from the foundation of the Grand Lodge of England, and a special history of Masonry in Germany. Above all there is wanted for the purpose of spreading historical knowledge among the brethren, the publishing of a short comprehensive manual, giving a concise view of Masonry, the cheap price and small size of which would make it handy and acceptable to everyone, while it should agree with the larger work of Findel.

Treatises on other parts of Masonic science concisely written, would be of the greatest advantage, as is proved *inter alia*, by the success of Henne's treatise "Adhucstat" Materials for lecture are offered in abundance by the general handbook of Freemasonry by Schletter and Zille; other highly valuable hints for tastefully treating subjects are given by Mejer, in his treatise "Eutharsos." With respect to this subject, we only wish to observe briefly that the principal aim of the education obtained by these lectures, should always conduce to the moral self-activity, while with this, moral law must be considered as the highest law and we must make it our duty to realise our moral obligations. Consequently the lodge has continually to keep in mind not to lose sight of the ideal objects in the pursuit of the moral ones, and further that in pursuit of the ideal, we should alway remain on the firm basis of reality. We do not advance by means of obscure ideals, but by rational, unprejudiced acting we become enabled to approach the wished-for ideal.

Now, although it would be the duty of the President and that of the Masters to stimulate the brethren to compose treatises and to deliver lectures, we must however not forget that elaborate compositions cannot be attained by every one; neither ought we to forget that Masonic knowledge is far from being Masonic art, but only a preliminary step to it. Consequently the President ought not to expect too much from individual brethren; he has however to exercise his position as Chairman vigorously, whilst at the same time his impartiality will have to bear that opposition which contributes so much to the eliciting of truth. It might be useful to prepare from time to time extracts from the minutes, which would show the work that has been done. In this manner we should gain a knowledge of what the free associations might improve, and at the same time, suggestions could be made how this improvement may be brought about. In order that the various associations may mutually exchange their experiences, and that their progress may become uniform, we urgently recommend frequent reports being published by the Press, and moreover an increased number of spring and autumn fêtes.

We must not be considered selfish, if in the first place we take into consideration the position of our impoverished brethren, and afterwards that of their indigent relatives. As we do not possess great charitable institutions like those which our English brethren have been enabled to found through rich donations, there remains nothing else for us to do but to see that every lodge takes care of those that belong to it. It certainly should not happen at all, that a brother become so poor as to need relief by alms; travelling brethren should henceforth only be allowed to receive relief from their own lodges. The brethren without means, instead of wandering about, should be assisted to create for themselves an active sphere for their support at home. By so doing we foster the growth of morality and act in accordance with true Masonic principles; for the wretched pauperising alms-giving, is entirely contrary to the true spirit o Masonry. In like manner, we should provide for the widow of a brother; with respect to orphans, however, the guardianship is to be undertaken by some of the brethren, who would have to submit the case of their wards to the brethren, so that such cases might be considered by them, and the necessary relief afforded.

With respect to special benevolent institutions for the aid of brethren, it is the widows and orphan's fund that are worth mentioning, as enjoying a large extension; the object of such a fund being to procure to the indigent great advantages for a very small subscription, and which advantages are continually increasing by reason of the very small expenses for their arrangement. Such funds are consequently to be recommended, and books of rules may easily be procured. But benevolence with respect to brethren, in the more limited sense, lies too near at hand, so that it is not necessary to go into that matter more fully now, although this benevolence, we must say, is certainly only a very faint reflection of that of the old Brotherhood.

Benevolence in a wider sense, however, coincides generally with true activity. Whilst trying to accelerate the progress of the latter through our recommendation of free associations, we have no doubt that many a brother will at once find our plan simple and practicable, if we can only show him how the indifference, the vis inertiæ of the majority of the brethren may be so overcome as to render a participation in the free associations, lively and lasting. It is certainly true, there has penetrated from the outer world into the lodge, a feeling of estrangement, which stifles the genuine spirit of brotherhood. This spirit must be produced again, and can only be sustained by our practising brotherly love, instead of merely talking of it, and *by making personal sacrifices.* The lodge certainly requires of the brethren above all, the fulfilment of their respective duties towards their families, the community, and the State; but when one is possessed with good-will, then there still remains so much time unoccupied, and so much mental power, that without detriment to other interests, they might be employed for the benefit of the brotherhood and for furthering the purposes of our Order. But who are the brethren now-a-days who make personal sacrifices worthy to be mentioned? Generally speaking, only those Masters of Lodges and Orators who really prepare themselves for the duties of those most important offices in the Lodge, and none else.

Brethren occupying superior positions in the profane world, do not know how to behave to their inferior brethren out of the lodge, their behaviour however should be such, as clearly to show their connection with Masonry, and leave a favourable impression on the minds of their inferior brethren. Consequently a *readiness to make personal sacrifices* is the starting point necessary for the re-invigoration of Masonry. This readiness or spring cannot be replaced by anything else, nor produced by any written treatise. It is possible, even in lodges generally sterile, that some few and persevering brethren may cause this spring to flow. However, everything *depends* upon a *beginning* and *going the right way to work.* The *secrecy* of *success* depends upon the *steadfast* pursuit of a *well-laid plan*, "only let us go forward," beginning within the smallest circle, without any expectations as to extraordinary results, and without fear on account of the progress being slow. But where no personal sacrifices are made, selfishness reigns, no true brotherhood exists, no productive activity, no true Masonic action, in fine, all hope must be given up.

The lodge seeks to develop the individual so harmoniously as to make him become a good moral character, and it expects that he will in his after life always prove himself as such. This is a great and noble aim, for the safe, general and complete attainment of which there must be added to the efforts of the lodge, an increased activity towards self-education, which we believe, can be more easily attained through the free associations we seek to establish. Now if the moral activity of the individual brother is to be transferred into civil society, then the want of institution makes

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## THE ROYAL ARCH JEWEL.

We have great pleasure in re-producing for the benefit of our "Royal Arch" readers the following explanation of the Jewel of the Order which has been furnished to a contemporary by the R.W. Brother Col. A. J. Greenlaw, P.S.G.W. of England, and District Grand Master for British Burmah. It is given, as he states, to illustrate the Jewel worn by the Companions, which by its intersections forms a given number of angles which may be taken in five several combinations and these being reduced to their amount in right angles will be found equal to the five regular Platonic bodies representing the four elements and the Sphere of the Universe.

The explanation, according to Bro. Greenlaw, is from the pen of the late Sir William Drummond, subsequently enlarged by the Rev. T. Haverfield, *B.D.*, and its beauty will be prized by every Royal Arch Mason who essays to understand the Masonic Science of Geometry.

Fig. 2.

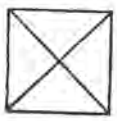


Fig 3.




Fig. 4.

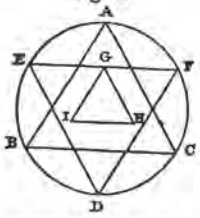
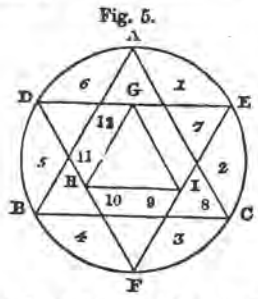



Fig. 5.




These combinations will be found respectively to correspond in geometrical value with the five regular solids contained under equal and equilateral triangles, equal squares, and equal and equilateral pentagons, viz., the Tetrahedron, Octahedron, Cube, Icosahedron, and Dodecahedron, which were used by the Platonists to express the four elements, and the sphere of the Universe.

It may be proper here to state that the Platonic theory was this, that the Universe itself, as well as its subordinate parts, both animate and inanimate, were created by the Deity from the four elements—fire, air, water, and earth. It was conceived according to this theory that all created matter must be both visible and tangible.

Now, considering fire as the source of light, it is plain that nothing can be visible without it; and since nothing can be tangible but what is solid, and that the earth is the most properly solid of all the four elements, therefore, all created matter was constituted of fire and earth.

Again, it was supposed by the Platonists that no two bodies could unite and cohere without some intervening medium to consolidate them; that planes required one such medium, and solids two. Therefore the Deity constituted two intervening elements between fire and earth, viz., air and water, in such a manner that there might be an exact analogy between the four, i.e., as fire is to air, so is air to water, and as air is to water, so is water to earth; thus forming a regular and harmonious gradation from the lightest and most penetrating of the elements to the heaviest and most obtuse. Now all the elements except the earth are without form in themselves; yet, in order to assist the mind in arranging its ideas, it is necessary to attach some form to them.

Therefore, since the elements are bodies, and all bodies are solid, and bounded by superficies which consist of triangles either equilateral or otherwise, the Platonic theory assigned to each of the four elements the form of a solid, bounded by plane surfaces constituted of triangles; for although one of those solids is bounded by squares, and another by pentagons, yet it will be evident that equilateral rectilineal figures may be resolved into as many triangles as the figures have sides united by their vertices in a common centre. (*See Figs.* 1 & 2.)

Having thus stated the general outline of the Platonic theory, we proceed to show by the assistance of the Key ⧫ the jewel forms by its various triangles and intersections an equivalent in geometrical value for the five regular solids expressing the four elements and the sphere of the Universe. The hermatic ⊤ was a most ancient hieroglyphical representation of the Deity, and consequently the triple ⊤ denotes His triunessence, and in geometrical value is eight right angles, viz., two on each of the exterior lines, and two at the point of union in the centre.

In this figure (*Fig* 3), which is similar to that in which the six lights are arranged, there will be found a geometrical value equivalent to the ⧫, for since the interior angles of every triangle are together equal to two right angles, and thus the whole triangle here displayed resolves itself into four equal and equilateral triangles, that is three (*a b c*) on the extremities, and a fourth (*d*) by their union at the centre. It follows therefore that the triangle thus resolved is equal to eight right angles, and consequently to one ⧫.

If you look at the jewel or on this figure, (*Fig.* 4) where it is represented, you will perceive that it consists of two larger equal and equilateral triangles A B C and D E F inscribed in one circle, and equally intersecting each other, and of a smaller triangle in the centre G H I, which divides or revolves the larger inverted triangle D E F after the manner explained in the former figure. First, then, the central triangle G H I, resolved into its elements according to the first figure, will be equal to eight right angles or ⧫, and these are equal in amount to those contained in the Tetrahedron—a solid figure contained under four equal and equilateral triangles.

This body (each of the solid angles of which is formed by the union of three plane acute angles) on account of its lightness, as well as its acute and pyramidal form, are used by the Platonists to express the element *fire*.

*2ndly.* The two larger triangles A B C, D E F considered without regard to their intersections, and resolved upon the foregoing principle, will be = 2 ⧫, or 16 right angles, which are equal in amount to those contained in the Octahedron, a solid figure comprised of 8 equal and equilateral triangles.

This body (each of the solid angles of which is formed by the union of four plane acute angles) being next in lightness and acuteness to the Tetrahedron, was used by the Platonists to express the element *air*.

*3rdly.* The triangles A B C, D E F, and G H I (*i.e.*, the two larger and the small central triangle) considered without regard to intersections, and resolved by the same rule will be found 3 ⧫, or 24 right angles which are equal in amount to those contained in the cube, a solid figure contained by six equal squares.

This body (each of the solid angles of which is formed by the union of three plane right angles) being the most substantial in its form, as well as the firmest and most immoveable on its basis, of all the solids, was used by the Platonists to express the element *earth*.

*4thly.* Consider now the inverted triangle D E F, as divided into 4 lesser ones by the central triangle G H I, and add to these the other large triangle A B C.

These five triangles considered again without regard to intersections, and resolved in the same manner as before, will be 5 ⧫, or 40 right angles, which are equal in amount to those contained in the Icosahedron, a solid body bounded by 20 equal and equilateral triangles.

This body (each of the solid angles of which is formed by the union of 5 plane acute angles,) being the heaviest of the solids contained by triangles, and the next in weight and substance to the cube, was used by the Platonists to express the element *water*.

Thus, 1*st*, the central triangle G H I = ⧫ is equivalent to the Tetrahedron, which expresses the element *fire*.

2*nd*, the two large triangles A B C, D E F = 2 ⧫, are equivalent to the Octahedron which expreses the element *air*.

3*rd*. the 3 triangles A B C, D E F, G H I, = 3 ⧫, are equivalent to the Cube, which expresses *earth*.

4*th*, the 5 triangles A B C, E G H, F G I, D I H, and G H I = 5 ⧫, are equivalent to the Icosahedron, which expresses *water*.

It now remains to find an equivalent in the R. A. Jewel for the solid expressing the sphere of the Universe, which is the Dodecahedron, a solid body bounded by 12 equal and equilateral pentagons. (*See Fig.* 5).

The 6 small triangles round the circumference of the jewel (formed by the intersections of the 2 larger triangles) together with the central triangle G H I, if resolved in the same manner as the former, will be found to be = 7 ⧫, or × 8 = 56 right angles; to these add the external angles of the before-mentioned 6 triangles, formed by the intersections of the 2 larger triangles = 16 right angles. For since the exterior angle of every triangle formed by producing one of its sides is equal to 2 interior and opposite angles, and every angle of one equilateral triangle is equal to one-third of the 2 right angles, therefore each of these external angles will be equal to two thirds of right angles; and as they are 12 in number, their amount in right angles will be 16, ⅔ of 2 = 4/3 = 1⅓ × 12 = 16.

Then 16 added to the before-mentioned 56 right angles will make 72.

But by a corollary to the 32nd Prob. of the 1st Book of Euclid the interior angles of every rectilinear figure are equal to twice as many right angles — 4 as the figure has sides; hence the interior angles of the 5-sided figure called a pentagon are 10 — 4 = 6 right angles; whence the solid figure called a Dodecahedron being contained by 12 equal and equilateral pentagons, its amount in right angles will be 12 × 6 = 72, corresponding with the number of right angles contained in the 7 triangles before mentioned, and the 12 exterior angles of intersections. Thus the Dodecahedron (each of the solid angles of which is formed by the union of 3 plane *obtuse* angles), approaching nearer to the form of a sphere than any of the other solids bounded by plane superficies, was used by the Platonists to express the sphere of the *Universe*.

Thus is proved by the assistance of the key ⧫ that the R. A. Jewel is equivalent to the five geometrical solids, which were used by the Platonists to express their 4 elements and the sphere of the *Universe*.

In conclusion, let our attention be directed to the fact that the R. A. Jewel thus presents us with an emblem of those great attributes of the Deity—his eternity and triunessence. The former is represented by the circle which surrounds the Jewel, the latter by the relation which its component parts bear to the ⧫; while by the equivalent which we find in those parts for the 5 solids expressing the 4 elements and the sphere of the Universe, we are further reminded of His Omnipotence and Creative power, who first formed the elements out of nothing, and from them constituted that mighty frame within whose comprehensive sphere are included myriads of worlds, each containing millions of animated beings dependent on His will and mercy.

The Jewel which every Companion wears on his breast should inspire him with profound veneration for that Incomprehensible Being at whose command the world burst forth from chaos into light, and all created matter had its birth; whose infinite wisdom directs, and whose unspeakable goodness preserves and blesses every work that has proceeded from His Hands.

A. J. GREENLAW, 31°,
District Grand Master for Burmah,
Hon. P. S. G. W. of Grand Lodge of England.

## THE CASE OF WILLIAM PRESTON.

Bro. Preston was an expelled Mason, but as our Order is more indebted to him for the development of its beauties than any other man since the time of the "immortal three" who formed the first Grand Lodge at Jerusalem, our readers will excuse our making this article somewhat diffuse.

Bro. William Preston was a Scotchman by birth, but removed to London, where he took up his permanent residence, in 1760. He was entered, passed and raised among the "Antients," a society which had its origin in a schism and secession from the Grand Lodge of England. Preston's clear perception, however soon convinced, him that his party was not a legally-constituted one and he left them and applied for, and was received into, membership under the banner of the regular Grand Lodge of England.

With the utmost assiduity did he study the principles of our Order, and a bright and successful student was he. He saw that the hidden treasures of Freemasonry required a more general development in order to be fully understood by the ordinary mind. To effect this was the chief object of his life, and how successful he was every intelligent Brother knows.

At a certain hour, daily, he applied himself to the drawing of designs on his trestle-board, and so perfect were his plans that the Craftsmen, wheresoever dispersed, have been since engaged in executing them, and have never been at a stand for want of employment.

On Thursday, 21st May, 1772, in order to have the counsel and advice of the Craft, he gave a banquet at his own expense, at the Crown and Anchor tavern, in the Strand, London, to which he invited all the masonic wisdom and talent of Great Britain to be present. According to his request, the Brethren assembled early, and he was not slow in announcing the object he had in view in convoking them. He said that "Freemasonry in order to preserve its standing must spread *its roots and expand its branches* far and wide, for the purpose of extending its capabilities to meet the exigencies of the times." He then laid before them the result of long and arduous labor; the present system of lecturing (a reconstruction of the old), as practised in England in the beginning of the present century; whence it was introduced to the United States by Bro. T. S. Webb. It was discussed *seriatim*, approved and adopted. Bro. Preston then became exceedingly popular and was employed as an Assistant under Bro. Heseltine, Grand Secretary who wished at that time to publish an improved edition of the Book of Constitutions, which would bring down the history of Freemasonry to his own time. Considering Bro. Preston the most eligible to prepare the work for the printer, he gave him the entire charge of it, and free access to all the documents and papers of the Grand Lodge. When the most laborious part of the work was performed, and it was nearly ready to go to press, Bro. Heseltine wanted to give an acquaintance of his, a Bro. Noorthouck, Treasurer of the Lodge of Antiquity, an interest in its publication, and appointed him to assist Preston in completing it. Bro. Preston having done all the work of selecting, arranging, etc., thought he was entitled to the individual honor of his labors and declined the offer, when the job was taken from him altogether and given to Noorthouck. Seeing that the honors he had so well earned were taken from him and given to another, who had no right whatever to them, he remonstrated warmly and threw up the office of Assistant Grand Secretary in disgust, and, some say, withheld a part of the material he had collected for the book. This displeased Bro. Heseltine, who was not long waiting for an opportunity of resenting the offence which Preston had given him, and the latter was arraigned for a violation of the laws of the Grand Lodge in attending a sermon at church in masonic costume; and in his defence, Bro. Preston said that this regulation of the Grand Lodge—the one which they said he had violated—was "the height of absurdity and could not be admitted by any person who professed himself a friend to the Society." He also said that "the Lodge of Antiquity had its own peculiar rights formally secured to it at the revival in 1717, and was determined to preserve them inviolate, and it was very questionable if the Grand Lodge was empowered to make laws binding on a Lodge which had acted on its own independent authority from a period long anterior to the existence of that body." On the 30th of January, 1778, he (Bro. Preston) was "expelled from the Grand Lodge and declared incapable of attending the same or any of its Committees."

In 1787, when the Duke of Cumberland was Grand Master, the case of Bro. Preston was submitted to the Grand Lodge, who then, in a better and more masonic spirit, reconsidered all its former proceedings and reinstated Bro. Preston to all the rights and honors of Freemasonry.

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## MASONIC FUNERAL IN SPAIN.

We are indebted to our excellent Companion José M. Pastor, M.E.Z. of St. John of Jerusalem Chapter, No. 203, Liverpool, for the following interesting note. Truly there is now hope for old historic Spain.

The following is a translation of a paragraph from the "Reforma," a newspaper published in Madrid:—The *Correspondencia* of the 30th August, in describing the burial of Major General Escalante, says that behind the hearse certain symbolical attributes were displayed of which the people did not understand the meaning, and which we proceed to explain. A servant carried behind the car containing the corpse, the insignia of the Masonic Order to which the deceased had belonged, followed by several brethren of the lodge of which he had been a member We had the pleasure of seeing a deputation of the Mantuana Lodge, No. 1 of the Oriente of Madrid, forming a perfect and regular lodge, marching in procession according to ancient custom, the apprentices first, followed by the Fellow Crafts and Master Masons; the brother Secretary, accompanied by the Treasurer; the Worshipful Master, having his Wardens on either side, came next, and the Director of Ceremonies in the centre. The Grand Oriente of Spain and the Mantuana Lodge wished to honor the memory of a brother, although he was not an active member of any lodge on the Register of the Grand Oriente of Spain. This is, without doubt, the first public act of Freemasonry in Spain, which has labored so much and continues to labor in the interests of civilization and progress. Having now shown its existence, we are sure that it will not rest satisfied with that, but availing itself of the liberty which we now breathe, not only will give some more ostensible proofs, but, faithful to its magnificent constitution, it will be the firmest support of national liberty and of the progress of mankind.

## YOUNG FREEMASONS.

*(To the Editor.)*

SIR,—Permit me space for a few remarks with reference to your excellent article on Young Freemasons and the Masonic Charities. I certainly object to the term charity applied to those institutions—looking upon them in the light of provident societies—and I think, on a mature consideration, it will be viewed in the same light. There are none allowed to become candidates without the parent having been a subscribing member a stipulated time—hence a claim follows as a provident society. The most affluent—those who stand on the highest spoke of fortune's wheel subscribe to-day, never anticipating the reverses to which all are subject in this world of change, but provide by their subscriptions against an emergency that may, and sometimes does, happen. And then with regard to their countenance and support, I unhesitatingly say that there is more than sufficient money paid by the members, if it were properly applied, to meet every applicant—and half as many more. Thus it will appear that I am making a grave charge, but no more grave than true. The charge is not against the managers of those excellent institutions, of whose honour there is not a shadow of a doubt; nor in the executive at the grand lodge, who are equally worthy of confidence. But the improper application rests with the private lodges, many of whom, instead of appropriating their surplus funds to the support of these excellent homes, improvidently spend them on refreshments, and thus some thousands are consumed annually that might be better applied. I have known some, and could point to them, who have spent 100*l.* on refreshments in the course of a year, whilst perhaps out of 30 or 40 applicants only 6 cases are met. Having subscribed for a number of years, and never dreamt that it was the intention for monies of the society to be thus applied, I ask, is it right? and appeal to the consciences of those brethren who know what I state to be true, begging them, in the name of all that is great and good, and for the honour of the craft, so to support the funds that every legitimate case may be met; they will thus do honour to the society, and have the blessing of many who need support. With best wishes for the prosperity of these institutions, I am, &c.,

A LOVER OF GENUINE FREEMASONRY.

—*Daily News*, Sept. 18th.

THE BLOOD PURIFIER.—Old Dr. Jacob Townsend's Sarsaparilla. Other Medical Testimony.—In speaking of the "Blood Purifier," old Dr. Jacob Townsend's Sarsaparilla, G. C. Kernott, M.D., L.S.A. Lond., says:—"I strongly recommend it in cutaneous diseases and all impurities of the blood." March 24, 1869.—In a letter to the proprietors, June 6, 1869, Dr. Irvine, of Irvine's-town, says:—"I have been in the habit of ordering your Sarsaparilla for my patients with the best results. Send me six quarts and six mammoth bottles." For all skin diseases, for purifying the system of mercurial poisons, and building up the broken constitution it is the only safe and certain remedy.—In Bottles 2s. 6d., 4s., 4s. 6d., 7s. 6d., 11s. Sold by all Druggists Pills and Ointment each in Boxes, 1s. 1½d., 2s. 9d., 4s. 6d. Testimonials also from the Hon. the Dean of Lismore; General William Gilbert, of the Indian Army; ordered also by Apothecaries Hall, London Caution—Get the red and blue wrappers, with the Old Doctor's head in the centre. No other genuine —ADVT.

## SUPREME COUNCIL, NEW YORK.

REPORT OF ILL. BRO. ALBERT G. GOODALL, GRAND REPRESENTATIVE, ON FOREIGN RELATIONS.

*To the Supreme Council of Sov. Gr. Ins. Gen. of the 33rd and last degree Ancient Accepted Rite, for the Northern Masonic Jurisdiction, U.S.A.*

(*Concluded from page* 129.)

### SCOTLAND.

The history of Masonry in Scotland, by Wm. A. Laurie, is accepted as the best authority, bringing it to the late period of 1859.

The Supreme Council of Scotland, 33rd and last degree Ancient Accepted Rite, was established at Edinburgh in 1848, by virtue of authority from the Supreme Council of the same Rite of France, and with power to work the degrees, from the 17th, or Council of Princes, to the 33rd. The only variation or addition which they make in the Rite, is by giving in connection with what they call the Royal Order of Scotland, R.H.M., of Kilwinning, being the old legendary degree, for which our Scottish brethren appear to have a deep veneration.

The word "Scottish," which has accidentally and improperly been incorporated with the Ancient Accepted Rite, appears to have no lawful origin as such; at least, not from the land of Scotia, as they are among the last who have thus far adopted that Rite, and hence receive the word *Scottish* from foreign Jurisdictions.

The Supreme Council is well organized, having J. Whyte Melville as the Sov. Gr. Com., and Alexander J. Stewart, Gr. Sec. H.E.; as yet they have made but little advancement in perpetuating the sublime degrees of the Ancient Accepted Rite.

### IRELAND,

which, next to England, is the most identified with our own country, gives the brightest Masonic record of any other Jurisdiction where the Roman Catholic religion has such control over so large a portion of the inhabitants. The origin, interesting history, and progress of the Order in that island, has been given in detail by various Masonic authors.

Many prominent persons and patriots who have left an honoured name in the memory of their countrymen, were active members of the Order, whose education, enlightened mind and liberal views, enabled them to soar above the narrow ideas and petty dogmas of a jealous religious faith.

The Order as it now exists in Ireland, is more united, and, in my opinion, better regulated and systematized than any Jurisdiction I have yet visited; all the different Bodies and Rites being under one able management and governing head, as follows: The Grand Lodge of Ireland, Grand Royal Arch Chapter, Grand Conclave of High Knights Templar, Grand Council of Rites, and Supreme Council, 33rd and last degree Ancient Accepted Rite. The Duke of Leinster has for many years presided over these Bodies, and the systematic arrangements, harmonious and prosperous condition of the Order, is the best evidence of his able administration.

During the past few years, the higher degrees of the Ancient Accepted Rite have advanced rapidly; especially the Chapters of Rose Croix, known as Prince Masons, and the Consistories of S.P.R.S. When and where the authority was obtained to constitute the Supreme Council, 33rd degree, I was unable to ascertain, and strange to say, it appears there was only one person who could give that important information, and he was absent at that time from Dublin. From published records, it appears that Rose Croix Chapters, Order of Herodom and Knights of Kadosh, were in successful operation prior to 1807, as during that year Ill. Bro. Dalcho, of the Southern Supreme Council at Charleston, S.C., delivered an oration relative to the principles and workings of Masonry, which was republished by the Bodies in Ireland, with the interesting correspondence between them and Bro. Dalcho The following is the title-page: "Orations of the Ill. Bro. Frederick Dalcho, Esq., *M.D.* Reprinted by permission of the Author, under the sanction of Ill. the College of Knights of K.H., and the *Original Chapter of Prince Masons* of Ireland, Dublin, 1808."

My visit to, and reception by the Grand Lodge of Ireland, and the fraternal courtesies extended to me by the Duke of Leinster, Sov. Gr. Com., and other members of the Supreme Council, was all that could be desired for a permanent renewal of relations of amity with our brethren in that truly loyal Masonic Jurisdiction.

### GRAND INSPECTORS-GENERAL, 33°.

From my observations in South America and Europe, I find in most instances that the many difficulties, dissensions, separations and formation of spurious Masonic Bodies, especially in the Ancient Accepted Rite which is now so universal, have to a great extent, resulted from an improper exercise of imaginary power of members of the 33d degree, a large number of whom I have met abroad being totally ignorant of the laws, usages and principles of the Order, and not able to pass a correct examination in the three first degrees of Masonry; having, as a general rule, received all their professed knowledge of the mysteries by *communication*, and with an occasional reference to certain philosophical publications, imagine they are proficient in the secret work, and have full power to exercise their selfish, and, too often, personal ambitions and corrupt aims, by the power granted in the ancient constitutions; and I feel that I cannot be too urgent in bringing this important subject to the serious consideration of the Council, in the hope that this growing evil may receive the prompt attention of this and other Jurisdictions, as it is necessary that there should be mutual co-operation between the legitimate Grand Bodies to assist each other in the enforcement of their prerogatives, and prevention of at least the recognition of spurious and irregular assemblies, and imposition now so much practised on the Fraternity at large.

### GRAND REPRESENTATIVES OF AMITY.

This class of Ill. members of the Order have been, in the past, and are still, as a general rule, far more ornamental than practically useful; and in many instances are a serious detriment to the Grand Bodies they mis-represent, so far as their devoting the time and attention to correspondence, or the proper exchange of information between the respective Bodies; and the same remark may, to a great extent, be applied to Grand Secretaries, most of whom appear to consider their Masonic duties are confined to their local Jurisdictions, and hence the remarkable fact to any inquiring travelling Brother, how very deficient of proper information are Grand Bodies in general of each other's operations, especially from foreign countries. Grand Representaives in Masonry correspond with ambassadors in the civil or political world, and as their duties and powers are not definitely specified in the ancient constitutions or other Masonic law, they sometimes claim peculiar and exclusive privileges, and thus create difficulties that are injurious to the peace and harmony of the fraternity. It is my opinion, that while Grand Representatives may be necessary and proper for relations of amity and any special negotiations, their positions and privileges should be clearly stated, and all regular communications sent to the Grand Secretary of each Body, that prompt attention may be given and replies received direct.

### SPECIAL TREATIES OF ALLIANCE.

During the past half century, many peculiar circumstances and questions appear to have arisen that necessitated the making of treaties of alliance between various Grand Bodies of the New and Old World, which treaties are still in full force; and, however important they may have been at that time, the age of progress has so materially altered the condition of affairs between men and nations, that many points in those treaties are now objectionable I therefore call the attention of the Council to the consideration of the subject, and those foreign Grand Bodies with whom they have such treaties of alliance.

### A MASONIC CONGRESS.

The divided condition of Masonry in the different Rites, and great want of uniformity in the Rituals and more essential parts of the secret work, has long convinced the active members of the fraternity of the necessity of remedying the same, and a general congress of all the regular Bodies of the Ancient Accepted Rite has been twice proposed for this purpose, to meet in London or Paris. The desire for such a union is evidently on the increase, and until then we cannot reasonably expect to make the much-needed reforms, settle the many disputed questions, and absorb or legalize the spurious Bodies.

In conclusion, I beg to state that the extensive field over which I have travelled, while affording unusual opportunity for obtaining correct information, has required much time and labor to accomplish what is recorded in this report. If the information should prove of any value to this Supreme Body or the Order at large, my object will be accomplished; and with the hope that others, more gifted in Masonic knowledge, may be induced to follow in giving a correct historical record by which we can all unite in the universal bond of brotherhood, is the earnest desire of,

Most fraternally yours,

ALBERT G. GOODALL, 33°,
*Grand Rep. of Foreign Relations.*

New York City, December 1, 1868, V.E.

The New Vade Mecum (invented and manufactured by Charles H. Vincent, optician, of 23, Windsor-street, Liverpool) consists of a telescope well adapted for tourists, &c., to which is added an excellent microscope of great power and first-class definition, quite equal to others sold at ten times the price. Wonderful as it may seem, the price of this ingenious combination is only 3s. 6d., and Mr. Vincent sends it (carriage free) anywhere, with printed directions, upon receipt of post-office order or stamps to the amount of 3s. 10d.—ADVT.

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itself immediately felt, for it would take under its control and utilise the activity of the individual brethren, and thus conduce to a useful aim. The Freemason cannot rest satisfied by interesting himself only individually in the spread of humanity, and thus merely performing what is done likewise by educated non-Masons. Besides, our symbols lead to that which is methodical, and also to a concentration of separate powers, by the organising of them all. This organisation must be created by the brethren, through the means of the free associations. As soon as such an association is progressing satisfactorily, as soon as the brethren perceive apathy and powerlessness far behind them (like visions of phantoms), they must take into consideration in what manner the desire to do good can be converted into a general and useful activity.

To the brethren that are deputed to report on this subject, we shall devote the following chapter.

*(To be continued.)*

## CONSECRATION OF THE BURDETT COUTTS LODGE, (No. 1278).

The consecration of the Burdett Coutts Lodge (1271), whose meetings are to be held at the Approach Tavern, Approach-road, Victoria Park, took place on Thursday last, Bro. John Hervey, Grand Secretary, performing the ceremony.

Among the brethren present we noticed—R. H. Marsh, W.M., 1196; Wm. Sawyer, S W., 1196; J. Showbridge, 158; C. Lacey, W.M., 174; E. Davies, P.M., 228; J. H. Harmsworth, W.S., 1178; John Dyer, 22; C. Deakin, 1178; R. E. Barnes, P.M., 15 and 30; Jonah Green, J.W. and Sec. 554 and 1178; R. Edinger, P.M., 95; John Emmens, P.G.P., P.M., 172; Richard Spencer, P.G. Std., P.M., 26 and 329; Rev. D. Shaboe, P.M., 554; Daniel Scurr, P.M., 933; T. A. Whisland, P.M., 228; B Cundish, 742; T. Austin, J.D., 933; G. Griffiths, P.M., 95; A. B. Vivian, W.M., 228; J. G. Nevens, P.M., 554; W. E. Gompertz, W.M., 869; Stanley Balcombe, 1072; J. Lockley, P.M., 757; A. G. Goodall, Rep. G. L. New York; W. B. G. Key, P.M, 198, P.S.G.W. for Kent, and P.P.D.C. for Suffolk; A. Schurboom, 931; A. Wentzell, 511; Kemble Smyth, 55; John M. Morley, 742; Charles Ireland, 860; H. Massey, P.M., 619; John Saunders, S.W.; W. J. Shenton, J.W.; H. Lloyd, Sec.; F. G. Farrant, S.D.; W. Gathercole, J.D; James Long, I.G.; T. Lloyd, Sen.; and H. G. Bass.

At the ceremony of consecration the S.W. chair was occupied by Bro. W. Farnfield, P.A.G. Sec., and the J.W. chair by Bro. W. Young, P.G.S.B., Bro. F. Walters, P.M. (73), acting as I.G.

The lodge was opened in the three degrees, and the installing officer addressed the brethren.

The petition and warrant were afterwards read by Bro. Lloyd.

Bro. Hervey constituted the brethren into a regular lodge, and the Rev. Bro. D. SHABOE proceeded to give the following oration:—

W.M., Officers, and Brethren, having been requested to officiate as chaplain on this occasion, the time has now arrived for me to address a few remarks to the brethren present. First, I congratulate the lodge on its name. I trust that like her whose name it bears, this lodge will have great, glorious and laudable objects always in view. She

In maiden meditation, fancy free,

hath denied herself from participating in the joys as well as the cares of a wedded life, and though deprived of that most holy love, a mother's affection for her offspring, still with an open hand, a noble heart, and an unrestrained love for her poorer brethren, she hath made them her children by adoption, and always is thoughtful for their wants. So may this lodge manifest during the many years it is destined to flourish, a similar feeling towards those who may come within its benign influence. To you, W.M.-elect, and brethren, who are the founders of this lodge, permit me with all the earnestness of my order to inculcate upon you the necessity of strict care in admitting candidates for the mysteries of our society. Tell them Masonry is not a shop for profit or sale, but a rich storehouse for the greater glory of our God and the welfare of our fellow man. Teach them, when you comply with the predominant wish of their hearts, when they are made and you admit them into Light, that for them as Masons there is no more shadow, tell them to

Take this thought as they gaze abroad,
That in heaven and earth
Shades owe their birth
To *Light: and Light is the shadow of God.*

And that when the three grand principles on which Masonry is erected,—brotherly love, relief, and truth,—are daily carried into practice, no earthly joys or pleasures to them can be more perfect. You, W.M. elect, we cordially felicitate on the acceptance of this great and responsible position. Here, by *precept* you are so well and thoroughly competent to inculcate, by *example* so gloriously to enunciate, the beauties of our noble Order, founded on the purest principles of piety and virtue, I hope that T.G.A.O.T.U. will for many many years spare you to witness the prosperity of your work this day. May open hands and cheerful hearts spring up around you lodge-night of after lodge-night. Hearts are like God's meadows, some, it is true, like the green ones of the external world, are barren and unproductive from want of a genial nature and the sympathetic irrigations of a thoughtful one, but when they are rich and fertile, like yours for instance, their hearts are troops of friends; and though like the sweet clover of the field these may be and are mowed down by the inevitable scythe, it is only to be succeeded by fresh ones, who following the example of their predecessors and encouraged by the same, shall bring forth their fruits yet still more abundantly. And to every member of this lodge who is present here this day, and to those who shall be happily admitted to the same, I admonish with all the impressiveness the subject demands, to let your light so shine that when those who are not within the Order, shall view with admiration your brotherly love, your charity, and above all truth, they may exclaim

"See how these Masons love one another."

After this followed the anthem "Behold how good and joyful a thing it is," which was beautifully chanted; to which succeeded the first portion of the Dedication prayer by the Chaplain; then the *Sanctus;* and the Grand Secretary, after the usual ceremony of consecration had been completed, dedicated the Lodge to Masonry, and the second portion of the dedication prayer was then delivered.

Bro. Marsh, by desire of the W.M., recited next an ode written by Bro. Sawyer, the delivery of which was enthusiastically cheered. The Constitution of the Lodge was the next step in order, and the ceremony was completed by the singing of the anthem, "Glory to God in the highest."

The lodge was then resumed in the second degree, and Bro. James Terry was presented by Bro. H. G. Buss for Installation.

The Grand Secretary formally installed the worthy Brother in the chair of K.S., and the Installation being completed the W.M. appointed as his officers:—Bro. John Saunders, S.W, Bro. W. Isaac Shenton, J.W.; Treasurership vacant till next meeting, Bro. Hy. Lloyd, Secretary, Bro. F. Tarrant, S.D.; Bro. Gathercole, J.D.; Bro. Long, I.G.; Bro. Gilchrist, T.

The Grand Secretary concluded the ceremony with the customary charges, the applause which succeeded being both loud and long.

Bros. Hervey and Col. Burdett were elected honorary members, and severally returned thanks.

The W.M. informed the brethren that having obtained the warrant from the Grand Master, it was thought right to obtain the permission of Miss Coutts to use her name for the lodge, and he (the W.M.) had written to her on the subject. The answer he received was as follows:—

Chrenberg Hall, Torquay, Sept. 20th, 1869.

Sir,—I received a very gratifying communication from you, about ten days since, to the effect that it had been the wish of a number of the Freemasons resident in the neighbourhood of Victoria Park to connect my name with their new Lodge, and that they had obtained the permission of the Grand Master of the Order. It is difficult for me to express how much I value the mark of regard which your act indicates, but how very deeply it impresses me with the conviction how dear those objects are (which I have feebly yet consistently endeavoured to promote) to the hearts of Englishmen, and I earnestly pray that God's Holy Spirit will guide your Lodge in all its members may undertake in the sacred cause of charity, whether in your private or public relations. I cannot conclude my brief and inadequate expression of the sense I entertain of the honour you confer upon me without explaining the cause of a delay in answering your letter, partly due to two causes—first, my absence from home, and secondly the large amount of correspondence I have been engaged in since an effort I have made to interest the public in the introduction into public and other schools of systematic education in regard to the treatment of animals, and of the inculcating not simply of humane feelings, but feelings of duty and obligation towards creatures sharing God's great gift of life equally with ourselves—dependent upon us, whilst the Creator gives them into our charge—but upon whom we depend, not for our luxuries but our necessities. Could I venture to hope your Lodge would specially take up this great branch of charity? May I also depend upon your offering in my behalf my sincere thanks to every member of the Lodge, and to beg them to believe that I remain their grateful, and, if I may so co-join myself with the object of their Order, their fellow-worker?

I am, Sir, faithfully your obliged,
ANGELA G. BURDETT COUTTS.

Bro. HERVEY read a letter from the G.M. and also one written to the G.M. by Miss Coutts, wishing to know what she should present to the lodge, and the brethren unanimously decided that the Lodge Bible would be the most acceptable present she could make, especially if she would write her name in it.

The W.M. announced that Bro R. Spencer of Gt. Queen-street, had presented the lodge with its Tyler's jewel of office, and then the lodge was closed.

The brethren afterwards sat down to a most elegant banquet provided by the host of the Approach Tavern. The customary toasts were given and honored, and some charming singing assisted to make a delightful evening.

Bro. GOODALL, the representative of the Grand Lodge of New York, returned thanks for the foreign visitors, and Col. Burdett having been associated in the toast, responded also.

Bro. HERVEY proposed "the W.M." in very flattering terms, and

The W.M. returned thanks and hoped that the brethren would pursue that great object which was always in the mind of that lady who gave the name to the lodge—charity.

The other usual toasts followed and were drunk with great enthusiasm, and the brethren separated rather late at night.

## METROPOLITAN MASONIC MEETINGS

*For the Week ending October 2, 1869.*

### Monday, September 27.

Lodge No. 79, "Pythagorean," Lecture Hall, Royal-hill, Greenwich.
" 831, "British Oak," Bank of Friendship Tavern, Bancroft-road, Mile End.
" 902, "Burgoyne" Anderton's Hotel, Fleet-street.
Camden Lodge of Instruction, No. 704, Adelaide Tavern, Haverstock Hill, at 8; Bro. T. A. Adams, Preceptor.

### Tuesday, September 28.

Lodge No. 141, "Faith," Anderton's Hotel, Fleet-street.
" 186, "Industry," Freemasons' Hall.
" 1158, "Southern Star," Montpelier Tavern, Walworth.
Metropolitan Chapter of Instruction, George Hotel, Aldermanbury at 7; Comp. Brett, Preceptor.
Domatic Lodge of Instruction, Palmerston Tavern, Grosvenor-park, Camberwell, at 7.30.
Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8. Bro. C. A. Cottebrune, Preceptor.

### Wednesday, September 29.

Lodge No. 898, "Temperance in the East," Private Assembly Rooms, 6, Newby-place, Poplar.
United Strength Lodge of Instruction, 228, Bull and Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.

### Thursday, September 30.

General Committee Girls' School, Freemasons' Hall, at 4.
Finsbury Club of Instruction, "Jolly Anglers' Tavern," 42, Bath-street, City-road.

### Friday, October 1.

Lodge No. 706, "Florence Nightingale," Masonic Hall, Woolwich.
" 890, "Hornsey," Anderton's Hotel, Fleet-street.
Mark Lodge, "Thistle," Freemasons' Tavern.
Emulation Lodge of Improvement for M.M.'s, Freemasons. Hall, at 7.
Metropolitan Lodge of Instruction, George Hotel, Aldermanbury, at 7; Bro. Brett, Preceptor.
United Pilgrims' Lodge of Instruction, Horns Tavern, Kennington 7.30.
Belgrave Lodge of Instruction, Duke of Wellington Hotel, Spring-gardens, Charing-cross; Preceptor, Bro. Pulsford

### Saturday, October 2.

General Committee Boys' School, at 4.

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# THE FREEMASON



Reports of the Grand Lodges are published with the special sanction of the Right Hon. the EARL of ZETLAND, *K.T.*, Most Worshipful Grand Master of England; and the Right Hon. the EARL of DALHOUSIE, *K.T., G.C.B.*, M. W. Grand Master Mason of Scotland.

VOL. 2, No. 30.] SATURDAY, OCTOBER 2, 1869. REGISTERED FOR TRANSMISSION ABROAD. [PRICE 2D.



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BEFORE THE

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OF

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No. 167,

(To celebrate the Centenary of its formation,)

BY THE

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1869.

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and on general business.

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## Provincial Grand Lodge

OF THE

## WESTERN DIVISION

OF THE

COUNTY OF LANCASTER.

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Master Masons are invited to attend.

By command of the Right Worshipful Grand Master.

H. S. ALPASS,

*Provincial Grand Secretary.*

331, Park Road, Liverpool, Sept. 27th, 1869,

## Provincial Grand Lodge

OF THE

## NORTH AND EAST RIDINGS

OF

YORKSHIRE.

**The Rt. Hon. the EARL OF ZETLAND, M.W.G.M.,**

*R.W. Provincial Grand Master.*

**JOHN PEARSON BELL, ESQUIRE, *M.D.*,**

*W. Deputy Provincial Grand Master.*

WORSHIPFUL SIR AND BROTHER,

I am commanded by the Right Honorable THE EARL OF ZETLAND, Most Worshipful Grand Master of Masons, and Right Worshipful Provincial Grand Master of the North and East Ridings of Yorkshire, to acquaint you, that his Lordship purposes holding a

## PROVINCIAL GRAND LODGE

AND

*General Communication of Masons of this Province,*

IN THE

**CAMALODUNUM LODGE, No. 660,**

AT

## MALTON,

On WEDNESDAY, the 20th OCTOBER, 1869,

At THREE o'Clock in the afternoon: when and where you, with the Worshipful Past Masters, and acting Wardens of your Lodge are hereby convoked to attend, and at which the Master Masons of your Lodge are invited to be present.

**BUSINESS.**

The Minutes of the Provincial Grand Lodge, held at Hull on the 15th of October last, will be read for confirmation.

To receive the Annual Report and Recommendations of the Board of Benevolence, and to take action thereon.

To transact the usual business of the Province.

I am, Worshipful Sir and Brother,

Yours fraternally,

M. C. PECK,

*Provincial Grand Secretary.*

3, Belle Vue Terrace, Hull, September 22nd, 1869.

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## FOREIGN NOTES BY THE EDITOR.

To the "Monde Maconnique" we are indebted for much valuable information. Its September number is replete with interesting articles which we will briefly notice :—

The work of revising the regulations of the "Rite Ecossais" in France is being actively pursued, and with one contemplated reform we heartily concur, namely, the modification of the plenary authority at present possessed by the members of the Supreme Council 33° ; powers which are described by Bro. D. Bagnaux as "dogmatic, administrative, and juridical." The wave of this reform will doubtless reach England, where, if the statements of our correspondent "Temple Crucis" may be relied on, it is essentially required. The advanced spirits of Ecossisme (we use the word for want of a better) have resolved to support the principle of universal suffrage in this respect, and to claim for every member of the Rite a voice in the election of its rulers. This is a fair solution of the difficulty, and will tend to the advantage of Rose Croix Masonry on the Continent. The knell of exclusiveness is thus sounded, and the vicious policy of isolation has received its "crowning mercy," the *coup de grâce.*

The Grand Orient has published its calendar for 1869. The total number of Masonic bodies, on its roll is 372, of which 272 are lodges, 62 chapters, and 16 councils, the other two being styled a "Consistory" and a "Grand College." There is an increase during the past year of eight lodges, against which there is a decrease of five chapters and two councils. The Grand Orient possesses 39 Ateliers in foreign countries, and has accredited representatives to most of the Grand Lodges in the world. Let us hope that the two great bodies of Freemasons in France will soon become one, and that the "Mother" Grand Lodge of England will before long be added to the list of those with whom our French brethren interchange orthodox Masonic relations.

The Lodge "Jérusalem des Vallées Egyptiennes" held a meeting on the 24th ulto., to present a medal to Bro. Boubée, honorary officer of the Grand Orient, in recompense of his long and valuable services. Bro. Boubée has attained the patriarchal age of 97, and has been a Mason since 1794! A great number of visitors attended to do honor to this remarkable veteran, who was one of the founders of the lodge. Bro. Boubée is the author of a "Manuel du Françmacon," of a poem called "Misraim," and of an historical notice on the establishment of Freemasonry in France.

The Lodge of "United, inseparable Brothers" at Paris, is doing a noble act by taking charge of orphan children who have lost both parents or the father only. The lodge provides for their maintenance and instruction, and finally apprentices its protegés to useful trades. May God speed their labour of love.

A Brother Alavoine writes to our esteemed Frere Favre, the editor of the *Monde Maconnique*, complaining that the members of a spurious lodge at Jersey, called the "Friends of the Future," were not invited to a recent *réunion* of lodges at Rennes, although the lodges under the "biblical" Grand Lodge of England in the Channel Islands received invitations. We were well aware, and reiterate our conviction, that the authorities of the Grand Orient would never countenance such a Lodge, which was erected by the French Supreme Council of the 33° in direct violation of the right of Masonic jurisdiction which governs all well-regulated bodies in the Craft universal

An interesting Masonic fête took place at the Camp of Chalons on the 30th July. It was organized by four sub-officers, Bros. Fabre, Horry, Farcy, and Villeneuve, assisted by Bro. Perrine. Lieutenant Riu presided, assisted by Lieut. Godefroy, and Serjeant-Major Poinsot as Wardens. Among the toasts were "Fraternity," "Progress," The Abolition of War," and "Peace universal." The last toast was saluted with unanimous bravos, and a collection for the poor terminated this truly Masonic meeting.

A circular has been issued by Bros. Colfavru and Massol respecting a proposed Masonic Council at Paris on the 8th December, in opposition, we presume, to the Papal Council at Rome. A declaration of the principles of Freemasonry is appended to this document. As the Craft have nothing to gain from such an assembly, we are tempted to repeat with reference to these Masonic congreses, *cui bono ?*

Bro. Caubet writes a masterly article on the action taken by the Grand Orient of France respecting the pseudo-Supreme Council of Louisiana, but all his arguments, clever as they are, fail to convince us of the right of M. Chassaignac to erect symbolic lodges in a State where a recognised Grand Lodge exists. That is the real question after all, and it has not been satisfactorily answered by any of the partisans of Chassaignac either in Europe or America.

This number of *Le Monde Maconnique* is very interesting, and we commend it to the attention of our readers.

Holloway's Pills.—The Best Friends.—When bad health overtakes mankind, what would not be given to be freed from it? Holloway presents to all invalids the means of recovernig their health, and renewing failing strength for a mere trifle. His Pills invariably produce the most satisfactory results where the digestion, circulation, nervous powers or other vital actions are at fault. The Pills purify the blood, balance its circulation, regulate the liver, stimulate the kidneys, and strengthen the stomach and intestines, on which they gently but effectually operate as aperients. Illness of the most alarming character which have withstood all other treatment, have gradually yielded to a course of Holloway's Pills, which will ever prove the invalid's safest friend.

## KNIGHT TEMPLAR JOTTINGS.

*(Continued from page 103.)*

Bro Yarker states in "Notes on the Temple," (page 12), that the "Knight of the Tabernacle, or Temple Priest," is a degree of 1686. We should be glad to hear on what grounds this statement is made, not for the purpose of mere curiosity, but as one anxious to know and accept the truth, and the truth alone, whatever that may be. We are quite ready to admit the existence of Masonic Knights Templar in the seventeenth century when the proof is forthcoming, but no such evidence occurs in the admirable notes by Bro. Yarker, neither have we been able to discover any elsewhere. No Encampment possesses records anterior to the latter part of the last century, and certainly none have documentary proof of the existence of the Templar Priest *degree* before that of the Templar *degree* itself. At least none have been offered, and we speak only of what is known.

The subject of the origin of Masonic Templars is involved in mystery, and so much is this a *fact*, that one of the most accomplished historians of the Ancient Order, (Bro. Richard Woof, *F.S.A.*, &c.), expressly observes in his valuable "Sketch of the Knights Templar," that those who read the work "must draw their own inferences, as no *opinions* have been offered." This learned writer seems to favour the idea, that the present Masonic Templars "are not entitled to be considered Knights by succession from the early Order." This is quite our opinion, although we believe the modern society is destined ultimately to become almost as powerful as its predecessors, and may achieve no end of good, under competent leadership and *carefully-selected* Knight Companions, who would unite (as Bro. Woof well remarks), "to perpetuate in its full integrity that grand principle which has ever been, and we trust may ever continue, the shining light and watchword of these time-honoured Orders—the great virtue of Charity."

Without doubt, it is the chief of all Masonic chivalric degrees beyond the Craft, and has progressed as Masonry has progressed in connection with the grand key-stone of our Order, The Royal Arch. The history of the "Jerusalem Encampment," Manchester, commences in 1786. The "Baldwyn," Bristol, about 1780, and the "Ancient York Conclave," Hull, also about 1780. These three Encampments have so far the distinction of proving their right to assume the first rank as respects antiquity in England. Should others possess earlier evidence of constitution they have only to produce them to secure a ready acknowledgment, but until such is done, whatever may be the present numerical arrangement, these three will still remain virtually ahead of all others as respects priority of existence. While we mention the "Ancient York Conclave," it is scarcely necessary to do more to express our meaning. To prevent error, however, it may be well to state, that it is not the "Ancient Ebor" at York, which is most inappropriately termed "*Ancient*," although only *just constituted!* Why such a title has been selected we *know not*, but it is clearly a most absurd one. It tends still further to complicate the history of the Order when Encampments *of to-day* are permitted by the authorities to unfurl their new banner, as if it had been carried in many a campaign and seen extensive service in defence of the Order.

If the "Ebor" must have a prefix, let it be *Modern*, but surely not *Ancient*. We mention this fact, also, because we understand this Encampment is one of the last constituted, and to take this opportunity to advise more suitable titles for subsequent branches. No other modern Encampment is similarly designated.

Bro. Yarker's *notes* to the "Notes of the Temple" are most valuable, and most suggestive. Those at page 14, respecting Operative and Speculative Freemasonry, especially are well worthy of reproduction, and we hope to see a more exhaustive review of the work in these pages before long.

W. J. Hughan.

*(To be continued.)*

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# Reports of Masonic Meetings.

## THE CRAFT.

### METROPOLITAN.

*William Preston Lodge, No.* 766.—On Thursday, 23rd Sept., Bro. Dr. Wilkinson, of Sydenham, Past Master of the Universal Lodge, No. 181, was installed W.M. of the William Preston Lodge, No. 766. The ceremony of Installation was most ably rendered by Bro. Garrod, P.M., of the Belgrave Lodge. During the installation, Bro. Wilkinson closed the lodge down in the third and second degrees, when the several charges were given. After which, the lodge being resumed in the second degree, Bro. Cragg was asked the usual questions prior to raising. The lodge was then resumed in the third degree, and Bro. Cragg was raised to the sublime degree of M.M. The banquet was of a very excellent character, and was served in the large room of the Clarendon Hotel, and this being a Banner Lodge, the setting out of the presiding W.M.'s, and of all the P.M.'s banners had a most pleasing effect, and added much to the decoration of the room. The visitors were, Bros. Hyde Clark, D.D.G.M. of Turkey; Garrod; Layton, J.W. Universal Lodge, No. 181; Rev. Haycroft, No. 181, and S.D. of the John of Gaunt Lodge, Leicester. The William Preston Lodge has lately been removed from Putney to Anerley, and has every prospect of success in its new locality.

### PROVINCIAL.

Alnwick.—*Lodge No.* 1167.—This lodge held its regular meeting at the Masonic Hall, Market-place, in the old county town of Northumberland, on Tuesday the 28th ulto.,—the last Tuesday in the month being the day of meeting—when the W.M. Bro. James Heatley (who has eminently worked this vigorous and prominent young lodge during its second year) in eloquent and sincere terms proposed the R.W. the Hon. Earl Percy, *M.P.* G.S.W. of England as Master of the Alnwick Lodge for the year ensuing. The S.W. Bro. H. H. Blair proposed Bro. Sec. Edward Thew Turnbull as Treas., and the J.W. Bro. Burn proposed Bro. Thomas Pickard as Tyler for the same period. The proceedings were most unanimous and carried out in true Masonic spirit by all present, and the room, which is being heightened and otherwise improved, was filled on the occasion. The installation will no doubt be well attended, and carried out as becomes so beautiful and imposing a ceremony, and especially when Northumbria's Son will be hailed as the worthy succesor of K.S.

### SCOTLAND.

*Lodge Sterling Ancient, No.* 30.—Taking advantage of the presence of Bro. the Rev. Dr. Chas. Rogers, of Lewisham, Kent, a P.M. of No. 30, who was in Stirling in connection with the inauguration of the National Wallace Monument, a special meeting of this Lodge was called for the purpose of congratulating Bro. Rogers on the completion of the Monument, and in acknowledgment of his services in furtherance of the movement for its erection. The R.W.M. presided, and in addition to a full attendance of the brethren of No. 30, a considerable number of visiting brethren from other Scottish Lodges were present. During the course of the evening the Junior Warden said: It ever gives us pleasure to meet once more any of our brethren whom the business of life calls from amongst us, but who are able again to visit the home of their Mother. There is a brother amongst us to night whom we have pride in meeting, as well as pleasure; and here in the bosom of our old mother, away from the cares, the struggles, the petty jealousies, and the miserable strifes of the outer world, we may freely indulge our feelings. He long was "honored with the chief command" here, and filled always with honor to himself and profit to the brethren, our most important office. As an office-bearer, he, in this very ancient and well-ordered lodge of Freemasons, was able so to impart his instructions, that they acquired new beauties by his handling, and I have often heard the brethren adverting in affectionate terms to the lessons of morality and wisdom they have received from him. I allude to Brother Rogers. Independently of our admiration of him as Masons, we as citizens of Stirling are under deep obligations to him for the public spirit which in him seems inherent. No well-considered scheme for the amelioration of the condition of the inhabitants, or for the beautifying of the town itself, was originated but had in him a hearty supporter, and many such schemes he originated himself. As Scotchmen, he claims our very highest admiration for the zeal, the energy, the determined bravery with which he originated and pushed to fruition his noble conception of a fitting monument to "Wallace Wight." (Cheers.) On first broaching his idea he was "poob, poobed!" Nearly six centuries had elapsed since Wallace passed from the scene, and except a patriotic, free, happy, and contented people, there was no monument—I mean no actual embodiment in stone and lime—of the reverence, awe, and admiration with which we regarded the virtue, the wisdom, the genius, the valour, the patriotism incarnated in Wallace. Six centuries had passed, and the cold, the half-hearted, the satirical, had some show of excuse for asking, Who is this Dr. Rogers, who *will* make us build a monument, whether we wish or not, and which our forefathers deemed unnecessary. With a zeal and energy which nothing could tire, he proceeded to teach such people that although this matter had been neglected long, no reason existed why it should be neglected longer; and he used such convincing arguments, conveyed in such winning language, that he at last succeeded in imparting some share of his own enthusiasm to even the most frigid. (Applause.) At the time he was so exerting himself, I was far distant from Scotland, away in the highlands of Asia, but amongst many Scotchmen, and I tell you, brethren, we felt our patriotic feelings excited to something like ecstacy under the stirring appeals of Dr. Rogers. I mention this as an instance of the power he has of exciting enthusiasm. (Hear, hear, and applause.) The Rev. Dr. Gillan (at the banquet after laying the foundation stone of the monument), gave a very striking illustration of Dr. Rogers' zeal, energy, and bravery. The postage of Dr. Rogers' letters and circulars for the Wallace Monument amounted to £160, and during the five years of his secretaryship he wrote about twenty thousand letters. During that period he was attacked by ten periodicals, and bravely and successfully resisted them. Successful we know he was, because the necessary funds to begin with were subscribed. Brave and able he approved himself, because he dealt fearlessly with all opposition, and in the opinion of Scotchmen, must have done so successfully, because money still came in. (Applause.) We have him, then, with money ready, the site of his own choosing, but his difficulties not yet surmounted. There were numerous designs for the monument. Many of them showed talent, but though not altogether suitable, were preferred by gentlemen pretending to taste, and who had influence, who persistently advocated the claims of the designs of their choice. Bro. Rogers, with an eye for beauty not unworthy of our original Grand Master, selected, and successfully advocated the design we now have. In speaking of beauty, I do not mean delicate shapes and exquisite tints. He who would hang up a Murillo amidst the smoke of a Highland shieling, would show little appreciation of the fitness of things. A full meal *girnel*, fat *braxies*, and plenty of them, would be the best beauties of such a dwelling. The monument, then, is upright, tall, strong, square, gray, massive, placed on a picturesque hill, in the midst of majestic scenery, overlooking a field of fame that will live in the hearts of Scotchmen for ever, and is a fitting type of the grandeur of character of the heroic leader whose virtues it is meant to hand down to all time. (Great applause.) I have endeavoured, however imperfectly, to sketch the reasons why we have pride as well as pleasure in the company of Bro. Rogers. He has approved himself a leader of men, and is one of the most distinguished sons ever "Stirling Ancient" sent forth. Brethren, I am sure you will all unite with me in heartily praying that the attributes of his mind may always be in the future what they have ever been in the past — wisdom, power, and beauty. (The Junior Warden resumed his seat amidst much cheering and applause.)—Bro. Rogers on rising to reply was received with renewed rounds of applause. In the course of his reply, he said that he had entered very earnestly into the project of a monument to Wallace, and when one goes earnestly about any work in Britain, he was sure to meet with opposition; opposition became detraction, which at length degenerated into personal abuse and obloquy, not even despising such low depths as impugning the personal honesty of the person attacked. He had, in connection with the monument, met much of this sort of thing. But that which made him feel it most bitterly of all, was that which proceeded from Stirling, so well beloved. Stirling, where he had formed so many friendships, spent so many happy years, where not a tree, a stone, a foot of land, or a drop of water, but had entwined itself in his heartstrings. That from Stirling he should have met with the most malevolent misrepresentation, was very bitter indeed, and all because he could not approve of an allegorical design for the Wallace Monument which would have been insulting to England, and would in no way serve to enhance the memory of the great Scottish hero. At one time he had nearly sunk under the opposition and misrepresentation he met with. But friends, knowing his inmost thoughts, his most secret aspirations, stood by him, told their knowledge of him to the world, and infused new life into him. Not such friends as were fair to the face and false to the back, not such as would take his hand at the entrance to the monument, and stab his reputation in the armoury; but friends, who, from peculiar facilities knew the truth, and knowing it, stood by it, despite all that could be said by interested opposition, or malevolent foes. Such friends were the brethren of his Mother Lodge. He went on to say that his experience of Freemasonry wherever he had gone was just this, that it was Christianity, not dormant, but of an active, large Catholic spirit, thinking no evil until evil was proved. The Doctor during the course of his remarks, which extended to considerable length, was much cheered by the brethren. One statement especially so. He had heard that the enterprise was likely to prove abortive. Had such proved to be the case, he had arranged to buy the building plant. Then giving up his then pursuits, he had determined to go to America and to the colonies to raise sufficient funds to complete the monument, should it require to have been piled stone by stone with his own hands.—From the frank, hearty, enthusiastic character of the Doctor, the brethren were perfectly sure he would have done so had circumstances demanded it. Some other toasts followed, and we must not omit to mention that two songs, "'Tis but a little faded flower," and "The Battle of Stirling Bridge," given by the bard, were beautifully rendered and rapturously applauded. The meeting separated at an early hour.

## MARK MASONRY.

### METROPOLITAN.

*Southwark Lodge of Mark Masters, No.* 22.—On Saturday September 18th, at the Bridge House Hotel, Wellington-street, Southwark, this old lodge met. Punctually at 5 p.m., the lodge was opened by Bro. T. Meggy P.G.M.C. Minutes of the previous meeting were read and unanimously confirmed. Bros. Dr. Dixon, T. Meggy, C. Swan and C. A. Cotterbrune were, on ballot, declared to be unanimously elected honorary members. Bros. Henry Massey, S.W. and W.M. elect, was duly installed W.M., and he appointed as his officers, Bros. A. D. Loewenstark, S.W. and Treas.; R. Ord, J.W.; W. Noaks, M.O.; T. H. Meredith, S.O.; E. Harris, J.O.; J. Terry, R. of M.; M. A. Loewenstark, Sec.; S. Harman, S.D.; G. W. Wheeler, J.D.; W. J. Laing, Tyler. The W.M. presented Bro. T. J. Sabine, P.M., with a P.M.'s Jewel. A vote of thanks was given to Bro. F. Walters, for his past services rendered to the lodge, as Secretary, during the past eight years. A letter of condolence was ordered to be sent to the widow of the late Bro. H. N. Goulty, of Brighton; the lodge was then closed and the banquet followed. Visitor, Bro. E. Kimber, Kent Lodge.

### PROVINCIAL.

Birkenhead.—*Joppa Lodge, Mark Masons,* 5, *G.L.S.*—The annual meeting of this lodge took place at the Masonic Rooms, Birkenhead, on the 27th inst., the officers being in attendance in full. The minutes of the preceding lodge were read and unanimously approved. The M.M.'s having retired, the board of P.M.'s was formed, and Bro. Stephenson was installed in the chair of K.S., according to ancient custom, and saluted in the presence of a goodly number of P.M.s. He then invested his P.M. and the board was duly closed. The M.M's. were then admitted, and the W.M. was proclaimed and saluted, &c. The W.M. then proceeded to appoint the following brethren officers for the ensuing year, D.R.W.M. W. Bulley; Nosworthy, S.W.; Ambler, J.W.; Sillitoe, M.O.; Barclay, S.O.; Lambert, J.O.; Moore, Conductor; Howell, S.O.; Lewis, J.O.; Scott, T.K.; Hignett, Registrar J. Platt, P.C.P.J.W., Treas.; Mills, P.S.W., Master of Ceremonies; Friend Sec.; Robinson, Tyler; Sayers, Org. The business being ended, the lodge was closed in due form and harmony, when the brethren retired for refreshment, and Bro. P.M. W. Bully was presented with a gold P.M.M.'s medal, in token of the respect and esteem evinced towards him by the brethren, and acknowledged in very suitable terms. The cloth having been withdrawn, the usual loyal and Masonic toasts were given, and the evening enlivened by some very excellent harmony from the brethren present.

Ipswich.—*Albert Victor Lodge, No.* 70.—At the quarterly meeting, on Monday 20th inst., Bro. Thompson was elected W.M., and Bro. Golding, Treas. The brethren passed a code of bye-laws one or two brethren were proposed for advancement, auditors appointed, and the lodge closed in harmony.

The Blood in Old Age.—As age advances, the blood becomes thin and cloudy—or, in a full habit, thick and cloudy. The failing of the powers of life requires extra nutrition and support, and the blood yielding the excess required is soon overcharged with carbon, which gives to it the cloudy appearance. Being then impure, day by day the vitiated matter increases, and the body suffers from a thousand ailments. "The Blood Purifier"—Old Dr. Jacob Townsend's Sarsaparilla—supplies the extra nutrition to the blood, and restores to it its florid hue, and then the progress of decay is arrested, and the ailments disappear; man lives out his days, and the sunset of life is unattended with suffering. Testimonials with each bottle from the Hon. the Dean of Lismore, General Wm. Gilbert, of the Indian Army; and Rev. Francis Monck, of "The Gospel Evangelist." Ordered also by the Apothecaries' Hall, London. Sold by all Druggists, in bottles 2s. 6d., 4s., 4s. 6d. 7s. 6d., 11s. Pills and Ointment each in boxes 1s. 1½d., 2s. 9d., 4s. 6d.—Caution. Get the red and blue wrappers, with the Old Doctor's head in the centre. No other genuine.—Advt.

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## FREEMASONRY IN WILTSHIRE.

Not very long since we had the pleasure of reporting an interesting meeting of the Freemasons of Wilts held under the presidency of Lord Methuen, the Provincial Grand Master, at Chippenham, on the occasion of his appointment, as his Deputy, Bro. S. Wittey (who for several years had been the Treasurer of the Province), and also of presenting to Sir D. Gooch, Bart., *M.P.*, as a testimonial from the Wiltshire brethren, the regalia of his office as Provincial Grand Master of Berks and Bucks; and likewise to Bro. Wittey, a testimonial from the brethren of the Devizes Lodge.

We have now to record another assemblage of the Craft at the Town Hall, Chippenham, on Tuesday last week, on the occasion of the installation by Bro. Wittey of Bro. Parfitt, *F.S.A.*, *C.E.*, and P.P.S.G.W. of Somerset, as W.M. of the Lansdown Lodge of Unity, 626.

This lodge was for some time established at Calne, where latterly it had got somewhat in abeyance, and but for the exertions of Bros. Burt, Weaver, Biggs, and a few others of the brethren, the warrant would have been lost. It was therefore thought desirable to transfer it to Chippenham, and the change has been attended with very beneficial results. Eighteen new members have recently been added, and others are waiting to be elected.

The installation was very numerously attended, more than fifty brethren being present, many from Bath and other places, in compliment to the new W.M., who has long been an active member of the Craft in Somersetshire. Amongst the number, besides Bro. Wittey, the D.P.G.M. for Wilts, were the Rev. Bro. Davey, P.G. Chap. for England, the Revs. J. M. Dixon and F. H. Huyshe, Bros. G. Goldney, *M.P.*, G. P. Goldney, F. Goldney, R. Bradford, P.G.S.W. for Wilts, W. C. Merriman, W. Simpson, W. Thompson, H. Weaver, P.G.S.W., Joseph Burt, P.G.S.W., John Spencer, P.G.S.W., J. Ellington Gill, G.S.B. and P.P.G.S., J. Randle Ford, P.G. Secretary, G. S. Barter, P.P.G.S.D., J. Kelway, P.J.G.W., S. G. Mitchell, P.P.J.D. Wm. Bigga, P.P.S.G.W., Charles Beckett, P.P.G.S.B., Wm. E. Reeves, P.P.G.O., James H. Pyne, Frank Phillips, Geo. Reynolds, Fred. W. Dowding, Francis S. Wilmot, Joseph Lane, F. V. Holloway, M. McHugh, P.M., 663, James Collins, with many others.

After the installation, the W.M. elected the following brethren as his officers:—W. Simpon, S.W.; Wm. Thompson, J. W.; J. M. Dixon, Chap.; Joseph Lane, Treas.; F. S. Wilmot, Sec.; J. Graham, S. D.; F. H. Goldney, J. D.; W. C. Merriman, D.C.

The W.M. then passed a high eulogium on Bro. Wittey, the installing master, and said it was his pleasing duty, as a recognition of his services to the Lodge, to present him with the volume of the Sacred Law; and also to present Bros. Biggs and Burt with jewels of office for their assistance in resuscitating the Lodge. After each of these gentlemen had returned thanks, the lodge was closed, and the brethren adjourned to the Angel Hotel, Chippenham, where a banquet, served by Bro. Lawes in his usual excellent manner, awaited them—some beautiful haunches of venison being presented by the newly-installed W.M., Bro. Parfitt, and a splendid dessert by the worthy *M.P.* for the Borough. The company were much indebted to the Stewards—Bros. W. C. Merriman, G. Goldney, *M.P.*, W. Thompson, Joseph Burt, J. Goldney, W. Simpson and F. S. Wilmot—for the excellent arrangements which were made; and also to several brethren for some capital songs and music (between the toasts), led by Bro. Pyne, of Bath Abbey, who sung the "Old English Gentleman" in splendid style.

The following is the inscription on the Bible presented to Bro. Wittey:—

"This volume of the Sacred Law was presented by the brethren of the Lansdown Lodge of Unity, No. 626, to the V.W. Brother, S. Wittey, D.P.G.M., Wilts, on the occasion of his performing in that capacity his first ceremony in the installation of Bro. G. J. Parfitt, P.M. and P.P.G.S.W., Somerset, in the chair of the Lodge, and as a special mark of their appreciation of his high Masonic virtues and services rendered to the Lodge. Sept. 21, A.L. 5869, A.D. 1869."

The bible is a splendid specimen of the book-binder's skill, and is beautifully illustrated.

Mr. Wittey's services in connection with Masonry appear to have been highly appreciated by the Craft, for not only has he received the above present, as well as the gift adverted to at the last meeting at Chippenham, but also a jewel of office from Sir D. Gooch, Bart., *M.P.*, which had been worn by the honourable baronet for many years, besides a valuable jewel, set in diamonds, by another friend, on his being appointed Principal in a Chapter in the Royal Arch; and a casket to contain the Masonic jewels from another brother.

We understand the annual provincial meeting will be held in Devizes in about three weeks time, when a large attendance of the Craft is expected.

## ROMANISM AND MASONRY—NOW AND THEN.

The Abbe de Segur, one of the dignitaries of the Roman Catholic Church at Amiens, France, having promulgated a document in denunciation of Freemasonry as antagonistic to church communion, M. Houssaix, by the way of rejoinder, publishes some very curious historical documents, exhibiting the good estimation in which, a century ago, the priests of Amiens held the Fraternity, in common with other good Catholics. In the first place, he quotes from the official narrative of the commissioners appointed on July 24, 1774, to install the lodge at Guise, in that district; "We arrived at the Orient of Guise, at ten in the morning, and alighted, in accordance with a gracious invitation extended to us, at the convent of the Minime Fathers, whose Superior received us with a hearty welcome. He made known to us, by words and signs, the fact of his being a Mason, and we subsequently recognized him as the Venerable (Master) of the aforesaid lodge at Guise." Among the charter members of the new lodge appears the names of Charles Francoise Cavarines (Superior of the Minime Monks), W.M.; Father Loth (Minime Friar), Orator; Louis Descorion (Minime Friar), Father Menechet (Canon of Ovigny). Father Loth, the orator of the lodge, celebrated the installation with an eloquent address, during the course of which he said: "Such is the spirit of constitutional Masonry, its temple is the emblem of wisdom, of which discretion is the base, charity the crowning stone, liberty the device, equality its support, into which the spirit of domination has never entered, and into which no such pretensions can be admitted. May the spirit which animates me influence the heart of each Mason to extend and propagate the glory and benefit of Freemasonry."

Father Loth was no ordinary monk, but a respected and clebrated preacher.

Dispatched by his superiors, in 1776, to Paris, to assume charge of the Convent of the Place Royale, his Masonic brethren credited him as representative of the Lodge of Guise to the Grand Orient, where, being a zealous Mason, he faithfully discharged his duties. His celebrity as a preacher caused him to be sent to Brussels to officiate during the season of Lent. He excuses his departure to the Grant Orient in a letter which evidences as well his respect for his Masonic as for his ecclesiastical superiors.

His letter is dated "in the 12th month of the year of True Light, 5775," rather a remarkable confession for a Roman Catholic pastor, and says: "My position and civil engagements call me to Brussels, there to preach during Lent, at the court of Prince Charles. My position and my Masonic engagements demand that I should not quit the Orient of Paris without making you aware of the fact, begging of you, most illustrious brethren, to regard the motives of my absence without diminishing, in any degree, the zeal and fervor which I ever take glory in showing the Royal Art, nor the fraternal regards for those with whom I had the good fortune to be, and the honors which are due to you."

Contrary to usual custom, the Grand Master of France, the Duke of Chartres (Louis Phillipe's father), considered this letter, from a a preacher of Loth's reputation, worthy of special response, which was composed by an equally famous man, De Lande, the mathematician, who replied to the fashionable clergyman as follows:—

"We would experience poignant regret at your absence, during Lent, had you not forewarned us that you go, through the sweetness of your eloquence, to reawaken and vivify faith and evangelical light in the heart of a great prince and his court. It belongs only to a pure orator, zealous, and of the first order, to fulfill so honourable a mission. Hence the selection of you, for this holy task, announces, sufficiently, your worth and our temporary loss, in not having you among us to enlighten our works. You go forth, the same as in our Orient, to labour for the glory of the Great Architect of the Universe."

The authenticity of these documents is thoroughly verified, and their reproduction, at this date, may serve to enlighten ignorant and famous fanatical zealots declaring Masonry incompatible with true religion, as to the estimation in which our Fraternity has been, and still is, held by the intelligent and reputable professors of pure Christianity. The correspondence above given shows that a man of Father Loth's talents and celebrity, faithful and able to discharge his clerical functions, was far above the narrow bigotry which appears to actuate preachers of a lower degree, both Romanists and Dissenters.—*Progress*

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Prudence.—"Prudence teaches us to regulate our lives agreeably to the dictaces of reason." It is an argument of great wisdom to do nothing rashly; nor to be obstinate in our opinions. Advise in your affairs with wise and good Masons; and think it more for your reputation to be instructed by those who understand better, than to act upon your own head. A virtuous life makes a man prudent, in God's esteem, and gives true conduct and experence,

## MASONIC ODE.

The following is the ode, written by Bro. W. Sawyer, which was recited by Bro. Marsh, on Thursday week, at the consecration of the "Burdett Coutts Lodge," held at the Approach Tavern, Approach-road, Victoria-park:—

I.

Obedient to one rhythmic law,
The universal forces tend
To one harmonious end,
As in the mystic lyre the Samian saw,
Girt with all the spheres of heaven,
The chords albeit seven
Did in a single strain consenting blend.

II.

In perfect union, concord true,
The planets in their orbits sweep,
Their single impulses pursue,
Yet inter-linking courses keep;
The trailing clouds in angel guise
Circle the ocean when they rise
And the sunshine and the rain,
Shape the leaf and tint the flower;
Kindred influences yield
Herded flock and hoarded grain,
Forest tree and grass of field:
All receive to give again,
Rendering threefold amplest dower.
There is no flaw in the mysterious chain,
Of common influence for common good,
But perfect is the law of love and brotherhood.

III.

And man? Shall he from this high order fall,
Mistrust his truer instincts, and control
That holiest dictate of his soul,—
Not each for each, but all for all,
Contending for the individual gain, and so
Working the general woe?
The hopes of all the ages answer—*No!*
Man has no part with Him,
Whose place is high above the cherubim;
God only on the thunder-girdled throne,
Self-centred lives and reigns, and lives and reigns alone.

IV.

The task each Brother shares,
To-day its protest bears;
As in a temple we our voices raise,
To celebrated another victory won,
Over the selfish creeds;
Of individual needs,
Over the strifes that darken human days,
Over the discords mingling with the praise
Of heaven, in lives chiming in unison.

V.

Calm in the ample triumph that attends
Lives sanctified to great and generous ends,
We share the fruits of bloodless victories gained,
Of higher altitudes of life attained;
New light, new thought to hasten on the time,—
Slow ripening, as fruits ripen to their prime,—
When in the bonds of brotherhood, mankind
In mutual help shall mutual solace find:
When Truth and Error shall contend no more,
When Peace the reign of Plenty shall restore,
And in the sunset gleam
Of earth's perfected splendours, love supreme,
Shall sway the hearts and minds of men for evermore.

---

The Wife.—The following applies to Masons as well as to other men. Only let a woman be sure she is precious to her husband—not useful, not valuable, not convenient, simply, but lovely and beloved; let her be the recipient of his polite and hearty attentions, let her feel that her cares and love are noticed, appreciated and returned; let her opinion be asked, her approval sought, and her judgment respected, in matters of which she is cognisant; in short, let her only be loved, honored, and cherished, in fullfilment of the marriage vow, and she will be to her husband, her children, and society a well-spring of happiness. She will bear pain, and toil, and anxiety; for her husband's love to her is a tower and fortress. Shielded and sheltered therein, adversity will have lost its sting. She may suffer, but adversity will dull the edge of sorrow. A house with love in it—and, by love, we mean love expressed in words and deeds, for I have not one spark of faith in love that never crops out—is to a house as a person to a machine; one is life, the other mechanism. The unloved woman may have bread just as light, and a house just as tidy as the other, but the latter has a spring of beauty about her, a joyousness, a penetrating and pervading brightness, to which the former is an entire stranger. The deep happiness of her heart shines out in her face. She gleams over. It is airy, graceful and warm, and welcoming with her presence. She is full of devices and plots, and sweet surprises for her husband and family. She has never done with the romance and poetry of life. She herself is a lyric poem, setting herself to all pure and gracious melodies. Humble household ways and duties have for her a golden significance. The prize makes her calling high, and the end sanctifies the means. "Love is heaven, and Heaven is love."—*New York Dispatch.*

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## Agents.

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PARIS: M. Dechevaux-Dumesnil, Rue de Harlay-du-Palais, 20, near the Pont Neuf; Editor *Le Franc-Maçon.*

And all Booksellers and Newsagents in England, Ireland, and Scotland.

## Births, Marriages, and Deaths.

### BIRTHS.

Dodson.—On the 22nd inst., at Conyborough, Lewes, the wife of V.W. Bro. J. G. Dodson, *M.P.*, J.G. Warden of England, of a son.

Sawyer.—On the 16th inst, at Oakley-road, Islington, the wife of William Sawyer, Esq., of a son.

Devonshire.—On the 20th inst, at Eastbourne, the wife of Bro. T. H. Devonshire, P.G. Steward, of a son.

### BOOKS RECEIVED.

1. "General History," &c.
2. "The Book of the Ancient and Accepted Scottish Rite of Freemasonry," by Bro. Charles T McClenachan, 33°. New York Masonic Publishing Company, 432, Broome-street, 1868.
3. "Manual of the Eastern Star," by Bro. Robert Macoy. New York Masonic Publishing Company, 432, Broome-street, 1868.

We will review the "Mason's Home Book," and several other works, in our next.


# The Freemason,

Saturday, October 2, 1869.

The Freemason is published on Saturday Mornings in time for the early trains.
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All communications, letters, &c., to be addressed to the Editor, 3 & 4, Little Britain, E.C.
The Editor will pay careful attention to all MSS. entrusted to him, but cannot undertake to return them unless accompanied by postage stamps.


## THE ŒCUMENICAL COUNCIL AND FREEMASONRY.

On the eighth day of December, 1869, a remarkable meeting will be held in Rome. Remarkable in many respects, though not so important as the ultramontane adherents of the Romish faith would fain have us believe. It is, we opine, tolerably well known that a General Council of "The Church" has not been convened since 1545, when the Council of Trent was called together to combat the wide-spreading doctrines of Luther and his fellow-heresiarchs.

Warned by the inutility of that supreme effort, and conscious of the inherent weakness of the Papacy, over three hundred years have passed away without any attempt on the part of successive Pontiffs to clothe with factitious flesh and bones the naked skeleton of Papal supremacy.

Europe—nay, the world at large—has witnessed since that period great and mighty convulsions. Society has been shaken to its base by warfare and revolution, but the seed of the religious reform first scattered by Luther, Melancthon, and Calvin, has never ceased to fructify, and to bless mankind. In thus expressing ourselves we have no desire to touch the theological bearings of the question; we view the result purely in its civilising and humanising aspects, and from this standpoint we are free to confess our conviction that the advent of the Reformers was the dawn of civil and religious liberty throughout the world. Without doubt, the invention of printing and the various advances in science, contributed to the spread of liberal and truly Christian opinions, but the impulse came from those men who were ready to dare opprobrium, torture, and even death itself, in the desire to free men's souls from the chains of superstition and mental slavery.

What sublimer spectacle can be presented to our minds than that of the "solitary monk, who shook a world," when we see him presenting himself boldly before emperor and priest with the bold but suggestive words, "God help me, here I stand alone!"

Thus it has ever been with the pioneers of every movement which recognises the rights of man.

Calumny, hatred, and oppression are the dower of the heralds of liberty, and if no other proof of the immortality of the soul were forthcoming, the splendid self-abnegation of Freedom's fallen martyrs would demonstrate that man must be endued with an undying principle—a deathless consciousness of Right—which enables him to triumph over the transitory fear of pain and death, and to breathe with his last sigh a prayer, which is a prophecy, for the cause in which he suffers. It is precisely with this eternal idea that Rome has to contend, and it is for this reason that we contemplate the assembly of an Œcumenical Council at "St. Peter's," without the slightest perturbation. Nor, indeed, should we have noticed the circumstance, were it not for the fact that some of our continental brethren seem to attach greater importance to the forthcoming Council than we are willing to concede. We do not endeavour to disguise our conviction that Freemasonry has nothing to fear from the deliberations of the conclave of priests about to be assembled at Rome, and we are firmly assured that the stability of the Craft is not to be affected by any manifesto which may proceed from such a body. Our glorious Order owes nothing to the Church of Rome, and we can anticipate its verdict with the greatest equanimity. The convention of a Council from which one-half of the Christian world—the Greeks and the professors of the Reformed faith—will studiously hold aloof, is certain to prove a more palpable sign of weakness than of strength to the Romish Church; and if it be true that such preposterous doctrines as the personal infallibility of the Pope are to be affirmed as articles of faith, we can only say that the pyre of Romanism will be lighted by its own hand. There is a spirit now abroad which is not to be overcome by sophistry and Jesuitism; men are no longer a nose-led race who are willing to follow where priestcraft leads, and the dogmatism of Rome is but a poor substitute for free thought and rational belief. The mitred old gentlemen who are called upon to meet under the dome of St. Peter, may flatter themselves that they are about to rule the world, but they are more likely to lose it, if the utterances of a surpassingly eloquent preacher like Father Hyacinthe, or the more subdued remonstrances of other French priests, are to be taken into account. Far from feeling disturbed at the supposed results of the Œcumenical Council we are satisfied that it will prove only a means to an end, and that end, the downfall of an illogical, oppressive, and soul-destroying superstition.

We believe that the world in general, and Freemasonry in particular, will have cause to rejoice at the inane and unaccountable folly of the septuagenarian priest who now wears the triple crown, in directing such a Council to assemble. The last link which binds the antiquated traditions of the Church to modern civilization will thus be snapped; men will awaken as from a hideous dream, and shudder at the abyss of slavery from whence they have escaped.

True Christianity—the doctrines of One whose teachings, if followed, would render earth a paradise—will then have a fair field, freed from the bigotry, the casuistry, and the inhumanity of those contending creeds, which have so long obscured its grand and God-like simplicity.

Religion, no longer a cloak for enormous vices, will then be based upon non-political and unsectarian foundations, and it is this object which Freemasonry keeps in view; it is this principle which renders her obnoxious to the powers of darkness; it is the avowal of this brotherhood of man which causes her to be dreaded by tyrants in every land.

We have no fear of the future; humanity is not to be driven back; the souls of men cannot again be compressed within the cages formed by priests; our conceptions of truth and of the Author of all truth are not to be defined by the will of unreasoning dotards. Light is unconfined, it forces its luminous way into the peasant's cottage as into the prince's palace, and relying upon this everlasting truth, we may rest assured that all the efforts of the reverend senilities of the approaching Œcumenical Council will prove unavailing to restrain the progress of Enlightenment, Freedom, and True Religion.

## Obituary.

### BRO. DAVID BINGHAM DALY.

Last week it was our painful duty to record the death of Br. David Bingham Daly, of the Temple, Barrister-at-Law, who departed this life on the 29th ult., at the early age of 44 years. Brother Daly was a member of "Dalhousie Lodge," No. 865, and was much respected by all who knew him, he was also eminent both in his profession and private life as a painstaking and conscientious adviser. We regret to hear that by his premature death he leaves an afflicted widow and a numerous young family to mourn their irreparable loss.

### BRO. WILLIAM SPONG.

We have this week to record the death of Bro. Wm Spong, of the Talbot Hotel, Scarborough, for many years a member of the Old Globe Lodge, No. 200. Scarborough, and Royal Arch Chapter; he was also a member of the Mark Lodge, No. 95, E.C. Although Bro. Spong took no active part in the working of the lodges or chapter, he was very highly esteemed by all the brethren. He was a member of the Council of that ancient borough, and for some years a Guardian of the Poor, in whose welfare he always took a deep interest, and frequently relieved the deserving from his own purse. As a proof of the high esteem in which he was held, we may state, his funeral was attended by the W.M., officers and members of his late lodge; the Worshipful the Mayor (Bro. J. W. Woodall, P.M., P.P.G.S.W., and G.M.O.), the Aldermen and Councillors of the borough, and about 200 of the leading tradesmen of the town; and as a further proof of his worth and respect, we may state, that all the shops in his late neighbourhood (Queen-street), were closed for some hours on the day of his interment, 27th Sept.

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## Reviews.

*General History, Cyclopedia, and Dictionary of Freemasonry*, by Bro. Robert Macoy, 33°, P.D.G.M. of New York, &c. New York Masonic Publishing Company, 432, Broome-street; 1869.

This is a truly splendid contribution to Masonic literature, and bears the impress of sedulous research, and great ability. The name of Bro. Macoy, is widely and favourably known as a Masonic author, but in this compilation he has surpassed his previous efforts, and produced a a work which must find a place in the library of every intelligent Mason.

The information it contains, embraces such a vast area of rare and curious knowledge, that a review, however copious, could give but a faint idea of its Masonic value. We shall, therefore, content ourselves by stating that this great work must be considered as the text book of the Craft, and its interest to Masonic students is enhanced by the fact, that upwards of 300 choice engravings are interspersed throughout the 700 pages of the work. We shall give our readers an intellectual treat from time to time, by quotations from the book, in our "Multum in Parvo, or Notes and Queries."

## Multum in Parvo, or Masonic Notes and Queries.

We select the following from Bro. Macoy's magnificient Cyclopedia of Freemasonry, which will show the wide range of its definitions :—

Amalthea, *The name of the horn of the Cretan goat.*—It is the mythological horn of plenty, "Cornu copiæ," and which signifies an abundance of things necessary to life. It is the jewel of the stewards of a Lodge of Master Masons.

Demiurge, *A Handicraftsman.*—The name given in the cosmogony of the gnostics to the creator, or Former of the world of sense. He was conceived as the archon, or chief of the lowest order of the spirits, or æons, of the pleroma; mingling with chaos, he formed in it a corporeal animated world. He created man, but could impart to him only his own weak principle—the *psyche*, or sensuous soul—therefore, the highest, the really good God, added the divine rational soul, or *pneuma*. But the power of evil in the material body, and the hostile influence of the merely sensuous demiurge, prevented the development of that higher element. The demiurge, holding himself to be the highest God, could not bring his creatures to the knowledge of the true Godhead; as the Jehovah of the Jews he gave them the imperfect law of Moses, which promised merely a sensuous happiness, and even that not attainable; and against the spirits of the *hyle*, or world of matter, he sent only a psychical, and therefore powerless, Messiah.

Lux e tenebris, *Light out of Darkness.*—This device teaches that when man is enlightened by reason, he is able to penetrate the darkness and obscurity, which ignorance and superstitution spread abroad.

### AHIMAN REZON.

Dr. Mackey says these words are derived from the Hebrew *ahin*, brothers, *manah*, to prepare, and *ratzon*, the will or law; and signifies therefore "the law of prepared brothers." Others contend that the derivation is from *achi man ratzon*, "the opinions of a true and faithful brother." It was the title adopted for their Book of Constitutions, by the section which split off from our Grand Lodge about the year 1740, and denominated themselves, by way of distinction, Ancient Masons.

### BALLOT.

Balloting frequently takes place in a lodge, more particularly in admitting a candidate, which is never allowed to take place unless he has a majority of votes in his favour, according to the rules of the lodge; some lodges requiring perfect unanimity, others admitting the candidate when there are not more than three black balls against him. In exercising this privilege, every member ought to give his vote perfectly free from any influence from either the officers of the lodge or from personal or private motives. He ought at all times to remember that this privilege is given to men who ought to think and act for themselves, with this one sole object in view, viz.: the credit, honour and welfare of the Craft in general, and of his own lodge in particular.

### CHIEF POINT.

The chief point in Masonry is to endeavour to be happy ourselves, and communicate that happiness to others.

### CRUX ANSATA.

This sign, originally signifying life, was adopted as a Christian emblem, either from its similarity to the shape of the cross, or from its being considered the symbol of a state of future existence.

### VENERABLE

is the title of the Master in French Lodges, equivalent to Worshipful in England and American Lodges.

### BLUE.

This durable and beautiful colour was adopted and worn by our ancient brethren of the three symbolic degrees, as the peculiar characteristic of an institution which has stood the test of ages, and which is as much distinguished by the durability of its materials and principles, as by the beauty of its superstructure. It is an emblem of universal friendship and benevolence, and instructs us, that in the mind of a Mason these virtues should be as expansive as the blue arch of heaven itself.

### RUTH.

This book receives its name from the principal character given in it—Ruth, a native of Moab. By marriage with Boaz she bore Obed, the grandfather of King David. She lived in the days of the Judges. As part of the sacred canon, its principal importance consists in its giving the origin of David's family and his descent from Judah, but as a picture of suffering patience and devotedness to God's service, it is unexcelled in all ancient and modern history.

## METROPOLITAN LODGE OF INSTRUCTION.

On Friday, the 24th ult., at the weekly meeting of the above popular lodge, which is held at the George Hotel, Aldermanbury, the ceremonies of consecration and installation were admirably worked by Bro. James Brett, P.M., Asst. G. Purst.

The worthy brother was supported upon this occasion by a large number of brethren, amongst whom we noticed the following, viz., Bros. E. Gottheil, Worrell, Carey, Oliver, Ashby, Atkins, Shay, D. R. Hill, R. W. Little, Dorsey, Green, G. A. Smith, Coles, Wintle, Harvey, H. Whittle, E. Mackney, Kelso, Savener, G. F. Cook, A. Robbins, Alcock, H. T. Thompson, West, Hubbard, Mortlock and Grant. The whole of the ceremony of consecration, including the oration, was worked by Bro. Brett, who afterwards installed Bro. Gottheil, who is well known as a zealous and rising Mason, into the chair of K.S. The officers were then appointed, and the lodge was closed down to the first degree, when Bro. Little, P.M. in a brief but appropriate speech, proposed that the cordial thanks of the members be awarded to Bro. James Brett, for the Masonic ability he had evinced in working the two beautiful ceremonies of consecration and installation, This being seconded was carried by acclamation. Bro. Brett acknowledged the compliment and the lodge was closed. We may add that the meetings are held every Friday evening at 7 o'clock.

## ROYAL MASONIC INSTITUTION FOR GIRLS.

On Thursday last, the ordinary monthly meeting of the General Committee of the Girls' School assembled in the Board Room, Freemasons' Hall, Bro. Udall, V.P., presided. There were also present, Bros. J. M. Clabon, W. Young, W. Farnfield, Edward Cox, J. R. Sheen, T. W. White, H. Massey, W. J. Adams, and James F. Corben. The minutes of the former meeting were read, and a recommendation to the Quarterly General Court was carried unanimously. Other small matters which fell within the powers of the General Committee were trancacted, and a little candidate for election gave satisfactory proofs of her fitness for admission to the school, and her name was ordered to be placed on the list for the April election. The Committee then adjourned.

## Original Correspondence.

[The Editor is not responsible for the opinions expressed by Correspondents.]

### INELIGIBILITY OF BASTARDS AS FREEMASONS.

*To the Editor of The Freemason.*

Dear Sir and Brother,—We all admit that Freemasonry is of Jewish origin.

Allow me to remark that it seems to me the arguments of Bros. "Leo" and "Cipes," with regard to admitting bastards into Freemasonry is also in some respect of Jewish origin.

In order to prove this, I must trouble your readers to look at the subject :—

1st. Judaism as observed in the time of the first Temple built, by King Solomon.

2nd. Judaism observed in the time of the second Temple, built by Ezra.

The Judaism of the first Temple. We all must admit that King Solomon observed the common

לא יבאממזי בקהל יהודה

"a bastard shall not enter the congregation of the Lord."

The Judaism of the second Temple, which caused our Lord to say to them, ("Ye made the commandments of God of none effect by your Traditions," gives bastards the preference to the highest man in office the Mosaic Law bestowed on mankind.

This we see from the following well known sentences in the Jews' tradition :—

ממור תלמורתכמ קודסלכהן גדרל

"A learned man, though illegitimate, goes before a High Priest;" and in another passage, when the subject is argued as to a High Priest and a bastard being taken into captivity, the question is asked, who is to redeemed first? the reply is

אבל אם היה כהן גדול עם האיץ ,וממזר תלמיד חכם ,תלמוד חכם הודם

"But if the High priest be an unlearned man, and the illegitimate be a wise man, the latter is to have the precedence."

I consider the opinion of Bros. "Leo" and "Cipes" amounts to the same thing. Leo expresses a wish to observe Freemasonry to the traditions of the second Temple. Well does our Bro. "Cipes" caution him not to make "void" the Ancient and and True Freemasonry which dates from the first Temple. I must thank Bro. "Cipes" for his able argument of Freemasonry of the first Temple as observed by King Solomon, "a bastard shall not enter the congregation" of our holy Order.

I remain yours respectfully,

D. STOLEZ,

Of the Yarborough Lodge, No. 554.

We are informed that the "Confidence Lodge of Instruction" has been removed to Bro. Forster's, "Railway Tavern," Fenchurch-street, and that the lodge will resume its meetings on Wednesday, the 6th of October, at 7 p.m., on which occasion Bro. Jas. Brett, P.M., P.Z., and A.G.P., will work the ceremonies of consecration and installation, and it is to be hoped the brethren will rally around Bro. Brett, who is ever ready to give his valuable services and time in imparting instruction to the brethren, whether in the Craft or Royal Arch degrees.

Epilepsy or Fits.—A sure cure for this distressing complaint is now made known in a treatise (of 48 octavo pages) on Foreign and Native Herbal Preparations, published by Prof. O. Phelps Brown. The prescription was discovered by him in such a providential manner that he cannot conscientiously refuse to make it known, as it has cured everybody who has used it for Fits, never having failed in a single case. The ingredients may be obtained from any chemist.—Persons desiring a copy may address Prof. O. Phelps Brown, No. 2, King-street, Covent-garden, London, enclosing stamp. Six copies, three stamps.—Advt.

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## FREEMASONRY AND THE NEW SYNAGOGUE AT QUINCY.

We have great pleasure in reproducing the following thoroughly Masonic letter, which has been addressed to our esteemed contemporary, the *Jewish Cronicle*. It is a matter of importance that the public acts of Masons, *as such*, should not be confounded in the minds of the public, with the positions they may happen to fill, in what we may term the secular world "A Master of a Lodge," has done the Craft good service in this instance, and we hope to hear more of him :

*To the Editor of the Jewish Chronicle.*

Sir,—In your paper of the 10th inst., appears an account of the laying of the corner-stone of a Jewish synagogue at Quincy, Illinois, from which it appears that a clergyman of the Unitarian Church of Quincy delivered a prayer previously to the stone being raised to its position. Appended to the notice, you, Mr. Editor, make the following observation : It is singular that a Christian clergyman should assist by prayer in the laying of the first stone of a Jewish synagogue. But "Minhag America" is very advanced.

It will be naturally implied from this ironical remark that you disapprove of the proceeding. I venture to surmise, Sir, that you are not a Freemason, and to suggest that owing to your not being a member of the Craft you have misunderstood the account of the proceedings. It appears from the narrative that the ceremony commenced by hymns and psalms being chanted by a choir, and a prayer in German being delivered by the Jewish minister. It is also appears that after this the corner-stone was laid with Masonic rites by the M.W.M. and the grand officers of the order; the prayer, therefore, recited by the Rev. Mr. Hunting was delivered in his capacity of Grand Chaplain to the Grand Lodge of Masons, and not in his capacity of minister of a Christian church. Now, there not existing any authorised Jewish Minhag for the ceremony of laying the foundation-stone of a synagogue—such ceremony being always partly secular—whatever may be the purposes for which the intended building is being erected; it follows that there cannot be the slightest impropriety in the fact referred to in your editorial comments; nor ought it to be deemed displeasing to the most orthodox Jew, for the stone having been laid with Masonic rites, the delivery of the prayer was part of those rites, and not part of the Jewish ceremonial. You admit, Sir, that the prayer was beautiful and appropriate. This would naturally result from its being a Masonic prayer, and therefore from its very nature not possible to contain any anti-Judaic sentiments. But to have objected to its delivery by the Grand Chaplain because he was not a Jew, would have been anti-Masonic; and it is to avoid any misapprehension amongst Masons (which your remarks may unintentionally occasion) as to the feelings and opinions of Jewish Masons on this cardinal point, that I have ventured to address you.

At the laying of the foundation-stone of the New Portland-street Synagogue a speech was delivered by Baron Rothschild, gold and silver coins and copies of newspapers were placed under the stone, and the ceremony concluded with three hearty cheers. You, sir, would term this "Minhag English," and undoubtedly you would be correct in so designating it. But the matter you animadvert upon is the universal Minhag of Masons, and can only cause surprise amongst those who do not know that one of the fundamental principles of the Craft is the non-recognition of difference of creed. If my views be erroneous, it is gratifying to me as a Jewish Mason to know that as the ecclesiastical head of the Sephardic Congregation in London is a distinguished Mason, they can be corrected *ex-cathedra*, and we could learn from him whether there is any impropriety in laying the foundation-stone of a synagogue with Masonic rites.

I have the honour to be, sir, your truly,
THE MASTER OF A LODGE.

Breakfast.—Epps's Cocoa.—Grateful and Comforting.—The very agreeable character of this preparation has rendered it a general favourite. The *Civil Service Gazette* remarks :—"The singular success which Mr. Epps attained by his homœopathic preparation of cocoa has never been surpassed by any experimentalist. By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctor's bills." Made simply with boiling water or milk. Sold by the Trade only, in ¼ lb., ½ lb. and 1 lb. tin-lined packets, labelled James Epps & Co., Homœopathic Chemists, London.—Advt.

## SAINT ANDREW,
### THE PATRON SAINT OF SCOTLAND.

By Cipes.

St. Andrew the apostle is the Patron Saint of Scotland. His festival is on the 30th of November, being the anniversary of the day on which he died, after two days' suffering on the cross. It is still observed by Freemasons in Scotland, and by many Scotchmen in foreign lands, as well as a number of Scottish Lodges in various places. The Grand Lodge of Scotland, since its formation, now over a hundred years ago, has also always celebrated it with a festival, and on St. Andrew's Day, as it is termed, her Office-Bearers are elected and installed. Those who have witnessed the Installation Service in Grand Lodge of Scotland must have been impressed with its solemnity, and its teachings of purity and morality.

St. Andrew was a native of of Bethsaida, a town of Galilee on the shore of the Lake of Gennesareth. He was the son of Jonas, or John, a fisherman, and was himself a fisherman. He was the brother of the apostle Simon or Peter, but whether an elder or younger brother is not exactly known. He was supposed to have been the younger brother, but Epiphanius says that he was the elder. At the time to which the gospel history chiefly refers, he resided with his brother at Capernaum, and Jesus sometimes lodged in their house. He became a disciple of John the Baptist, but for a time continued to attend to his calling as a fisherman, until Christ sent him forth to preach the gospel unto men. He was one of the two disciples who were with John the Baptist, when, as we read in the Gospel according to John (John i. 35-37)—John "looking upon Jesus as he walked," said, "Behold the Lamb of God!" and the two disciples "followed Jesus." The remainder of the narrative may be best given in the simple words of the Evangelist:—"Then Jesus turned, and saw them following, and said unto them, What seek ye? They said unto him, Rabbi (which is to say, being interpreted, Master,) where dwellest thou? He said unto them, Come and see. They came and saw where he dwelt, and abode with him that day, for it was about the twelfth hour. Andrew soon found his brother Simon, and told him of the great discovery which he had made, saying :—"We have found the Messias;" and "he brought him to Jesus." From this time forth Andrew was a disciple of Jesus.

Like the other disciples he afterwards baptized by authority of Jesus. The gospel narrative does not inform us if he accompanied Jesus to Jerusalem, and was present when the sellers of oxen and sheep were driven out of the temple, and the tables of the money-changers were overthrown; and the next thing we read of him is that when Jesus returned from Jerusalem to Galilee, he found Peter and Andrew fishing upon the Sea of Tiberias, where he fully satisfied them of the greatness and divinity of his person, by the convictive evidence of that miraculous draught of fishes which they took at his command. And he then told them he had other work for them to do; that they should no longer deal with fish, but with men, and called them to be fishers of men; whereupon they left their nets and followed him, from that time more closely and constantly than before.

It was at the house of Peter and Andrew in Capernaum that Jesus cured Peter's wife's mother of a fever. Andrew was present when the multitude, "in number about five thousand," were miraculously fed. For we read (John vi. 8, 9), that it was he who said, "There is a lad here, which hath five barley-loaves and two fishes: but what are they among so many?" Again we read of Andrew (John xii. 20, 22), that he took part with Philip in introducing to Jesus certain Greeks who desired to see him.

St. Andrew took Scythia and the neighbouring countries for his province. He travelled through Cappadocia, Galatia, and Bithynia, and instructed the people in the faith of Christ, passing all along the Euxine Sea (formerly called Axenus, from the barbarous and inhospitable temper of the people thereabouts, who were wont to sacrifice strangers, and of their skulls to make cups to drink in at their feasts and banquets), and so into the solitudes of Scythia. He first came to Aminsus, where, being entertained by a Jew, he went into the Synagogue, discoursed to the people concerning Christ, and from the prophecies of the Old Testament proved him to be the Messiah and the Saviour of the world. Having here converted and baptized many, ordered their public meeting, and ordained them priests, he went next to Trapezus, a maritime city upon the Euxine Sea, whence after many other places he came to Nice, where he stayed two years, preaching with great success, thence to Nicomedia, and so to Chalcedon, whence sailing through the Propontis he came by the Euxine Sea, to Heraclea, and from thence to Amatris, in all which places he met with great difficulties and discouragements, but overcame all with an invincible patience and resolution. He next came to Sinope, a city situate upon the same sea; here he met with his brother Peter, with whom he stayed a considerable time at this place; the chairs made of white stone wherein they were wont to sit while they taught the people, were long shewn as a monument to his memory. The inhabitants of this city were mostly Jews, who partly through zeal for their religion, partly through the barbarousness of their manners, were quickly exasperated against the apostle, and contriving together attempted to burn the house in which he dwelt; however, they treated him with all kinds of savage cruelty, throwing him to the ground, stamping upon him with their feet, pulling and dragging him from place to place, some beating him with clubs, others pelting him with stones, and some the better to satisfy their rage, biting off his flesh with their teeth, till apprehending they had fully dispatched him, they cast him out of the city. But he miraculously recovered, and publicly returned into the city, whereby, and by some other miracles which he wrought amongst them, he reduced many to a better mind, converting them to the faith. Departing hence, he went to Aminsus, and thence to Trapezus, thence to Neocæsarea, and to Samosata, whence, after having baffled the acute and wise philosophers of the place, he purposed to return to Jerusalem. After some time he betook himself to his former provinces, travelling to the country of the Abasgi, where at Sebastopol, situate upon the eastern shore of the Euxine Sea, between the mouths of the rivers Phasis and Apsarus, he successfully preached the gospel to the inhabitants of that city. Hence he removed into the country of the Zecchi and the Bosphorani, part of the Asiatic Scythia or Sarmatia, but finding the inhabitants very barbarous and intractable, he stayed not long among them, only at Cherson, or Charsonesus, a great and populous city within the Bosphorus, he continued some time, instructing and confirming them in the faith. Hence taking ship he sailed across the sea to Sinope, to encourage and confirm the churches which he had lately planted in those parts, and here he ordained Philologus, formerly one of St. Paul's disciples, bishop of that city.

Hence he came to Byzantium (since called Constantinople), where he instructed the people in the knowledge of the Christian religion, founded a church for divine worship, and ordained Stachys, first bishop of that place. Nicephorus, who had at that time usurped the government in Constantinople, banished him out of the city, but he fled to Argyropolis, a place near at hand, where he preached the gospel for two years together with good success, converting great numbers to the faith. After this he travelled over Thrace, Macedonia, Thessaly, Achaia, and Epyrus, in all which places for many years he preached and propagated Christianity, and confirmed the doctrine that he taught; at last he came to Patræ, a city of Achaia, where he gave his last and great testimony to, and laid down his own life to ratify and ensure it.

Ægeas, Proconsul of Achaia, came at this time to Patræ, were, observing that multitudes were fallen off from Paganism, and had embraced Christianity, he endeavoured by all arts, both of favour and cruelty, to reduce the people to their old idolatries. To him the apostle resolutely made his address, calmly put him in mind that he, being but a judge of men, should own and revere Him who was the supreme and impartial judge of all, that he should give Him that divine honour that was due to Him, and leave off the impieties of his false heathen worship. The Proconsul derided him as an innovator in religion, a propagator of that superstition whose author the Jews had infamously put to death upon the cross. Hereat the apostle took occasion to discourse to him on the infinite love and kindness of our Lord, who came into the world to purchase the salvation of mankind, and for that end did not disdain to die upon the cross. To whom the Proconsul answered, that he might persuade them so that would believe him; for his part, if he did not comply with him in doing sacrifice to the gods, he would cause him to suffer upon that cross which he had so much extolled and magnified. St. Andrew replied, that he did sacrifice every day to God, the only true and omnipotent Being, not with fumes and bloody offerings, but in the sacrifice of the immaculate Lamb of God. The issue was, that the apostle was committed to prison, whereat the people were so enraged, that they would have broken out in insurrection had not the apostle restrained them, persuading them to imitate the mildness and patience of our meek and humble Saviour, and not to hinder him from that crown of martyrdom that now waited for him.

*(To be continued.)*

George Washington.—The Virginia Ahiman Rezon, of 1791, was dedicated to Bro. Washington in the following words: "To George Washington, Esquire, President of the United States of America, the following work is most respectfully dedicated by his obedient and devoted servant, the author."

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## PAPERS ON MASONRY.

By A Lewis.

### XXVI.—MASONRY AND SECULARISM.

And what did I unthinking do?
I took to arms undaunted too;
Assumed the corslet, shield and spear,
And, like Pelides, smiled at fear.
Moore's *Anacreon*, Ode xiii. lines 15-18.

My attention has been drawn to the fact that Mr. Charles Bradlaugh, erewhile known as "Iconoclast," and the editor of the *National Reformer*, has recently, on the 19th Sep. 1869, delivered a lecture on Freemasonry at the New Hall of Science in the City-road. The *National Reformer* is intended, I believe, with all sincerity, to defend a peculiar phase of thought and to advocate an especial line of conduct. The motto of that paper is sufficiently plain and straightforward to be worthy of reproduction here. It is as follows:—

"I conceive it to be the duty of students in every science to uphold nothing dogmatically, but simply to find out what is true, no matter what existing theory they may demolish. For so only can science be built upon a firm foundation, and truth be glorified."

No one can blame the conductors of a newspaper for adopting such a motto, but its adoption implies the necessity for a loyalty to the principle so enunciated. I may, however, ask whether there is not a dogmatism of materialism equally at variance with common sense as the dogmatism of infallibility? There is a marked animus—mistaken occasionally by some for outspoken honesty or frankness—itself as irreconcileable with the spirit of true candour as are the brazen invectives of the Vatican. And such a method of seeking truth, I must individually opine, is even more offensive than the *a priori* arguments urged by the sandaled surrounders of monkish traditions. It seems to say, we, not they, are the true light; we tell you that we know—we, the destructives—you of the *tiers etat*, the third estate, are bound to "listen to our lay." Now, human knowledge, such as it is, can only be confined to the promulgation of things within the scope of material cognition; and to decide upon things beyond such cognition in a summary manner is to push speculation beyond its legitimate bounds. To disprove a matter, whatsoever its tenour, by mere logic, is to employ the same inefficient weapons that the antagonist uses. Candidly speaking, we can only by inference approach T.G.A.O.T.U. We infer His existence from the multiplicity of created forms, and, granted all the theories put forward on either side, we only at last arrive at the Lucretian plane of thought.

Matters historical we can subject to definitive criticism; matters ulterior must ever remain metaphysical to us That of which we have no knowledge, is, as it were, non-existent as far as we are concerned, and is it not reasonable to leave such problems alone for time and circumstance, working on each individual conciousness, to solve?

Such is the position assumed by most thinkers in other departments of intellectual inquiry. Where we are ignorant we should not dogmatise in any direction. The spirit of human investigation leads us into many fields, and when we can say nothing it is our duty to pause. This is as applicable to the dim legends of Freemasonry as to anything else, and Mr. Bradlaugh in stating his views of this subject is bound by the same rules that should be the guide-line of us all.

Although we may reject, as many do—and none can so more emphatically than myself—the literal construction of the Old Testament; although we may impeach the authority by which a number of puerile and obscene legends have been fastened upon society, it is still our clear duty to endeavour to see what remnant of verity remains hidden amidst the fog of traditionary narrative. Should it be proved that the legends respecting the Tower of Babel—the building of King Solomon's Temple—nay, the very existence of a Jewish polity itself are legends and nothing more, still there lurks in the background some intelligible groundwork on which such legends are founded.

In Science, pure and simple, we may justly exclaim with old George Herbert,

"Nothing hath got so farre
But man hath caught and kept it as his prey—
His eyes dismount the highest starre;"

but in Theology and mental science generally the case is far different. It is not too much to ask that, at this point, a confession of our inability to account for our actual presence as organised beings may, not only safely, but wisely, be made. Our beliefs, as such, go for nothing—our knowledge becomes naught. Yet I cannot but think that we have a right so to formulate, classify, and use our materials that they may tend to the ultimate benefit and elevation of human races. In the short report of Mr. Bradlaugh's lecture I find a spirit otherwise than fair. As a lecturer he speaks *ex cathedra* of what he scarcely can know, or knowing should not utter.

Is is true, by the researches of modern Masonic historians, that the history of the order or Fraternity may be fairly shorn of its mythical glories; still it has been superimposed and founded upon a much older system. In its essence it is no new invention, any more than the saint-worship of Papal Rome is other than a revival of the polytheism of Classical Rome. Admit that it possesses a symbolical value, and that value in itself is enough to merit at our hands due consideration.

Mr. Bradlaugh says that in England Freemasonry is not of high importance. True it is that the world could have got along in some fashion without the institution, but still those who are attentive to its silent action cannot deny it a social significance. Though the lecturer is reported to have said that it has not wielded a great power or influence, such a statement is, after all, a mere assertion, or a matter of opinion. There, I think, Mr. Bradlaugh and myself must agree to differ. Taking it as a non-political and extra-religious institution, it has fulfilled its functions very well. It proposed to symbolize certain things with a view to reformation of individual conduct, to control human passion by definite principles, and to inculcate virtues of the very highest order—and it has, in this, succeeded. The same office was fulfilled in antiquity by the Eleusinian and other mysteries, in accordance with the spirit of the times in which they existed. The position of Freemasonry at the present day has an exact analogy with those ancient rites. The statesmen, warriors, and philosophers—the leaders of action and thought—the poets and orators—show everywhere that they were affiliated to some great and secret body which inspired them with patience, hope, mutual forbearance, and charity; and thus this tie enabled them to look with equanimity upon the varied events of life. If this be not a conspicuous part to play in the efforts of a nation for social, mental, and political freedom, I am at a loss to conceive why such institutions should not have fallen by inherent weakness or public condemnation.

This is not a question of Christianity, for Freemasonry and the Mysteries alike are and were independent of any special forms of religious belief. The Masonic lodge-room is open to all faiths in which a Great First Cause is either proximately or remotely confessed.

I have frequently said, and I now repeat it—that in nations politically free, as England and the United States may *in limine* be said to be, any admixture of politics becomes unnecessary. Not so among nations who have still their Freedom to achieve. Such nations have a sacred right to employ secret associations for the attainment of similar advantages. I cordially coincide with Mr. Bradlaugh when he says, or is reported to have said: "Religion has ever been narrow and sectarian; Freemasonry broad and cosmopolitan." As to religion, we may exclaim with Cowper:—

Religion should extinguish strife,
And make a calm of human life;
But those who chance to differ
On points which God hath left at large,
How freely do they meet and charge—
No combatants are stiffer.

Even in Freemasonry—as facts unhappily prove—there may be discussions and errors, but these are curable, and the efforts of the wisest of the Fraternity are ever directed to the elimination of these mistakes. The Freemasons certainly inculcate love of humanity, national freedom, and individual justice. They would be unfit to exist as a powerful and growing body were this not the case. That broad view of human society which "esteems naught common or unclean" is surely right; and whether it is approached in one way or the other—by a general conformity to the religious aspirations of the era, or by a thrusting aside of the religious element altogether—matters little. At a table where the Christian, Mohammedan, Buddhist, Parsee, and Confucianist can equally meet as sons of one common Creative Cause, there need be little real quarrelling or acerbity of feeling; the one tie serves to hold Humanity together, and to promote the object of social harmony and good-will.

Very few associations have effected, or ever can be expected to effect, this. Priestcraft and Kingcraft, as understood by the tyrants of either class, can only thus be combatted. The priests are no longer the humble followers of their Prophet and Prince, the kings are no longer the ablest men of their nation; but by some subtle influence they sway the minds of the great multitude of men, and maintain themselves in their high places. But patience, my friends, the night is breaking, and the dawn of real Freedom is at hand, when men need not glance uneasily each at the other in timid fear lest the chance passenger should prove a monster of misrule, or a wolf in sheep's clothing.

Before closing this article, I cannot refrain from quoting a few sentences from a learned, thoughtful, and singular book, yet fresh from the press—one which is well worthy of the serious attention of philosophic Masons and non-Masons alike. I specially commend it to the notice of Mr. Bradlaugh. It is the recent contribution of Dr. Inman, entitled "Ancient Faiths illustrated by Ancient Names." The passages will be found on page 560 of the second volume. After alluding to the accidents that sway men in the choice of a religion, and also to the fact that his medical profession had in the course of a long career brought him into contact with almost every form of religious creed advocated among us, he thus continues:—

"Having thus been able to see and study all divisions of our Christian Church, I have come to the conclusion that all are alike worshippers of the Almighty and of the devil. They pay homage to the first by the practice of every Christian grace, except the charity that suffereth long and is kind. They pay homage to the latter by indulging in 'envy, strife, railings, evil surmisings, perverse disputings (or trumpery discussions) about words,' &c., and by exalting their own leaders so that they, 'as God, sit in the temple of God, showing themselves to be God.' (2 Thess. ii. 4.)

"Now, as Paul exhorted his followers not to be troubled by such as these, so does the thoughtful philosopher of to-day decline to join them; not that he loves Cæsar less, but Rome more. A man is not irreligious because he does not assist strenuously to uphold a particular section of Christianity. Nor is he infidel because he refuses to see in human inventions the finger of God. The observer who recognises the fact that human frailties are the damnable spot in all our current religions, may well be excused for not leaning on a human power, preferring rather to feel that 'underneath him are the everlasting arms.' (Deut. xxxiii. 27.)"

This fact was well illustrated to me by a young friend of mine—now many thousands of miles away, in India—an amiable and consistent Mohammedan—who observed on the occasion of a chance conversation on religious matters, in which a fanatical sceptic took part, "What does it matter? Are we not all seeking the same God, but each according to the faith of our several fathers?" This was much to be said, indeed, by an individual known to belong to the faith of Islam, so long cruelly and unjustly deemed to be intolerant of all other faiths, and violently opposed to the creeds respectively professed by the followers of Moses Ben Amram Ben Levi, and of Joshua Ben Miriam Ben Jesse.

Freemasonry in the broad and universal sense aims at a reconciliation of these unhappy differences, and, bending before T.G.A.O.T.U., we may, like Pelides, smile at fear.

CRYPTONYMUS.

## MASONIC ORPHAN BOYS' SCHOOL, IRELAND.

The usual half-yearly meeting of the Board of Governors of this Institution was held on Monday morning at the New Freemasons' Hall, Molesworth-street, Dublin. The brethren and pupils breakfasted together in the dining-hall, after which the governors adjourned to the board-room, when the chair was taken by Bro. William Edward Gumbleton, P.G.D. Eng., Vice-President.

The Secretary, Bro. Cap. Harte, read the report of the scrutineers of the ballot for the election of two pupils, as follows:—

We, the scrutineers, beg to report that we have examined the voting papers, 346 in number, and the following number of votes have been duly recorded for each candidate, viz.:—

| | |
|---|---|
| George William Macartney .. .. .. | 179 |
| Robert A. Robertson .. .. .. | 173 |
| Despard S. Humphreys .. .. .. | 169 |
| Hugh John Wilson .. .. .. | 111 |
| Ernest C. Thornton .. .. .. | 93 |
| John Sayers .. .. .. .. | 73 |
| John Samuel Rourke .. .. .. | 21 |

(Signed) William Allen, P.M. 94,
Robert Courtnay, P.M. 6,
A. Vesey-Davoren, P.M. 728.

The Chairman then declared George, son of the late Bro. William Macartney, Sub-Inspector of Royal Irish Constabulary and Chief Superintendent of Police in Ceylon, of Lodge 107, Colombo, and Robert, son of the late Robert Cockburn Robertson, Accountant of Cork, late of Lodge 68, Youghal, being the two boys for whom the greatest number of votes had been recorded, duly elected pupils of the Institution.

A vote of thanks to the scrutineers was moved by Bro. Stephen Gordon, V.P., seconded by Bro. William Thompson, and suitably acknowledged, when, after some remarks from Bro. the Rev. Henry Westby, P.G.C., as to the steady and satisfactory progress which the Institution was making, the proceedings terminated.

The healthy and contented appearance of the boys was commented upon in a manner that must have been highly gratifying to Bro. Dr. Engledow and their other preceptors and guardians.

The New Vade Mecum (invented and manufactured by Charles H. Vincent, optician, of 23, Windsor-street, Liverpool) consists of a telescope well adapted for tourists, &c., to which is added an excellent microscope of great power and first-class definition, quite equal to others sold at ten times the price. Wonderful as it may seem, the price of this ingenious combination is only 3s. 6d., and Mr. Vincent sends it (carriage free) anywhere, with printed directions, upon receipt of post-office order or stamps to the amount of 3s. 10d.—Advt.

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## THE LESSON OF PYTHAGORAS.

Pythagoras, the great and good,
The Mason's craft well understood,
And over came to British land
To let the Druids understand
The secrets of the Noble Art,
That they might share therein a part.

The Druids 'neath the mistletoe,
Oft laid the human victim low,
And stained with blood their sacred tree,
In token of the mystery,
With which they worship'd Odin, Thor,
And gods of peace and gods of war.

And as their knives sank in the breast—
But erst, perchance, in love caress'd—
From out the mystic groves so dim—
Arose the sacrificial hymn,
In praise of gods of wood and stone;
The only God was then unknown.

Pythagoras, though great his grief,
The Druids taught in lessons brief,
The secret words, the grip, the sign,
The knowledge of the God Divine,
The Architect who formed the earth,
And gave the rolling planets birth.

With joy they hailed the Master, then
Revealed the light to darkened men.
With rule and chisel, plumb and square,
They built a temple wondrous fair,
A temple of the human mind,
Where ignorance might knowledge find.

And since that day the art divine,
Has flourished like a healthy vine,
The Masons sacred temples build,
And honoured is their mystic guild,
With all their love of human kind
The jewel of charity enshined.

R. Simmons, Gravesend.

## MASONIC EXHORTATIONS.

From the German.

### VII. *Cultivation of One's Self.*

By making thus the prosperity of mankind the object of thy labours, do not lose sight of the necessity of forwarding thy own perfection, and do not neglect the concerns of thy immortal soul.

Often unveil and examine thy heart to discover its most secret dispositions; the knowledge of one's self is the sum of all Masonic precepts.

Thy soul is the rough ashler which thou must labour to polish; thou canst not do homage more worthy of the Supreme Being than when thou offerest up to him regularly desires and inclinations, and restrained passions.

By strictness and modesty in thy moral conduct acquire the esteem of the world.

Distinguish thyself by discipline, rectitude, love of truth, and humility.

Pride is the most dangerous enemy of mankind, and the source of all their evils.

Do not look back to the point from which thou proceedest, this would retard thy career; let thy eye continually be cast towards the goal; the short time of thy journey will hardly afford thee the hope of arriving at it.

To compare thyself with those that are possessed of inferior faculties, would be a dangerous flattery of thyself; rather let a virtuous emulation animate thee when thou perceivest superior talents.

Let thy tongue be a faithful interpreter of thy heart. A Mason who could abandon candour, and hide himself behind the mask of dissimulation and deceit, would be unworthy to sit amongst us; he would sew upon our peaceable soil the seed of distrust and dissension, and soon become the abomination and the scourge of our assemblies.

May the sublime idea, that thou walkest before the eyes of the Omnipresent, strengthen and support thee.

Review daily the vow of mending thy life. Watch and meditate, and call to thy recollection at night a noble action, or a victory over thy passions; then lay down thy head in peace, and gather new strength.

Finally, study eagerly the meaning of the hieroglyphics and emblems which the Order lays before thee; even nature does not always unveil her secrets; she must be observed, compared, and frequently watched with attention in her operations.

Of all the sciences on whose extensive field the industry of men gather useful illustrations, none will afford thy heart heavenly satisfaction, but that which instructeth thee in thy relation to God and the creation.

### VIII. *Duties towards Brethren.*

Among the numberless inhabitants of the earth, thou hast chosen, by a voluntary vow, the Freemasons as Brethren.

Therefore never forget that every Freemason without distinction of the profession of his faith country, or rank, the moment he offers thee his right hand as the emblem of brotherly confidence, has a sacred claim upon thy assistance and friendship.

Equality was the first lot of nature, but was soon swerved from.

The Mason restores the original rights of mankind; he never sacrifices to vulgar prejudices; the sacred Plumb-rule amongst us puts all ranks on level.

Nevertheless, honour the distinctions of rank in civil life, which society has introduced or permitted.

Oft are these gradations the production of pride; but pride it would be in thee to struggle against or to disavow those distinctions which civil society acknowledges.

In our assemblies, step behind him who is more virtuous and more enlightened; the dignity which distinguishes thee in the world remains unnoticed here.

Be not ashamed of an insignificant, but honest, man out of the lodge, whom thou hast acknowledged a short time before as a brother; the Order would then be ashamed of thee also, and send thee back to the profane theatre of the world, there to exercise thy pride.

Is thy brother in danger—haste thou to his assistance and hesitate not to endanger thy own life for him.

Is he distressed—open thy purse to him, and rejoice in having found an opportunity to make so benign a use of thy gold.

Thy obligation compels thee to be benevolent to mankind, but in particular to thy brother.

Is he blinded by errors, and hastens towards a precipice—take up the brotherly arms of rational representations, and stop him.

Reconduct the wavering creatures of God to the path of virtue, and raise up the fallen.

Hast though an animosity against thy brother, on account of real or imaginary offences—let not the sun set before thy reconciliation.

Call in an unprejudiced arbitrator, and invite him to brotherly meditation.

But never step over our threshold, unless thy heart is clear of hatred and vengeance.

In vain would thou attempt to supplicate down into our temples the Eternal, if they were not ornamented by the virtues of our Brethren, and consecrated by their unanimity.

### IX. *Duties towards the Order.*

By having admitted thee to partake of the advantages which are the consequences of our alliance, thou hast resigned a part of thy natural liberty.

Fulfil with religious strictness all those moral duties which the Order prescribes thee.

Follow its wise precepts, and honour those, who, by the confidence of the brethren, have been made the Guardians of the law, and the interpreters of the universal union.

Thy will is subordinate, in the Order, to the will of the law and thy superiors.

Thou wouldst not be a true brother, if thou wouldst resist this subordination, so very requisite in every society; and nothing would remain for us then, but to banish thee from among us.

In particular we have a law, the inviolable compliance with which thou hast promised before the face of Heaven; it is the strictest silence concerning our rites, ceremonies, signs, and the form of our alliance.

Do not imagine that this obligation is less sacred than that which thou takest in civil life.

Thou wert free when it was administered to thee; but it is not now at thy option to violate it; the Eternal, whom thou hast invoked to witness it, has ratified it.

Tremble at the punishments of perjury; never couldst thou escape the gnawing reproachings of thy own heart.

Thou wouldst lose for ever the esteem and the confidence of a numerous society, who would have an undoubted right to declare thee to be a perjured and infamous being.

### *Conclusion.*

Should these Precepts, which the Order communicates to thee, to make the path to truth and happiness smooth, imprint themselves deep into thy heart, open to the impression of virtue; shouldst thou make those excellent principles thy own, which distinguish each step of thy Masonic career, and render them the plumb-line of all thy actions—O *Brother!* how great would be our joy! Then wouldst thou answer thy exalted destination; thou wouldst resume that resemblance with God which was the share of man in his state of innocence, which is the object of religion, and the principal end of Masonic initiation; thou would be once more the favourite of Heaven; the abundance of its blessings would be poured over thee, and acquiring the title of a wise, free, happy and firm man, thou wouldst run thy terrestial career as—

*The Benefactor of Mankind, and the Pattern of thy Brethren.*

## METROPOLITAN MASONIC MEETINGS

*For the Week ending October 9, 1869.*

### Monday, October 4.

Lodge No. 25, "Robert Burns," Freemasons' Hall.
" 69, "Unity," London Tavern, Bishopsgate-st.
" 72, "Royal Jubilee," Anderton's Hotel, Fleet-st.
" 144, "St. Luke's," Pier Htl., Cheyne-walk, Chelsea.
" 188, "Joppa," Albion Tavern, Aldersgate-street.
Chapter 28, "Old King's Arms," Freemasons' Hall.
" 1056, "Victoria," George Hotel, Aldermanbury.
Camden Lodge of Instruction, No. 704, Adelaide Tavern, Haverstock Hill, at 8; Bro. T. A. Adams, Preceptor.

### Tuesday, October 5.

Colonial Board, Freemasons' Hall, at 3.
Audit Committee, Girls' School, at 2.30.
Lodge No. 9, "Albion," Freemasons' Hall.
" 101, "Temple," Ship and Turtle Tav., Leadenhall-street.
" 167, "St. John's," Holly Bush Tav., Hampstead.
" 172, "Old Concord," Freemasons' Hall.
" 765, "St. James'" Leather Market Tavern, New Weston street, Bermondsey.
Chapter 169, "Temperance," White Swan Tav., Deptford.
Metropolitan Chapter of Instruction, George Hotel, Aldermanbury at 7; Comp. Brett, Preceptor.
Domatic Lodge of Instruction, Palmerston Tavern, Grosvenor-park, Camberwell, at 7.30.
Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8. Bro. C. A. Cottebrune, Preceptor.
Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.
Duke of Edinburgh Lodge, Globe Tavern, Mile-end-road, at 5.

### Wednesday, October 6.

Lodge No. 217, "Stability," George Hotel, Aldermanbury
" 511, "Zetland," Anderton's Hotel, Fleet-street.
Chapter 753, "Prince Frederick William," The Knights of St. John's Tav., St. John's-wood.
Mark Lodge, 86, "Samson and Lion," Freemasons' Tavern.
United Strength Lodge of Instruction, 228, Bull and Gate, Kentish Town road, at 8; Bro. J. N. Frost, Preceptor.
Confidence Lodge of Instruction, No. 193, Railway Tavern, Railway-place, Fenchurch-street, at 7.
New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.

### Thursday, October 7.

Lodge No. 27, "Egyptian," Anderton's Hotel, Fleet-street.
" 45, "Strong Man," Freemasons' Hall.
" 186, "Good Report," Radley's Hotel, Blackfriars.
" 192, "Lion and Lamb," City Terminus Hotel, Cannon-street.
" 227, "Ionic," Ship & Turtle Tav., Leadenhall-st.
" 538, "La Tolerance," Freemasons' Hall.
" 554, "Yarborough," Green Dragon, Stepney.
" 742, "Crystal Palace," Crystal Palace.
" 822, "Victoria Rifles," Freemasons' Hall.
" 1155, "Excelsior," Sydney Arms, Lewisham-road.
" 1178, "Perfect Ashlar," Gregorian Arms Tav., Jamaica-road, Bermondsey.
Chapter 174, "Sincerity," Cheshire Cheese Tav., Crutched Friars.
" 733, "Westbourne," New Inn, Edgware-road.
" 742, "Crystal Palace," Crystal Palace.
Finsbury Club of Instruction, "Jolly Anglers' Tavern," 42, Bath-street, City-road.
United Mariners' Lodge of Instruction, Three Cranes Tav., Mile-end-road, at 8; T. J. Barnes, Preceptor.

### Friday, October 8.

Lodge No. 177, "Domatic," Anderton's Hotel, Fleet-street.
Chapter 33, "Britannic," Freemasons' Hall.
K.T. Encampment, No. 54, Mount Calvary, Freemasons' Tav.
Emulation Lodge of Improvement for M.M.'s, Freemasons. Hall, at 7.
Metropolitan Lodge of Instruction, George Hotel, Aldermanbury, at 7; Bro. Brett, Preceptor.
United Pilgrims' Lodge of Instruction, Horns Tavern, Kennington, at 7.
Belgrave Lodge of Instruction, Duke of Wellington Hotel, Spring-gardens, Charing-cross; Preceptor, Bro. Pulsford
Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, Preceptor.
Duke of Edinburgh Lodge of Instruction, The Silver Lion, Penny-fields Poplar.

### Saturday, October 9.

Mark Masters' Lodge, No. 104, "Macdonald," Head Quarters 1st Surrey Rifles, Brunswick-road, Camberwell, at 4.

Prophetic.—As the sacrifices of the ancient Jews pointed to that great atonement whereby man became reconciled to God; so the mysteries of Masonry direct the enquiring mind to that period when the sun of righteousness shall arise, and, with healing on His wings, dispel the mists which overshadow the nations of the earth, and the Trinity in unity shall be universally acknowledged and adored. And as the principles of our ancient institution, in the earlier days, prepared the mind for the reception of this great truth; so will the mind be improved by the moral influence of those principles, and rendered fit for the enjoyment of the full blaze of light, when it shall be revealed in all its majesty and glory.

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# THE FREEMASON



Reports of the Grand Lodges are published with the special sanction of the Right Hon. the EARL of ZETLAND, *K.T.*, Most Worshipful Grand Master of England; and the Right Hon. the EARL of DALHOUSIE, *K.T.*, *G.C.B.*, M. W. Grand Master Mason of Scotland.

VOL. 2, No. 31.] SATURDAY, OCTOBER 9, 1869. REGISTERED FOR TRANSMISSION ABROAD. [PRICE 2D.


## Royal Masonic Institution for Boys.

*WOOD GREEN, LONDON, N.*

**Office :—6, FREEMASONS' HALL, W.C.**

PATRON:

HER MOST GRACIOUS MAJESTY THE QUEEN.

PRESIDENT:

RIGHT HON. THE EARL OF ZETLAND, K.T., M.W.G.M.

A

## Quarterly General Court

OF THE

GOVERNORS AND SUBSCRIBERS

WILL BE HELD AT

## FREEMASONS' HALL,

GREAT QUEEN STREET, LINCOLN'S INN FIELDS,

**LONDON,**

On Monday, the 18th of October, 1869,

For the transaction of the ordinary business of the Institution;

To consider the following Notice of Motion:—

By JOHN UDALL, Esq., V.P.—"That the right to a perpetual presentation of a properly-qualified Boy for admission to this Institution may be purchased on payment of One Thousand Guineas, no votes being exercised in virtue of such payment;" and

To ELECT SIX BOYS, from an approved List of Fifty-four Candidates.

**The Chair will be taken at Twelve o'clock at Noon precisely.**

The BALLOT for the Election of Candidates will commence at ONE o'clock (or so soon as the other business shall have terminated), and close at THREE o'clock.

The result will be announced at Five o'clock, and will appear in the London newspapers of the following day.

(By order)

FREDERICK BINCKES,

*Secretary.*

## ROYAL Masonic Institution for Girls,

*ST. JOHN'S HILL, BATTERSEA RISE, S.W.*

OFFICE:—

**5, Freemasons' Hall, Great Queen Street, W.C.**

PATRON AND PRESIDENT:

The Right Hon. the EARL of ZETLAND, K.T., M.W.G.M.

A

## Quarterly General Court

OF THE

Governors and Subscribers of this Institution

WILL BE HELD AT

## FREEMASONS' HALL,

Great Queen Street, Lincoln's Inn Fields,

LONDON,

**On THURSDAY, the 14th day of OCTOBER,**

*At 12 o'clock precisely,*

On the General Business of the Institution, and to ELECT SEVEN GIRLS INTO THE SCHOOL BY BALLOT from a List of 22 approved Candidates; the Election will commence at ONE o'clock (or after the usual Business is over), and close at THREE o'clock precisely.

EDWARD HENRY PATTEN, P.G.S.B.,

*Secretary.*

October, 5, 1869.

Notice of Motion:—

By Bro. JOHN M. CLABON, P.G.D., V.P., to move the following recommendation of the General Committee passed Thursday, the 30th ult.:—

It was moved by Bro. CLABON, seconded by Bro. SHEEN, and unanimously resolved: "That, inasmuch as Miss Jarwood's connexion with the Royal Masonic Institution for Girls dates back as far as 50 years, during 40 of which period she has filled the offices of Assistant Matron and Matron, it has been suggested that in order to commemorate the event, and as a special mark of appreciation of her services, this Committee do recommend that the sum of 50 guineas be presented to her as a gratuity on the occasion, and that the Quarterly General Court be respectfully requested to consider the same with a view to its adoption."

## Provincial Grand Lodge OF THE NORTH AND EAST RIDINGS OF YORKSHIRE.

**The Rt. Hon. the EARL OF ZETLAND, M.W.G.M.,**

*R.W. Provincial Grand Master.*

**JOHN PEARSON BELL, ESQUIRE, *M.D.*,**

*W. Deputy Provincial Grand Master.*

WORSHIPFUL SIR AND BROTHER,

I am commanded by the Right Honorable THE EARL OF ZETLAND, Most Worshipful Grand Master of Masons, and Right Worshipful Provincial Grand Master of the North and East Ridings of Yorkshire, to acquaint you, that his Lordship purposes holding a

## PROVINCIAL GRAND LODGE

AND

*General Communication of Masons of this Province,*

IN THE

**CAMALODUNUM LODGE, No. 660,**

AT

## MALTON,

On WEDNESDAY, the 20th OCTOBER, 1869,

At THREE o'Clock in the afternoon: when and where you, with the Worshipful Past Masters, and acting Wardens of your Lodge are hereby convoked to attend, and at which the Master Masons of your Lodge are invited to be present.

**BUSINESS.**

The Minutes of the Provincial Grand Lodge, held at Hull on the 15th of October last, will be read for confirmation.

To receive the Annual Report and Recommendations of the Board of Benevolence, and to take action thereon.

To transact the usual business of the Province.

I am, Worshipful Sir and Brother,

Yours fraternally,

M. C. PECK,

*Provincial Grand Secretary.*

3, Belle Vue Terrace, Hull, September 22nd, 1869.

## A BANQUET

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At 5 o'clock.

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## Reviews.

*The Mason's Home-Book*, Nos. 1, 2, 3, and 4. Philadelphia: No. 814, Chestnut-street; published by Bro. Leon Hyneman.

We commend this excellent publication to the attention and support of our readers. No. 1 commences with a reprint of the Rev. Dr. Oliver's "Antiquities of Freemasonry," which is continued in No. 2 and concluded in No. 3, in which we also find a reprint of the Constitutions of 1723. No. 4. contains the celebrated "Illustrations of Masonry" by Preston, which has long been considered a standard Masonic work.

The enterprising editor promises a rich literary banquet to his subscribers, and from the excellence of the material already collected we anticipate a great success for the "Mason's Home-Book." Each part comprises 64 pages of closely-printed matter, which will make a volume of 768 pages at the end of the year. The annual subscription is 3 dollars, and the price of a single copy 25 cents.

From the editor's preface we extract the following admirable remarks:—

"The true history of Freemasonry has never been written, nor have the principles upon which the institution is founded been rightly comprehended. It will be our province, having prepared the minds of our readers by laying before them the almost universally accepted authorities of the past century, with the accumulated myths of recent times, to so induct the reader as to enable him to separate the wheat from the chaff, the right from the wrong, the true from the false, and thus cause him to have a higher appreciation of our mystic Order, a higher regard for its sublime principles, and thus incite him to higher and holier aspirations so to live as to commend him to the good and virtuous of mankind. to have the approval of his own conscience, and the approving assurance of God in the silent whisper of his inner temple. There never was, in the world's history, an institution founded on such elevated and exalted ethics as the Masonic. Its system of morals is the natural unfoldment of a grand and sublime Truth impressed upon the consciousness of man by Divine Being. Its principles, broad and comprehensive as the universe, have always commended it to the good and true in every land, in every age. The promoters of civilization, of science and the arts, were at all times enrolled as members of our Order, having assumed its covenants and practically illustrated in their lives its ennobling principles. It will be our endeavour to so enlighten the Masonic mind that the fraternity will become imbued with the divine principles of the Institution, and exhibit its vitalizing power in their life and actions, and thus become living stones in the Universal Temple, whose Architect and Former is Jehovah."

*The Book of the Ancient and Accepted Scottish Rite*, by Bro. Charles T. McClenachan, 33°. New York, 432, Broome-street.

This is tho most comprehensive and exhaustive work upon the high degrees which we have ever seen. It unfolds the beauties of the system in due succession from the degree of Secret Master to the grade of Sovereign Grand Inspector-General. We are free to confess that we did not realize the philosophical importance of the Rite until we had scanned the pages of Bro. McClenachan's admirable compilation, and even now, although we hasten to commend his labours in the cause, we cannot do justice to the value of the instruction contained in the work itself, which embraces a wide circle of Masonic information. We must carefully peruse it, and weigh deliberately in the scale of impartial justice the claims of the Ancient and Accepted Rite to the support of the Fraternity at large, for, as we have intimated, the subject is presented to our consideration in an entirely new light through the medium of Bro. McClenachan's researches. The legends gravely recited by foolish enthusiasts in the high grades as positive facts are, in the work now before us, assigned their proper position as allegories, and it is this candour which produces a generally favourable impression on our mind. We will now merely add that no member of the Ancient and Accepted Rite can consider his library complete without this book, and to the general Masonic student it will be found replete with rare and beautiful illustrations of Freemasonry.

## THE MASONIC REUNION AT LIEGE.

[From a Special Correspondent.]

I take the first opportunity after my return from Belgium to give you a short and rough account of our Masonic reception at Liege.

We were invited to attend the Masonic Hall, No. 1, Rue des Rivets, at 7 p.m. on Sunday, the 19th. The Hall consists of Tyler's quarters and offices, two preparation rooms, Secretary's offices, a library, containing about 2000 volumes of Masonic works; a waiting-room hung round with Masonic engravings; an entrance hall to lodge-room, in which were several sword-racks from whence each Brother arms himself before entering the lodge. The lodge-room itself is about 70 feet in length, 40 feet wide, and 40 from floor to crown of arch, the arch or ceiling representing the cloudy canopy studded with the usual Masonic emblems. A dais, with three steps, was in the East; on this was placed the Master's chair, which was covered by a canopy decorated in a tasteful manner. Both Wardens were in the west, Orator on left of Master, Treasurer and Secretary on his right, the Brethren being placed on cushioned benches which rose in tiers on either side, leaving a space of about 10 feet up centre of hall.

Previous to entering, those who held certificates gave them to the Secretary, were then subjected to a short examination, called upon to sign the lodge-book, and then accepted as vouchers for those who had not brought their certificates. Each visitor was then supplied with a medal (one of which I enclose), and all were ushered into the lodge under an arch of steel. On entering I was invited, together with Bro. Mason, Past Grand Sword-bearer, Bro. Captain Bramble, and several other P.M.'s, to take our seats upon the dais.

After the opening ceremony, which was impressively performed by the Master, he welcomed the visitors to his lodge, expressing the great pleasure it gave him to meet their French and English brethren that evening, and especially to see them muster in such goodly numbers. (There were about eighty or ninety English Masons present.) He then called upon the Orator to deliver the "speech of welcome" to the visitors.

This was done in the most eloquent manner. He spoke of Masonry as carrying its tenets to the remotest corners of the world; there was now a lodge in every city and town, and in every village one was sure to find a Brother, and, of course, a friend. He went on to say that in the lodge all met on the most perfect equality, for there was the only spot in which true freedom could be found—freedom of thought, freedom of opinion. Masons were ever ready to help each other, and the only nationality they required in a lodge was that of Freemasonry. He welcomed the visitors — especially the English brethren, whom he congratulated upon the prosperity of the Order in England. He welcomed the whole most heartily to Liege, hailed each by the sacred name of Brother, and asked them to remember that the brethren of Liege were extremely anxious to do all in their power to contribute to the comfort and amusement of their foreign brethren. Towards this purpose the Hall would be open daily from 7 a.m. till 9 p.m., and brethren would be there to attend to the desires of the visitors.

Captain Irwin, the Adjutant of the Second Battalion of Volunteers at Liege, responded on the part of the English brethren. He thanked the Master, officers, and members of the lodge for the hospitable reception given to the visitors that evening, and said that from the reception given that day to the Volunteers he fully expected the visitors to the lodge would be well received, but the reception given was far in excess of anything they anticipated. The English Masons fully reciprocated the sentiments conveyed in the eloquent oration delivered by the worthy brother the Orator of the lodge. They would carefully preserve the medals given to them that evening as mementoes of their reception by the Masons of Liege, and would not fail on their return to England, to lay before their respective lodges an account of the fraternal reception they had met with; and he (Capt. Irwin), with the Master's permission, would on his return home propose him as an honorary member of the lodge to which he belonged, and he had little doubt that the Master's name would be enthusiastically received by the brethren of Lodge No. 1222. Capt. Irwin went on to say that it was well for Masons to visit the lodges of other countries in such large numbers as had met there that evening, as it gave confidence and support to the Craft in both countries.

Bro. Mason, P.G.S.B., then rose and thanked the brethren, on the part of the London Masons, and suggested that, instead of the W.M. being appointed an honorary member of a local English lodge, the matter should be referred to Grand Lodge, who would doubtless take satisfactory steps to do honour to the W.M.

After a few more speeches from different officers and visitors, the lodge was called from labour to refreshment.

I noticed with regret the absence of the Holy Volume from the lodge-room. There were no working tools or emblems as in our British and American lodges

The refreshment hall, which appeared to be about 80 feet square, was laid out for upwards of 300 guests. The expenditure of champagne during the evening was something wonderful. The health of the Bourgmestre, Bro. d'Andrimont, was drunk in the most hearty manner, especially by the English brethren. Bro. d'Andrimont responded in a few well-chosen words. In responding to a subsequent toast, Bro. the Mayor d'Andrimont made a most eloquent speech, the substance of which I hope to give you in a further communication.

The New Vade Mecum (invented and manufactured by Charles H. Vincent, optician, of 23, Windsor-street Liverpool) consists of a telescope well adapted for tourists, &c., to which is added an excellent microscope of great power and first-class definition, quite equal to others sold at ten times the price. Wonderful as it may seem, the price of this ingenious combination is only 3s. 6d., and Mr. Vincent sends it (carriage free) anywhere, with printed directions, upon receipt of post-office order or stamps to the amount of 3s. 10d.—Advt.

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## GATHERING OF FREEMASONS IN LIVERPOOL.

The annual provincial grand lodge of the western division of Lancashire was held on Tuesday, 5th inst., at the Adelphi Hotel, when upwards of 200 brethren assembled. The provincial grand officers present were—Bros. Sir Thomas G. Fermor-Hesketh, Bart., *M.P.*, R.W. Prov. G.M.; the Hon. F. A. Stanley, *M.P.*, S.G.W.; H. S. Alpass, G. Sec.; T. Wylie, G. Reg.; C. Sherlock, P.P.G. Reg; A. C. Mott, S.G.D.; H. G. Vernon, *M.A.*, G. Chaplain; T. Armstrong, J.G.D.; W. Laidlaw, P.G.S.; J. W. J. Fowler, G.S.B.; J. Skeaf, G.O.; H. Bulley, P.J.G.W., Cheshire; J. P. Platt, P.P.J.G.W., Cheshire; R. Wylie, P.G.A.O.D., Cheshire; Marsh, P.G.P. G. W. Broadbridge, P.G.S.; B. W. Rowson, P.G.S.; Joseph Mawdesley, P.P.G. Reg.; J. Molineaux, P.P.G.O.; S. White, P.G.S.B.; C. J. Banister, P.G.S.B. of England; F. Binckes, P.G.S. Sec. Boys' School; John Bower, P.P.G. Reg. Cumberland and Westmorland; Jas. Hamer, P.G. Treas. All the lodges in the province were represented with four exceptions, and in some instances the individual lodge attendance was very numerous.

The Grand lodge having been opened, the Grand Secretary read the minutes of the previous annual Provincial Grand Lodge held at Wigan, and the special Provincial Grand Lodge meeting held at Rufford on the occasion of the laying of the foundation-stone of St. Mary's Church. He also announced that letters of apology for non-attendance had been received from Bros. Lord Skelmersdale, Lord de Tabley, Schneider, and several other brethren in the province. Bro. Hamer, P.G. Treas., presented his accounts, and in receiving them the R.W. Prov. G.M. said the financial statement appeared to be very satisfactory, and they had been very properly audited. The accounts showed that there was a balance at the bank of £820 2s. 5d., and £117 3s. 10d. remained in hand.

The financial statement was adopted. Bro. Hamer, who has held the office for nine years, was elected Prov. G. Treas. for the ensuing year, and in acknowledging the renewed compliment Bro. Hamer signified his intention of resigning at the close of the current year. The following brethren were then appointed Provincial Grand Officers for the ensuing year:—Bros. the Right Hon. Lord Skelmersdale, D. Prov. G.M.; the Hon. F. A. Stanley, M.P., Prov. S.G.W.; Schneider, Prov. G.J.W.; Vernon, Prov. G. Chaplain; Wylie, Prov. G. Reg.; H. S. Alpass, Prov. G. Sec.; A. C. Mott, Prov. S.G.D.; H. B. White, Prov. J.G.D.; Dr. Moore, Prov. G. Supt. of Works; R. Wylie, Prov. G.D.C.; Marsh, Prov. G. Assist. D.C.; S. White, P.G.S.B.; J. Skeaf, Prov. G.O.; Laidlaw, P.G. Purs.; and Wearing, Pickering, Broadbridge, Ibbs, Rowson, and Fowler, Prov. G. Stewards. Bro. Peter Ball was unanimously re-elected G. Tyler, and Bro. W. H. Ball, Assist. G. Tyler.

A number of applications for relief of distressed Masons were submitted, and votes of money were made to each of the applicants.

The Grand Secretary reported that warrants for the consecration of three new lodges had been issued during the year, and congratulated the brethren upon the continued harmony and progress which the different lodges had exhibited.

Bro. Wylie moved that the sum of ten guineas should be voted from the Fund of Benevolence to the Annuitant Fund of the Aged Freemasons and Widows of Masons, and that the gift should be made in the name of the S.G.W. This proposition was unanimously agreed to.

The Provincial Grand Lodge was then resolved into the Court of Governors of the West Lancashire Masonic Institution, when Bro. A. C. Mott read the minutes of the general and other committee meetings held during the year, which were unanimously adopted.

The other proceedings of the court were merely of a formal character, the officers of the past year being unanimously reappointed.

After the Provincial Grand Lodge had been again resumed, Bro. Binckes made a statement as to the condition and prospects of the Boys' School.

On the motion of Bro. Bannister, seconded by Bro. Younghusband, 100 guineas were voted from the Fund of Benevolence for the benefit of the Institution, and it was agreed that the gift should be made in the names of the Prov. S.G.W. and the Prov. J.G.W.

After Bro. Binckes had acknowledged the handsome and spontaneous donation, the Provincial Grand Lodge was closed in due form.

It should have been mentioned that Bros. Haswell, Wilson, T. Armstrong, and T. J. Hughes kindly gave their services as musical brethren. Bro. Skeaf, Prov. G.O., not only played the accompaniments, but also furnished a new anthem (his own composition), called "Behold how good and pleasant," which is marked by a fine flowing harmony and most artistic arrangement, and will doubtless attain no mean popularity.

The brethren afterwards banquetted at the Adelphi Hotel, when Bro Sir T. G. Fermor-Hesketh, Bart., M.P., R.W.P.G.M., presided. The list embraced fifteen toasts, which were proposed in an efficient manner and cordially responded to. In the course of the evening the Prov. G.M. announced that he would hold his next annual meeting at Southport. A well-selected programme of music was performed by the above-named musical brethren, and the brethren separated after spending a most pleasant evening.

TOASTS.

"The Queen," and "H.R.H. the Prince of Wales, M.W.P.G.M., and the other members of the Royal Family," in usual complimentary terms.

"The Army, Navy, Militia and Volunteers," responded to by Bro. Dr. Irvine.

"The Earl of Zetland, M.W.G.M." and "The Earl de Grey and Ripon, M.W.D.G.M., and the other Officers of the Grand Lodge," responded to by Bro. C. J. Banister, P.G.S.B. of England.

"Lieut.-Col. Sir Thomas George Fermor Hesketh, Bart., M.P., R.W.P.G.M., Western Division of Lancashire," responded to by the R.W.P.G.M.

"Lord Skelmersdale, W.D.P.G.M., and the P.G. Wardens," responded to by the Hon. F. A. Stanley, P.G.S.W.

"The West Lancashire Institution for the education and advancement in life of Children of Distressed Masons," responded to, in the unavoidable absence of Bro. A. C. Mott, S.G.D., by H. S. Alpass, P.G.S.

"The Worshipful Masters of the Lodges in the Province," responded to by Bro. Dr. E. M. Sheldon, W.M. Temple Lodge, 1094.

"The Visiting Brethren," responded to by Bro. Binckes.

"The Provincial Grand Stewards," responded to by Bro. Hibbs, P.G.S., and Bro. Skeaf, P.G.O.

## CONSECRATION OF THE LODGE OF ST. MICHAEL, No. 1273.

The Lodge of St. Michael, No. 1273 in the register of the Grand Lodge of England, was duly consecrated according to the ancient forms of the Craft on Wednesday afternoon, Sept. 29th, at 2 o'clock. A very large number of the brethren having assembled in the new lodge-room, at the Free Church School, Sittingbourne, the P.D.G. Bro. Dobson, appointed Bro. Keddell, P.P.G., S.W. of Sheerness, presiding officer, who immediately appointed his officers *pro tem*, viz.: Bro. P. Nettleingham (P.M.P.P.S.G.M. 27), S.W., and Bro. Thomas Hill (P.M.P.P G.S.W.), J.W. The lodge was then opened in the three degrees. The presiding officer then delivered an address on Freemasonry in general, which showed that he had devoted no small amount of time to condense so many of the grand fundamental truths of the Craft, and yet to give each its proper position and importance in so short a compass.

The oration was delivered by the P.G. Chap., Bro. W. H. Hill of Maidstone, in his usual fervid and eloquent style, who held all the brethren entranced while he beautifully pourtrayed the character of the saint to which this lodge is dedicated, as one to be humbly followed by every true Mason.

The lodge-board was then uncovered, when the wine, corn, and oil were carried round the lodge by the three following Prov. Grand Officers—Bros. Crittendon, Townsend, and Thorpe, amid solemn music. Halting in the east, the beautiful anthem, "Glory to God on high," was intoned by the W.M. and the brethren generally. The Chaplain then traversed the lodge three times with the censer, consecrating the building for the purpose of Freemasonry. A prayer having been offered up, Haydn's perfect hymn, "The spacious firmament on high," was poured forth in volumes. Brother Keddell then dedicated and constituted the lodge. The National Anthem concluded this part of the ceremony, when an additional verse, composed for the occasion, was sung.

The musical arrangements were conducted by Bro. Horde (1174). Owing to the severe illness of the W.M. designate of the new lodge, the Rev. Thos. Grabham, *M.A.*, which prevented him from being present at this interesting ceremony, the ceremony of Installation was dispensed with, he being already a ruler in the Craft, and P.M. of Faversham. The D.P.G.M. requested Bro. Keddell to take charge of the new lodge until such time as the health of the W.M. designate would allow him to be inducted to the chair and able to perform his duties. A paper was then read signed by the W.M. designate and properly attested requesting the presiding officer to appoint the several brethren therein mentioned to their respective offices. Thereupon the W.M. *pro tem.*, appointed Bros. Hy. Penfold, S.W.; Wm. Bayley, J.W.; J. C. Barnard, S.D.; R. Griggs, J.D.; S. Shrubsole, Treas.; J. Owen, I.G.; and J. Fearn, Tyler, and to each of the above as he invested them with their collar and badge of office, he address a few wholesome words of advice. The new lodge furniture was the theme of universal admiration on account of its strict architectural character, and the beauty and chasteness of its design, much of which was presented by various brethren who had the interest of the new lodge at heart, and made by Mr. G. Green of Rainham, Kent. Bro. Jas. Owen of the Bull Inn, Sittingbourne, prepared a *dejeuner* at half-past four o'clock, in a style that reflected much credit to his establishment, to which about 80 sat down.

At the close of the *dejeuner* the brethren present liberally provided the nucleus of a charity fund in connection with the lodge, charity being one of the leading features of the Craft. In commemoration of the event of the day, the bells of the parish church of St. Michael, to which the new lodge is dedicated, sent forth a merry peal, and the standard of old England floated from the church tower. The town put on quite a holiday appearance, and the band of the 16th Kent (Sittingbourne) Rifle Volunteers performed a variety of pieces during the *dejeuner*. Masonry, we are informed, has lately made rapid strides in the county, which is now perhaps second to none in a Masonic point of view, and at present there are double the number of lodges than existed in the province at the time the present P.G.M. came into office.

## PERFECT ASHLAR LODGE, No. 1178.

The usual monthly meeting of this lodge, which was consecrated by Bro. W. Muggeridge just two years ago, was held on Thursday, at the Gregorian Arms, Jamaica-road, Bermondsey. Bro. F. H. Ebsworth, W.M., opened the lodge, and afterwards, assisted by his officers, initiated Mr. Gustav. Ellis in the ancient mysteries of the Order. He subsequently passed Bros. Green (1194), Rambert and Smith to the second degree, executing his work as a W.M. should. Bro. Alfred Avery, P.M. (619), then installed Bro. James William Avery, S.W. and W.M. elect., also a P.M. of (619), in the chair, in the fluent and correct style for which he is so famous as the Installing Master of his mother lodge, and he was warmly applauded at the conclusion of his delivery of the charges. The officers invested by the W.M., were Bros. Josiah Green, S.W.; H. Bartlett, J.W.; Dr. John Dixon, P.M., Treas; F. Walters, P.M., Sec.; D. Rose, S.D.; G. J. Grace, J.D.; J. W. Dudley, I.G.; J. H. Harmsworth, D.C.; J. H. Fudge, W.S.; and W. Y. Laing, Tyler.

The W.M. afterwards presented the I.P.M. with a beautiful P.M. Jewel, and congratulations of the Lodge, and also a magnificent P.M. Collar and Jewel which had been subscribed for by the brethren. The observations with which the W.M. accompanied the presentation were most complimentary and well chosen, and Bro. Ebsworth returned thanks in very feeling terms, promising to forward the interests of the Lodge in the future as he had in the past.

A vote of thanks was passed to Bro. F. Walters for his zeal as Secretary. The Lodge was then closed, and a splendid banquet followed; whereafter Bro. J. W. Avery proposed the usual toasts in a genial and happy way.

The brethren spent a delightful evening, and enjoyed some capital singing and recitations.

Among the brethren present in lodge and at the banquet table, we noticed Bros. F. H. Ebsworth. J. W. Avery, Josiah Green, J. Dixon, *M.D.* Treas.; F. Walters, Sec.; H. Bartlett, D. Rose, G. J. Grace, J. W. Dudley, J. H. Harmsworth, L. Ashton, J. A. Smith, J. H. Fudge, P. Fry, J. A. Axtell, and the visitors were R. B. Newsome, W.M. (1223); T. L. Green (1194); H. Massey, P.M. (619); C. J. Hogg, W.M. (58); W. H. Pragnell, P.M. (310); A. Avery, P.M. (619); Saul Wells, S.W. (619); and H. Muggeridge, P.M. (192).

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## SAINT ANDREW,

### THE PATRON SAINT OF SCOTLAND.

By Cipes.

(*Concluded from page* 162.)

The next day he was again brought before the Proconsul, who persuaded him that he should not foolishly destroy himself, but live and enjoy with him the pleasures of this life. The apostle told him that he should have with him eternal joys, if renouncing his execrable idolatries, he would heartily embrace Christianity, which, said he, I have already so successfully preached amongst you. That, answered the Proconsul, is the very reason why I am so very earnest with you to sacrifice to the gods, that those whom you have everywhere misled may by your example be brought to return back to that ancient religion which they have forsaken, otherwise I will cause you to be crucified with exquisite tortures. The apostle replied, that now he saw it was in vain any longer to deal with him, a person incapable of sober counsels, and hardened in his own blindness and folly; that as for himself he might do his worst, and if he had one torment greater than another, he might inflict it upon him; for the greater constancy he shewed in his sufferings for Christ, the more acceptable he should be to his Lord and Master. Ægeas could now hold no longer, but passed sentence of death upon him. The particular reason of the Proconsul's displeasure and rage against him was, that amongst others he had converted his wife Maximilla, and his brother Stratocles, to the Christian faith, having cured them of desperate distempers that had seized upon them.

The Proconsul first commanded him to be scourged, seven Lictors successively whipping his naked body; and seeing his invincible patience and constancy, he commanded him to be crucified, but not to be fastened to the cross with nails, but with cords, that so his death might be more lingering and tedious. As he was led to execution, to which he went with a cheerful and composed mind, the people cried out that he was an innocent and good man, and unjustly condemned to die. Being come within sight of the cross, his countenance did not change, nor did the blood freeze in his veins, nor his hair stand on end, nor did he lose his voice, his body did not tremble, nor was his soul troubled, nor did his senses fail him, as it happens to human frailty, but the flame of love which burns in his breast cast forth sparks through his mouth, and he saluted the cross with this kind of address: That he had long desired and expected this happy hour, that the cross had been consecrated by the body of Christ hanging on it, and adorned with his members as with so many inestimable jewels, that he came joyful and triumphing to it, that it might receive him as a disciple and follower of Him who once hung upon it, and be the means to carry him safe unto his Master, having been the instrument upon which his Master had redeemed him. Having prayed and exhorted the people to constancy and perseverance in that religion which he had delivered to them, he was fastened to the cross, whereon he hung two days teaching and instructing the people all the time, and when great importunities in the meanwhile were used to the Proconsul to spare his life, he earnestly begged of our Lord that he might at this time depart and seal the truth of his religion with his blood. God heard his prayer, and he expired on the last day of November.

There seems to have been something peculiar in that cross that was the instrument of St. Andrew's martyrdom, which is commonly affirmed to have been a cross decussate, two pieces of timber crossing each other in the middle in the form of the letter X, hence usually known by the name of St. Andrew's Cross. His body being taken down and embalmed, was decently and honourably interred by Maximilla, a lady of great quality and estate. As for that report of Gregory, Bishop of Tours, that on the anniversary day of his martyrdom, there was wont to flow from St. Andrew's tomb a most fragrant and precious oil, which according to its quantity denoted the scarceness or plenty of the following year; and that the sick being anointed with oil were restored to their former health; "for my part," says one of his biographers, "if there be any ground of truth in the story, I believe it no more than that it was an exhalation and sweating forth at some times of those rich costly perfumes and ointments wherewith his body was embalmed after his crucifixion." His body was afterwards, by the Emperor Constantine the Great, solemnly removed from Patræ to Constantinople, in A.D. 357, and deposited in the great church which he had built to the honour of the apostles, which being taken down some hundred years after by Justinian the emperor, in order to its reparation, the body was found in a wooden coffin, and again reponed in its proper place.

The churches of Milan, Nola, Brescia, and other places, were at the same time enriched with small portions of the highly-prized relics of St. Andrew. When Constantinople was taken by the Franks, Cardinal Peter of Capua brought the relics of St. Andrew thence to Italy in A.D. 1210, and deposited them in the Cathedral of Armalfi, where they still remain. It is further said, however, that Thomas the Despot carried the head of St. Andrew from Constantinople to Italy, after the capture of Constantinople by the Turks, and presented it to Pope Pius II. in 1461, for which he was rewarded by having a monastery allotted to him as his residence, and a competent revenue.

There is a tradition that the cross on which St. Andrew was crucified was brought from Achaia, and placed in the monastery of Veaune, near Marseilles, from which it was removed before A.D. 1250 to the Abbey of St. Victor in Marseilles, where it is still shown. There is a difficulty in conceiving how the Christians of Patræ got possession of that precious piece of wood, in the circumstances in which they must have found themselves at the time of the martyrdom of the apostle. A portion of this cross was carried to Brussels by Philip the Good, Duke of Burgundy, who, in honour of it, instituted the Order of the Knights of the Golden Fleece, assigning them a figure of this cross as a badge.

St. Andrew has long been honoured as the principal patron Saint of Scotland. An Abbot, called Regulus or Rule, brought from Constantinople, about the middle of the fourth century, some relics of St. Andrew, which he deposited in a church built in honour of this saint, where now the city of St. Andrews stands. Many pilgrims resorted to this church from foreign countries. Hungus, King of the Picts, early in the ninth century, in thanksgiving for a great victory over the Northumbrians, bestowed on this church a tenth part of all the land of his dominions. Kenneth II., King of the Scots, having overcome the Picts, and annexed their territories to his kingdom in A.D. 845, repaired and richly endowed the church of St. Regulus or St. Rule. An arm of St. Andrew was kept in it as a precious relic.

The institution of the Scottish Order of Knighthood, called the Order of the Thistle, is ascribed to King Achaius in the eighth century. It was revived by James VII., who created eight knights in 1687, and after being again in abeyance for fifteen years, it was again revived by Queen Anne in 1703. One of the badges of the Order, the *Jewel*, is a figure of St. Andrew suspended by a green ribbon. The Order of the Thistle consists of the Sovereign and sixteen Knights, all of whom are peers of Scotland.

St. Andrew is generally represented in mediæval pictures with the decussate cross, called St. Andrew's Cross, in his hand.

The principal statue in the Grand Lodge of Scotland is a figure, the size of life, of St. Andrew the Patron Saint of Scotland.

## CRYSTAL PALACE LODGE, No. 742.

The following letter has been forwarded to us for publication:—

Crystal Palace, S.E.,
30th September, 1869.

Dear Sir and Brother,—The number of applicants for admission to the benefits of the Royal Masonic Institution for Boys is unfortunately so much in excess of the vacancies in that excellent Institution, that without a canvass for the votes of the Vice-Presidents, Governors, and Subscribers, success is almost impossible.

I trust this will excuse my request to be favoured with proxies on behalf of Herbert Horace Newman, the son of a deceased member of the Lodge over which I have the honour to preside; the circumstances of which case are thus described in the official paper:—

39. Newman, Herbert Horace, Born 5th January, 1861. Father, Bro. William James Newman, was Clerk to the Crystal Palace Company, who died 19th December, 1868, after an illness of three days, and leaving Petitioner, Mrs. Abigail Newman, with six children, five of them dependent upon her for support, unprovided for, her only means arising from the proceeds of a small Life Assurance Policy.

I shall gratefully acknowledge any Votes with which I may be favoured, and have the honour to remain,

Dear Sir and Brother, fraternally yours,
S. G. Foxall,
W.M. Crystal Palace Lodge.

Innocence.—That innocence should be the professed principle of a Mason occasions no astonishment, when we consider that the discovery of the Deity leads us to the knowledge of those maxims wherewith he may be well pleased. The very idea of a God is attended with the belief that he can approve of nothing that is evil; and when first our predecessors professed themselves servants of the Architect of the World, as an indispensable duty they professed innocency, and put on white raiment, as a type and characteristic of their conviction, and of their being devoted to His will.

## METROPOLITAN MASONIC MEETINGS

*For the Week ending October* 16, 1869.

### Monday, October 11.

Lodge No. 59, "Royal Naval," Freemasons' Hall.
" 193, "Confidence," Anderton's Hotel, Fleet-street.
" 879, "Peckham," Maismore Arms, Peckham.
" 957, "Leigh," Freemasons' Hall.
Chapter 22, "Mount Sion," Radley's Hotel, Blackfriars.
Camden Lodge of Instruction, No. 704, Adelaide Tavern, Haverstock Hill, at 8; Bro. T. A. Adams, Preceptor.
Eastern Star Lodge of Instruction, No. 95, Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gottheil, Preceptor.

### Tuesday, October 12.

Lodge No. 180, "St. James' Union," Freemasons' Hall.
" 198, "Percy," Ship and Turtle, Leadenhall-street.
" 211, "St. Michael's," Albion Tavern, Aldersgate-street.
" 228, "United Strength," Old Jerusalem Tavern, St. John's Gate, Clerkenwell.
" 548, "Wellington," White Swan, Deptford.
" 834, "Ranelagh," Windsor Castle Hotel, Hammersmith.
" 933, "Doric," Anderton's Hotel, Fleet-street.
Chapter 185, "Jerusalem," Freemasons' Hall.
Metropolitan Chapter of Instruction, George Hotel, Aldermanbury at 7; Comp. Brett, Preceptor.
Domatic Lodge of Instruction, Palmerston Tavern, Grosvenor-park, Camberwell, at 7.30.
Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8. Bro. C. A. Cottebrune, Preceptor.
Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.

### Wednesday, October 13.

Committee of Royal Masonic Benevolent Institution, Freemasons' Hall, at 3.
Lodge No. 8, "Fidelity," Freemasons' Hall.
" 13, "Union Waterloo," Masonic Hall, Woolwich.
" 15, "Kent," Three Tuns Tavern, Southwark.
" 87, "Vitruvian," White Hart, College-street, Lambeth.
" 147, "Justice," White Swan, Deptford.
" 212, "Euphrates," George Hotel, Aldermanbury.
" 288, "Pilgrim," Ship and Turtle Tavern, Leaden-street.
" 749, "Belgrave," Anderton's Hotel, Fleet-street.
" 781, "Merchant Navy," Silver Tavern, Burdett-road, Limehouse.
" 1017, "Montefiore," Freemasons' Hall.
" 1228, "Beacontree," private rooms, Leytonstone.
Red × Conclave, No. 18, "St. George's," Palmeston Arms, Grosvenor-park, Camberwell.
United Strength Lodge of Instruction, 228, Bull and Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.
Confidence Lodge of Instruction, No. 193, Railway Tavern, Railway-place, Fenchurch-street, at 7.
New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.

### Thursday, October 14.

Quarterly General Committee Girls' School, Freemasons' Hall, at 12.
Lodge No. 19, "Royal Athelston," City Terminus Hotel, Cannon-street.
" 206, "Friendship," Ship and Turtle Tav., Leadenhall-street.
" 860, "Dalhousie," Anderton's Hotel, Fleet-street.
" 1076, "Capper," Marine Hotel, Victoria Dock.
Chapter 73, "Mount Lebanon," Bridge House Hotel, Southwark.
" 206, "Hope," Globe Tavern, Royal Hill, Greenwich.
Rosicrucian Society of England, Freemasons' Tavern, at 6.30.
Finsbury Club of Instruction, "Jolly Anglers' Tavern," 42, Bath-street, City-road.
United Mariners' Lodge of Instruction, Three Cranes Tav., Mile-end-road, at 8; T. J. Barnes, Preceptor.

### Friday, October 15.

Lodge No. 148, "Middlesex," Albion Tavern, Aldersgate-street.
" 813, "New Concord," Rosemary Branch Tavern, Hoxton.
" 975, "Rose of Denmark," White Hart Hotel, Barnes.
Stability Lodge of Instruction, Guildhall Coffee House, at 6.
Emulation Lodge of Improvement for M.M.'s, Freemasons. Hall, at 7.
Metropolitan Lodge of Instruction, George Hotel, Aldermanbury, at 7; Bro. Brett, Preceptor.
United Pilgrims' Lodge of Instruction, Horns Tavern, Kennington, at 7.
Belgrave Lodge of Instruction, Duke of Wellington Hotel, Spring-gardens, Charing-cross; Preceptor, Bro. Pulsford
Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, Preceptor.
Duke of Edinburgh Lodge of Instruction, The Silver Lion, Penny-fields, Poplar.

### Saturday, October 16.

Audit Committee, Boys' School, Freemasons' Hall.

Holloway's Ointment and Pills. — Wonder Working Remedies.—As the battle of life has to be fought alike by the naturally feeble and the constitutionally strong, how momentous is it to preserve the former from adventitious ailments. A scratch on the leg, slight inflammation about the ankles, which would have been cured at once by Holloway's Medicaments, grow from the want of the commonest precautions into grievous diseases, which throw the sufferer on the bed of sickness, and perhaps his family on the parish. Every peasant's home should have these remedies, they will save both parents and children from much misery, and above all, they will remove their complaints, at a trifling cost, and leave no disheartening heavy bill behind.

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# Reports of Masonic Meetings.

## THE CRAFT.

### METROPOLITAN.

*Temple Lodge, No.* 101.—This numerous and influential lodge held the first meeting of the present session on Tuesday, in their Lodge-room, at the Ship and Turtle Tavern. There were present: Bros. Joseph Tanner, W.M.; F. J. Cox, S.W.; Smithly, J.W.; Bond, P.M., Treas.; J. H. Wynne, P.M., Sec.; Youle, S.D.; Reynolds, J.D.; Hastelow, D.C.; Prince, I.G. A numerous band of Past Masters, amongst whom we recognised those veterans in Masonry, S. May, E. Farthing, sen., T. Beard, Henry and W. W. Wynne. As usual at the meetings of the brethren of the Temple, there were many visitors, viz.: The W. Bro. Norris, W.M., 21, Past Grand Steward; T. Wescombe, P.G. Sec. Kent; B. P. Todd, P.M. 27, Storr, P.M. 453, &c., &c., altogether forming an assemblage of fifty-three. Mr. Marmaduke Lintt was admitted to the privileges of Masonry in a most impressive manner by the W.M. and his efficient officers, after which the brethren adjourned to one of Bro. George Painter's *recherche* banquets (the wine supplied needing, of course, no comment), and a most pleasant evening, enlivened with some very good songs, was brought to a close with the Tyler's toast. We observed amongst the toasts proposed by the W.M. "Our Royal brother the M.W. Albert Edward Prince of Wales."

*Domatic Lodge of Instruction, No.* 177.—A meeting of the above lodge of instruction was held at the "Palmerston Arms," Grosvenor-park, Camberwell, on Tuesday, the 5th inst., when the ceremony of consecration was worked by Bro. R. Wentworth Little, P.M. (975), and that of installation by the esteemed Secretary, Bro. H. Thompson, P.M., of the parent lodge, who installed Bro. Stevens, P.M. (720), as Master. One of the sections in the first lecture was then worked by Bro. Stevens, assisted by the brethren, amongst whom were Bros. T. H. Pulsford, P.M. (1158), a very clever Mason; C. L. Marshall, P.M. (22), the worthy host; E. Shaughnessy, Wisewould, McCrea, Poore, and about fifteen others. This lodge of instruction meets regularly at half-past seven o'clock every Tuesday evening throughout the year, and has already achieved much good for brethren on the Surrey side of the water. Upon this occasion Bro. Thomas, the distinguished teacher, who like the late lamented Stephen Barton Wilson, is an architect by profession, was to have worked the consecration ceremony, but being unable to attend, Bro. Little was requested to take his place, which he did at short notice. Votes of thanks were passed to the Consecrating and Installing Masters, and the lodge was closed. We may add, that the fifteen sections will be worked in this lodge on the last Tuesday in October, by Bro. Pulsford, when there will doubtless be a very large muster of the brethren.

[From our Special Reporter.]

*Villiers Lodge, No.* 1194.

The installation meeting of this lodge was held on the 2nd inst., at the Northumberland Arms, Isleworth, and was numerously attended, in spite of the drenching rain which fell during the afternoon. The W.M. was not in attendance, but the lodge was opened and presided over by the I.P.M., Bro. E. Clark, who, after the minutes of the former regular and emergency meetings and the report of the Audit Committee had been read by Bro. Dodd, declared Bro. J. T. Trickett, of 954 duly elected a joining member, and initiated into the mysteries of the Order, Messrs. V. Beadle Bedolfe, *M.D.*, Charles G. Forsyth, George Luke Ridge, and Thos. Anthony Woodbridge. Out of four candidates for passing to the second degree only one appeared, and he just at the last minute, when, as time was very short, he agreed to forego his advancement, and Bro. F. Walters promised to get him passed on the 7th inst., at 1178. Bro. Little, by desire of the presiding officer, then took the chair, and Bro. E. Clark presented to him Bro. J. Trickett, *C.E.*, W.M.-elect, to receive the benefits of installation. The ceremony was most impressively rendered by Bro. Little, and the Board of Installed Masters expressed their pleasure at the way in which he had performed his functions. The board having been closed, the brethren were admitted and saluted the newly-installed Master in all the degrees. At the conclusion of this portion of the installation, Bro. Trickett invested Bros. W. Dodd, S.W.; Henry Allman, J.W.; R. W. Little, P.M., Sec.; E. T. Osbaldeston, S.D.; F. J. Lancaster, J.D.; T. Smale, I.G.; R. A. Steel, D.C.; W. Harvey, Senior Steward; Major H.W. Palmer, Jun. Strd.; Gilbert, Tyler. The re-investment of Bro. Little as Secretary was received with a round of applause. Bro. F. Walters, P.M., fluently delivered the charges and on resuming his seat, the brethren expressed their approbation in Masonic form.

The minutes, which were read in the early part of the evening, were approved, and the auditors' report was ordered to be entered on the minutes. At the election of Treasurer, the choice of the brethren fell on the genial Bro. E. Clark, P.M., who, on being invested by the W.M., said he would discharge his duties to the best of his ability, and so prove the satisfaction he felt at the honour conferred on him by the lodge.

A vote of thanks to Bro. R. Gurney, for the zealous discharge of his duties while acting as Treasurer, was carried with acclamation.

Bro. E. Clark proposed, and Bro. E. T. Osbaldeston seconded, that Bro. H. G. Buss be made a honorary member of the lodge. This motion also was carried unanimously, and the lodge closed.

A magnificent banquet, provided by Bro. Jones, the host of the Northumberland Arms, followed, and this was succeeded by a sumptuous dessert, when the W.M. proposed the usual toasts.

Bro. John Hervey, G. Secretary, who was selected by the W.M. to respond to the toast of "The Earl De Grey and Ripon, D.G.M., and the rest of the Grand Officers," said it had given him great pleasure to be present in obedience to the recommendation of the Book of Constitutions, which said we were to visit other lodges, see the different modes of working, and endeavour to improve our minds (our bodies too, he hoped), by mixing with our fellowmen. He had no doubt they had all done so that evening. Unfortunately he had not been able to see all the working, for he and Bro. Hubbard had been stormbound. Perhaps the preferring to have a dry coat to seeing the working of the lodge was rather a slur upon their Masonic ardour, but he hoped the brethren would look with some degree of kindness upon the act, inasmuch as if they had got wet it might have been a serious drawback for the future. Although he was late, he had seen enough of the working, and had heard enough of it from Col. Burdett—who had said how pleased he was with it—to know that it was extremely good. It was always gratifying to see a new lodge working so well, so amicably, and with such prosperity. He congratulated the W.M. on the way in which the work had been carried out and trusted he would have a happy year of office. He thanked the W.M. and the brethren for their hospitality; he had enjoyed himself very much; and for the Earl De Grey and Ripon, the rest of the G. Officers and himself, he begged to acknowledge the compliment which had been paid him.

Col. Burdett, in responding for "The Army, Navy and Volunteers," also spoke of the lodge's hospitality, and with respect to its working said, although he had had great experience in lodges he was much gratified at the way in which the work of this lodge had been done both by the Master and his officers. He had seen a great portion of the initiation, and trusted that the initiates were as pleased as he was. Many young Masons entered the Order from curiosity, some from persuasion, and some to know what Masonry was. A great many went on for a short time, and then relaxed and left off. Those who had perseverance to go on were the men to rise in the Order, and were the men whom Masons wanted. Those who came in from curiosity or for amusement were not the men to benefit the Order. Those who stuck to it were the men from whom it derived most support. He had seen much of Masonry, and the more he saw of it the more he liked it. He never regretted joining it; and if it was only for the way in which his health and that of the Army, Navy and Volunteers, had just been drunk, he never should regret it.

Bro. Major Palmer, for the "Volunteers," said as brevity was the soul of wit for once in a way he would be witty, and merely thank the brethren for drinking his health.

Dr. V. B. Bedolfe acknowledged the toast of "The Initiates." He found himself occupying, he did not know why, a seat at the cross table. It was an honour he could not deserve, but it reminded him of a remark in Don Quixote. When the Don was placed in such a seat he was not quite content with it, not being sure that it was a post of honour. He explained that a rustic having been requested to dine should be allowed to sit at the other end of the table; when the nobleman took him by the coat and thrust him into his seat, and the reply was, "Don't you know wherever I am, there is the seat of honour." Therefore he (Bro. Bedolfe) supposed that wherever the W.M. sat there was the seat of honour. He spoke on behalf of himself and the other gentlemen who were initiated with him, when he said they would like to spend the remainder of their lives to the advancement and good of Freemasonry, He believed it was an institution which had been a benefit in past times, and was a benefit now, because it seemed to explain the dependence on man should have on another. It was not a union of one rank, but of all ranks. The Prince of Wales and men of the humblest position belong to the Order, and joined hands and lived in good fellowship. It was never intended to confound ranks or institutions, but to hold out the hand of friendship to all. It was conservative in all that was good in society, and society would benefit by it. He and his brother Initiates would endeavour by a life of devotion to the interests of the fraternity to benefit their fellow men.

Bro. E. Clark, P.M., proposed the W.M., who in his capacities of Junior and Senior Warden had given satisfaction to the brethren.

The W.M.: I rise to thank you for the very cordial manner in which you have drank my health, and for your good wishes for my year of office. I am sure I feel very much gratified and very much honoured by the position you have placed me in, and I shall endeavour, as far as in me lies, not to disappoint your hopes and wishes. At the same time I must express my thanks to the Past Officers, Past Masters, and Officers, who are much more highly qualified in Masonry than myself, for the kind and friendly manner in which they have assisted me on all occasions, and I look for their cordial co-operation with me while I am in office. I can only say that so far as my wishes and intentions go I desire to do all I can for Freemasonry, but at the same time I cannot help expressing the conviction I have of my own want of knowledge, which I hope to make up; but I trust that the desire and disposition to go on in Masonry will help me over some of the difficulties. Still, I repeat, I depend much upon the officers better informed than myself to help me along. Beyond that I have only to express my thanks for the kind and courteous manner in which I have been treated by every member of the lodge and visitors we have had since I have belonged to it. I can but express my gratitude to those officers and brethren who have so kindly assisted me, and hope that we may long have the pleasure of meeting the distinguished officers who honour us to-night with their presence, and that we may end not only this year, but many years of success in Masonry. Brethren, I thank you very much.

Bros. Hubbard and Quilty returned thanks for "the Visitors," Bro. E. Clark for "the P.M.'s," Bros. Dodd and Allman for "the Officers," and Bro. Little for "the Secretary." Bro. Gilbert gave "the Tyler's Toast," which brought the proceedings to a close.

The company who attended the Lodge included Bros. J. Trickett, W.M.; E. Clark, I.P.M.; W. Dodd, S.W.; R. Gurney, R. Wentworth Little, Sec.; H. Allman, J.W.; E. T. Osbaldeston, S.D.; F. J. Lancaster, J.D.; T. Smale, I.G. R. A. Steel, D.C.; W. Harvey, H. W. Palmer, W. B. Tustin, C. Tomlin, L. Acworth, Geo. Cattel, E. J. Bailey, Benj. Glover, Geo. Kenning, Thos. Cubitt, V. B. Bedolfe, C. G. Forsyth, G. L. Ridge, T. A. Woodbridge, T. L. Green, W. F. N. Quilty (P.M., 862), W. H. Edwards (13), J. T. Trickett (954), P. R. Jones (193), John Hervey (G. Secretary), W. H. Hubbard (P.M., 173), Col. Fras. Burdett (P.G.W., Rep. G. Lodge of Ireland), and H. Massey (P.M., 619).

### PROVINCIAL.

Ipswich.—*Prince of Wales Lodge, No.* 959.—There was a numerous attendance of brethren at this lodge on Monday, the 4th inst., After the confirmation of the minutes, a ballot was taken for Mr. William Morley Farron, which proving unanimous, this gentleman was regularly admitted and initiated into the mysteries of the Order. Bro. J. Emra Holmes, 31°, and Bro. Chas. Young were elected joining members. Bro. Parsons, initiated at the last regular lodge, having passed the usual examination and retired, the lodge was opened in the Second Degree, when Bro. Parsons was passed to the degree of a F.C. A revised code of Bye-laws was passed by the brethren, subject to the approval of the Provincial Grand Master. There being no other business before the lodge, the brethren retired to their Banqueting-room, where nearly thirty brethren enjoyed the remainher of the evening in love, peace and harmony.

Liverpool.—*The Neptune Lodge, No.* 1264.—This new but attractive and interesting lodge, which was consecrated on the 11th day of June last, seems to be growing rapidly in strength and favour, to which its worth and working so justly entitle it. The brethren of this lodge now number about forty, and judging from the excellent discipline maintained, both by the officers and members, and the intelligence brought to bear in the general working of the lodge, we augur a most successful result This lodge held its regular meeting on Oct. 1st, and was visited by several brethren from America and other foreign parts, who expressed themselves highly delighted and entertained. The lodge was opened at 6 p.m., by the W.M. Bro. Joseph Healing; the minutes of the last meeting were read and confirmed, and a ballot for Mr. George Donalty having been taken, he was declared unanimously elected. Mr. Joseph Korn, who had been elected the previous lodge night was in attendance, and with Mr. Donalty was initiated into the mysteries and privileges of Antient Freemasonry. The lodge was opened to the second degree, when Bros. Ford and Sowerby were examined, in this degree were found sufficient and complimented, received the test of merit, and retired. The lodge was then opened in the third degree, when the said brethren were readmitted and raised to the sublime degree of Master Mason. The lodge was then closed down to the second degree, and immediately to the first degree, when Bro. Wm. Barr of this lodge presented to and for the use of the lodge a very handsome silver salver, and in a very neat speech expressive of devotion to and for the welfare of the lodge, said he felt highly gratified in

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their acceptance of the humble present. A vote of thanks was unanimously accorded to Bro. Barr, and the W.M., in thanking him in the name of himself and brethren, said he was delighted to bear witness to the esteem in which Bro. Barr was held by every brother in this lodge, both for his ability, intelligence and integrity, and although not an officer of the lodge he was able to hold any office therein. He hoped the day would soon arrive when Bro. Barr would occupy the chair that himself had the honour of now occupying. Bro. John Pemberton, S.W., of this lodge, now presented a quantity of music books, handsomely bound, compiled for the use of Masonic lodges, and said he hoped the brethren would use them in properly developing the harmony of our beautiful service and render it as impressive as its solemnity deserved. A vote of thanks was unanimously accorded to Bro. Pemberton, and the W.M. in thanking him in the name of himself and brethren, said that he was confident and proud to say that Bro. Pemberton had, and was worthy of, the highest respect of himself and every member of that lodge. He highly complimented him upon his assiduity and ability in the discharge of his duties as S.W. of the Neptune Lodge, and hoped that his kind present would be properly appreciated by every brother endeavouring to acting in concert and in harmony in the well-arranged selections of music for the various degrees. The lodge was then closed, when the brethren retired to refreshment, and spent a frugal, convivial, and happy evening, and departed in peace.

## *THE ROYAL ARCH.*

### METROPOLITAN.

*Beadon Chapter, No.* 619.—An emergency meeting of this Chapter was held on Saturday. Comps. F. Walters, P.Z., as M.E.Z.; E. Clark, as H.; W. H. Hubbard, as J., and Comp. Little, as P.S., opened the Chapter, and afterwards Comp. H. Massey, S.N., and J.-elect, was formally installed in the J. chair, the ceremony being impressively performed by Comps. F Walters and R. W. Little. The Chapter was then closed, and the Companions adjourned to the banquet table and spent a happy evening.

## MARK MASONRY.

### METROPOLITAN.

*Thistle Lodge, No.* 8.—The election meeting of this old lodge was held on Friday, the 1st inst., at the Freemasons' Tavern, Great Queen-street, and was well attended by the members, amongst whom we observed Bro. T. Meggy, P.G.M.O., who officiated as W.M., in the unavoidable absence of Bro. Mann; Bros. H. G. Lake, S.W.; J. W. Dawson, J.W.; C. A. Cottebrune, P.G.S.B., P.M., and Sec.; F. Binckes, G. Sec., and P.M.; Joshua Nunn, P.G.D., and P.M.; R. Watts, P.G.S.B.; L. Harvey, J.D.; E. Hart, Org.; J. W. Boord, Baber, Henley, Mortlock, Sendey, Marshall, Lowder, Baker, and Taffs. The visitors were Bros. R. Wentworth Little, P.M., and Sec. St. Mark's Lodge, No. 1, and Chas. Sloman the eminent *improvisatrice*. The lodge was duly opened, and the Mark Master's hymn was sung by the brethren, led and accompanied by Bro. Hart the respected Organist, after which the minutes were read and confirmed, and ballots taken for eight candidates. The following brethren being in attendance were then regularly advanced to the ancient and honourable degree of Mark Master Masons, viz., Bros. Charles Lacy, W.M. (174), a trusty "Sincerity" man; George Kelly, P.G. Stew., and P.M. (63), a zealous veteran in the Craft; Morton Edwards, of "St. Lukes," Chelsea (144), the eminent sculptor whose bust of the Grand Master, Lord Zetland, has won universal praise; R. P. Wilkinson, P.M. (95), a worthy member of no undistinguished lodge. The work of the degree was admirably performed by Bro. Meggy, the acting W.M., who is truly a Master of the art, and he was ably assisted by Bros. Nunn, Cottebrune, Watts, and other P.M.'s, and by the officers present, but we regret to observe that several officers were not in their places. The elections for the ensuing year resulted as follows:—Bros. H. G. Lake, well known as P.M. of 186, and P.Z. 820, was chosen as Master; Bro. J. W. Figg, P.M., an old and valued member, was re-elected Treasurer, and Bro. Woodstock, Tyler. The lodge was then closed with the musical accompaniments, and the brethren adjourned to a banquet under the presidency of Bro. Meggy, P.G.M.O. The usual formal toasts were well received, and a cordial outburst of enthusiasm greeted the name of Bro. Meggy when proposed by Bro. Binckes. The acting W.M. replied, and deplored the absence of Bro. Mann, W.M., who had been suddenly called to Ireland. The "Newly Advanced Brethren" responded *seriatim*, and expressed their great gratification at having become Mark Masters. Bros. Little and Sloman acknowledged the compliment paid to them as visitors, and Bro. Binckes delivered an interesting speech upon the present position and prospects of Mark Masonry in England. Bros. Nunn and Cottebrune responded for the P.M.'s. We must not omit to mention that the vocal abilities of Bros. Mortlock, Marshall, and other brethren greatly contributed to the enjoyment of this most agreeable meeting.

## KNIGHTS TEMPLAR.

### PROVINCIAL GRAND CONCLAVE OF SURREY.

On Saturday last, The Very Eminent Sir Knt. George Harcourt, *M.D.*, Grand Commander of Surrey, attended by his Provincial Grand Officers, Sir Knts. Blenkin, Lemaire, Mitchell, Greenwood, W. F. Harrison, G. Harrison, &c., preceded by the P.G. Equerry and P.G. Standard-bearer, was received by the Emt. Sir Knt. Jabez S. Gower, E.C., Grand Capt. of Lines, and the Officers and Knts. of the Grove, under the Arch of Steel, at their Field of Encampment, The Spring, Ewell, where the V.E. Prov. Grand Commander opened in solemn form the Prov. Grand Conclave, when the P.G. Registrar, the Em. Sir Knt. R. Farran, called over the muster-roll of the province, and a numerous assemblage of Knts. answered to their names. The usual business of the province was then proceeded with, and the following appointments made by the Grand Commander of the Province, viz.:—

| | | |
|---|---|---|
| The Emt. Sir Knt. | Blenkin .... | Dep. P.G.C. |
| " " | Gower .... | P.G. Prior. |
| " " | C. Dumas .. | P.G. Sub-Prior. |
| " " | W. Stuart .. | P.G. Prelate. |
| " " | Amos .... | 1st P.G. Capt. |
| " " | Rosenthal .. | 2nd P.G. Capt. |
| " " | W.F. Harrison | P.G. Chancellor. |
| " " | Farran .... | P.G. Registrar. |
| " " | Hart ..... | P.G. Almoner & Treas. |
| " " | Dr. Williams | P.G. Dir. Cer. |
| " " | Capt. Hastie | P.G. Expert. |
| " " | G. Harrison | P.G. Standard-bearer. |
| " " | Dyer ..... | P.G. Capt. of Lines. |
| " " | Hall ..... | P.G. Herald. |
| " " | Vesper, 30° .. | P.G. Equerry. |

All were duly invested by the P.G. Commander in his usual kind and impressive style.

The Prov. Grand Prelate, the Emt. Sir Knt. W. Stuart, then read the usual sentences while the Emt. Sir Knt. J. Hart, Prov. Grand Almoner, collected the alms, and the Prov. Grand Encampment was closed in the usual form.

The Prov. Grand Commander and his officers, the E.C., and Knights of the Grove, and the numerous visitors then adjourned to the pleasant garden of the Spring, and afterwards partook of an elegant banquet, provided by Bro. Goddard, the respected host of The Spring.

Amongst the visitors we particularly noticed the Emt. Sir Knts. R. Spencer, P.P. Grand Registrar; J. Stolwasser, Past Grand Sword-bearer; F. Binckes, Past Grand A.D.C.

The weather being very beautiful, the assemblage was highly pleased with the day's excursion.

## PROVINCE OF LINCOLNSHIRE.

A meeting of the members of the Charity Committee for the Province of Lincolnshire, was held at Louth Sep. 30, under the presidency of R.W. Bro. Major Smyth, D.P.G.M. Brethren present: Bros. Lucas, P.G.S.; Rainey, P.P.G.D.; Seaton, Moore, P.G.R.; Agabitt, P.G.T.; Radley, P.I.G.W.

Bro. Lucas proposed, and Bro. Seaton seconded, "That the M.E.Z.'s of the chapters in the province be added to the members of the Charity Committee."

Letters were read from the Pelham Pillar Lodge, and also from Bro. Bacon, Lincoln.

Bro. Lucas proposed and Bro. Seaton seconded, "That before any new candidate be selected, the debts that have been incurred to secure the elections of Bros. Lincoln and Josiah Margason be repaid." The Secretary was ordered to repay Bro. Rainey thirteen boys for Bro. Patten, and eighteen boys Bro. Radley for Bro. Wright, of Derby.

A letter was read from Bro. Hessay, soliciting votes for Arthur Earnest Hustler, and one from Bro. Nesbitt, on behalf of Bro. Fowler, for Herbert White. The committee were sorry that they were unable to give any support to either candidates, as they were about to receive an application from an old brother in the province.

Bro. Moore, of Lincoln, proposed, and Bro. Lucas seconded, Bro. Henry Cotton, the Provincial Grand Tyler, as a candidate to be placed on the list for the next election for the aged Freemasons.

Bro. Radley proposed, and Major Smyth seconded, Elizabeth Jackson as a candidate also for the Aged Widows' Fund.

There being no other propositions, the ballot was taken, when Bro. Cotton was unanimously elected.

It was found that the Secretary had upwards of fifty votes for the Boys' and Girls' Schools, which he was authorised to exchange at the best rate for aged Masons' votes, and also to write to all the lodges in the province and ask their co-operation to secure the election of so deserving a case as their old P.G. Tyler.

At the Peckham Lodge of Instruction, 879, held at the Maismore Arms, Park-road, Peckham, every Wednesday evening, at 8 o'clock precisely, the brethren of Old Kent-road, Peckham, and their neighbourhoods have a treat under the very able instructorship of Bro. P.M. Rose, assisted by Bros. P.M. Tibbett, Howes, &c.

## Original Correspondence.

[The Editor is not responsible for the opinions expressed by Correspondents.]

### THE MASONIC LIFEBOAT FUND.

(*To the Editor of The Freemason.*)

Dear Sir and Brother,—I am a member of the Provincial Grand Lodge of Cumberland and Westmorland, at the last meeting of which the sum of £5 was voted to the "Masonic Lifeboat Fund," and as I object strongly to the money being handed over until I know what has become of the amounts received from other lodges, I shall be glad to know whether any account of the Fund has been published, and, if so, where it can be obtained. Ugly rumours are abroad on the subject, and many brethren believe the Fund to be a myth.

Yours fraternally,
C. H. L.

[We know nothing of the Fund in question, neither has any account been printed to our knowledge. The Grand Lodge declined to subsidise the scheme, and we would therefore recommend brethren to subscribe direct to the Lifeboat Institution.]—Ed. *F.*

### INELIGIBILITY OF BASTARDS AS FREEMASONS.

(*To the Editor of The Freemason.*)

My business engagements, &c., entirely preclude me from answering the lengthened remarks of Bro. "Cipes" at present. However, I intend to read them all carefully over, and I shall, at my first spare moments, give a few words in reply, when I hope to show the mistakes he falls into, and to prove that a better acquaintance with the real history of our Order, &c., might have prevented him from writing as he has done.

Yours fraternally,
LEO.

### THE ANTIQUITY OF SPECULATIVE FREEMASONRY.

(*To the Editor of The Freemason.*)

Dear Sir and Brother,—Your correspondent, D. Stolez, at page 161, is mistaken. We do not all admit that Freemasonry is of Jewish origin; for, operative Masonry was in existence before Abraham was born, whereas *speculative* Freemasonry was not in existence until last century, and I defy all your numerous readers, jointly or severally, to prove otherwise. Again, the Jews were not a nation of builders, whereas the Egyptians—who were old as a nation before the Jews were heard of—were. Further, Leo does not "express a wish to observe Freemasonry to the traditions of the second Temple," nor the first either; nor to any other Temple. King Solomon of the first Temple, and Ezra, Zerubbabel, and Nehemiah of the second, had about as much to do with Speculative Freemasonry as Julius Cæsar had to do with the tragedy of "Julius Cæsar," as written by Shakespeare. Let honour be given to whom it is due, and as England is the Mother of Speculative Masonry *she* deserves to be honoured as such. It was in England, about A.D. 1717, that Speculative Freemasonry with its doctrines and principles degrees, rituals and ceremonies sprang up; or to put it in other words, Speculative Masonry was then manufactured by Desaguliers, Anderson, Payne, &c. It has, however, been elaborated or touched up since then; their production was concocted out of the Bible, and other books, &c., and they then grafted it on to the old operative Masons' lodges, which knew nothing about it before. Consequently Speculative Freemasonry is only about 152 years old. Let those of your readers who have hitherto imagined otherwise, examine into the matter, as I have done, and they will find that I am pretty near the mark.

I am, yours fraternally,
LEO.

We have the greatest pleasure in adding our testimony to the unanimous verdict of the Press in favour of Messrs. Macniven and Cameron's pens, particulars of which will be found in our advertising columns. We have used them for some time past, and to fitly describe them, must apply the cabalistic letter and numeral so well known at "Lloyds," as they are truly A. 1.

Breakfast.—Epps's Cocoa.—Grateful and Comforting.—The very agreeable character of this preparation has rendered it a general favourite. The *Civil Service Gazette* remarks:—"The singular success which Mr. Epps attained by his homœopathic preparation of cocoa has never been surpassed by any experimentalist. By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctor's bills." Made simply with boiling water or milk. Sold by the Trade only, in ¼ lb., ½ lb. and 1 lb. tin-lined packets, labelled James Epps & Co., Homœopathic Chemists, London.—Advt.

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## Births, Marriages, and Deaths.

DEATHS.

McFarlane.—On the 3rd ult., at Colon, Central America, Bro. William McFarlane, second mateShip "Trelawny," of Greenock, M.M., Lodge Clyde, No. 408, aged 41 years.

St. Maur.—On the 30th ult., at No. 20, Dover-street, W., the Right Hon. Edward Adolphus Ferdinand, Earl St. Maur, aged 34.

## Answers to Correspondents.

All communications for The Freemason should be written *legibly*, on one side of the paper only, and, if intended for insertion in the current number must be received not later than 10 o'clock a.m. on Thursdays, unless in very special cases. The name and address of every writer must be sent to us in confidence

E.S. (Constantinople).—We will attend to your suggestion, in the meantime we can refer you to our local agent, Bro. Hanley, of the *Levant Times*, who will doubtless meet your wishes.

C. W.—Yes. Apply at the Grand Secretary's Office, Freemasons' Hall, where, if your name be duly registered, the district certificate can be exchanged free of expense.

Silex.—Mr. Gladstone is not a Freemason, but several members of his Cabinet belong to the Craft. The late Prince Consort was a Teutonic Knight, but not a Freemason.

Perfect Ashlar.—The alteration is not legal until approved by the Grand Master through the Grand Secretary, or in provincial and district lodges by the P.G.M., or D.G.M.

The Son of Salathiel.—We shall be delighted to receive your MSS. when ready.

Kappa.—The society you allude to, Phi-Beta-Kappa, does not exist in England; it was originated in the American Universities, to which sphere its operations have been confined. The "Order of Harodim" is not extinct, but is now regarded merely as a curious phase of Masonry in the eighteenth century. We are acquainted with its secrets, but cannot indicate their nature beyond stating that the lessons of the third degree were reduced to practice in the ceremonies of "Harodim," with an effect that must have been at once sweetly solemn and awe-inspiring to the candidate There is little doubt that much Masonic knowledge lies hidden in forgotten manuscripts of the last century, and one of the greatest boons to the Craft would be the recovery of these important documents. We believe Dr. Rob Morris, of Kentucky, is in possession of the ritual of Preston's "Order of Harodim," of which we also have a copy. We will publish a list of its officers in 1795, if the information will be of service to you.

Everard Lyle.—We do not profess to answer questions respecting the religious belief of any member of theCraft, but the statement you mention is to our certain knowledge untrue, as the exalted brother referred to belongs to the Communion of the Church of England. It would make no difference to us or to the Craft, in our estimation of his virtues, were he a member of the religious body stated.

Ex-Officio.—The assertion is so palpably absurd, that no one but a Yahoo, like its inventor, would credit it, but if publicly made it will be repelled in an equally public manner.


# The Freemason,

Saturday, October 9, 1869.

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## NATIONAL MASONIC JURISDICTION.

An invariable adherence to social order, and a spirit of fraternal union are at once the bases, and the bulwarks of the whole Masonic structure. The first induces that respect and reverence for lawfully-constituted authority which we find inculcated so forcibly in the Ancient Charges of the Craft; and the second reminds us of our paramount duty to live in peace, harmony, and brotherly love with the household of the faithful. It will thus be seen that good order and good fellowship are landmarks which no true Mason ever wilfully violates; and when we see them disregarded by men who profess to be brethren of the mystic tie, we may well look with suspicion upon their claims to be considered a part of the great Masonic family. Now, one of the most widely recognised principles of Masonic government is that which assigns to the Grand Lodge of every country or state the *exclusive* and indisputable right to rule over all lodges of Freemasons within the limits of its jurisdiction. It is a wise and salutary regulation, and one which has never militated in the slightest degree against the cosmopolitan character of symbolic Freemasonry. On the contrary, its non-observance arouses national jealousies and creates internecine strife between the members of a society whose proudest boast should be that they are citizens of the world.

Unfortunately, attempts have been made at different periods, and in more than one nation, to overthrow this landmark of the Craft, and the frequency of such instances of late, forces upon our mind the reluctant conviction that these nefarious efforts are part and parcel of an organised conspiracy of the enemies of social order and true freedom against true and genuine Freemasonry. We have recently had to deplore the action of the Grand Orient of France with respect to a gross infringement of the jurisdictional rights of the Grand Lodge of Lousiana; we have been compelled to allude in terms of disapprobation to the establishment of a clandestine lodge in Jersey by the French Supreme Council; and we have felt it our duty to denounce the malpractices of a spurious body located in London itself. It is with the last-named community that we now propose to deal, inasmuch as one of its members impugns the accuracy of the statements made in our article, entitled "Spurious Freemasonry, or the Rite of Memphis," which appeared in No. 4, on the 3rd April, 1869. We are indebted to this gentleman for several documents relating to the subject, including the "General Statutes" of the "Order," and a supplement issued by the "Chaine d'Union" —which appears to be the official organ of the body—on the 15th May, 1867.

We have carefully perused the various statements before us, and are only confirmed in the opinions to which we have previously given expression; in point of fact, the illegality of the "Rite" is more clearly established by the admissions made by its defenders in reply to the strictures on their conduct; and a brief *resume* of the case will render this conclusion apparent to every brother who acknowledges the right of national Masonic Jurisdiction. Let us quote from page 5 of a paper styled "An Appeal to the Grand Lodge of England," in which the following passages occur:—

"The Grand Lodge of Philadelphes is a transformation of the Lodge "Les Sectateurs de Ménès," founded in London in 1850, one year before the *Coup d' Etat* of December, by Masons, foreigners to England, but belonging to various Masonic orders acknowledged in Europe. A charter was granted to them by a regular Masonic power, the Lodges of which had continuous and amicable relations with those of the *Grand Orient* and those of the *Supreme Conseil* of France, a power which was therefore acknowledged. True, after the Coup d' Etat of December, 1851, the Lodges of the *Rite of Memphis* were closed in France. But it must not be forgotten, they were not so by an order emanating from the Masonic power, but by an order from the administration (government). This step against the order of Memphis was therefore entirely extra-masonic, and we will not stop here to discuss its lawfulness.

"An arbitrary act of the political power having closed the Lodges of our *rite* in France, measures were to be taken to shield the archives of the order against another *coup de main*. Then was it, that the Lodge "des Sectateurs de Ménès" in London was selected to be the depository of them, and was legally constituted Grand Lodge of the Rite of Memphis, under the distinct name of the Grand Lodge des Philadelphes. From that period she has continued to work without interruption, and we can prove by our minute books that she has never deviated from a truly Masonic path.

"Now, here are the facts: The Grand Lodge of England has issued an interdiction against the Grand Lodge of Philadelphes; she has forbidden, under the most severe punishment, all the Lodges acknowleding her supremacy to have any connexion whatever with the Philadelphes; and her official journal has published the excommunication pronounced by the supreme power. Not content with striking at us a direct blow within the limits of her jurisdiction, the Grand Lodge of England has denounced us to all the Masonic orders she is connected with in France, Germany, &c. These are the facts we complain of."

From their own showing, it is obvious, in the first place that the members of the "Rite of Memphis" started a lodge without any authoritative sanction whatever, and although it is afterwards alleged that they obtained a charter from a "regular Masonic power," it is equally clear that they never possessed authority to work as Masons from the English Grand Lodge, which alone can exercise the right to create lodges in England.

The name of the "regular Masonic power" is, however, discreetly withheld, and we can have no difficulty in fitly interpreting their reticence on this point, for, could it be proved that any recognised Masonic power had thus invaded the jurisdiction of England, such an unwarrantable violation of international Masonic law would not only justly incur the condemnation of all regular Masons throughout the globe, but entail the penalty of Masonic ostracism on the offending body.

There is another aspect under which we may consider this question, and it is one of the gravest importance. It is well known that the Masonic fraternity, as a secret society, enjoys the protection of the law throughout the British dominions by a special legislative enactment, and that all other secret associations are illegal. It is also patent to every observer that the Freemasons of England have won the esteem and respect of their fellow-citizens by a studious abstention from interference in political or religious disputes. But the very reverse is the case with the individuals who compose the spurious lodges of Memphis; they not only break the laws of the country in which they reside, but trample upon the land-marks of an Order which they profess to cherish and admire. They deceive the unfortunate dupes, who fancy that by entering into those pseudo lodges, they acquire the rights of fellowship with brethren of the Craft universal. We ourselves know several instances in which the distressed members of a lodge of "Philadelphes" have sought assistance from the funds of regular lodges, and could hardly believe that they had been the victims of an imposition, and that their Masonic status was utterly ignored. There are, doubtless, some men of character enroiled in this unlawful association, and to them we appeal whether it is consistent with the dictates of honour to encourage such a travesty of the Masonic institution. In one respect, and in one only, we appear to have done injustice to the "Philadelphes" in our article of the 3rd of April, namely, in stating that the "Rite" of which they are members comprised the absurd number of 92 degrees.

When Marconis originated the system of Memphis, in 1839, as a rival to the Ancient and Accepted Rite, he very nearly tripled the grades conferred by the Supreme Councils of the 33°, but it appears that the "Reformed Order of Memphis," as worked in London, recognizes only three degrees. This, however, is beside the

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question, and to sum up the matter briefly we deliberately affirm :—

1st. That the "Rite of Memphis" is a spurious imitation of the Masonic Order, the offspring of vanity, folly and fraud.

2nd. That all lodges of "Philadelphes" which meet in England are held in defiance of the laws of the realm, and ought to be suppressed by the police.

3rd. That no Foreign Grand Lodge or Masonic Power of whatever rite or system can legally establish lodges within the jurisdiction of the Grand Lodge of England.

We fraternally request the co-operation of our brother editors of the Masonic press throughout the world, in denouncing all infractions of the clearly-defined right of every National Grand Lodge to govern the fraternity of Freemasons in its own jurisdiction, and should any regular lodges abroad have been misled by the specious professions of the "Philadelphes," we trust they will at once withdraw all countenance and support from such an irregular and illegitimate body.

## Obituary.

### BRO. THE EARL ST. MAUR.

We regret having to announce the sudden decease of this estimable nobleman, who expired at No. 20, Dover-street, W., on Thursday the 30th ult. The Right Hon. Edward Adolphus Ferdinand, Earl St. Maur, was the eldest and only surviving son of the Duke of Somerset, and was born in 1835. His lordship had held commissions in the Wilts Yeomanry Cavalry and the 4th Hussars, but retired from the service in 1860. He was called to the House of Peers in 1863 by the ancient family title of Lord Seymour. The deceased Earl was initiated into Freemasonry in the Pythagoras Lodge, 447, at Corfu, on the 14th of March, 1863, and raised to the degree of Master Mason on the 5th of May following, about which period Sir Percy Florence Shelley, Bart., son of the celebrated poet, was also admitted into the Order in the same lodge.

## Masonic Jottings.

With the commencement of October Masonry shews some signs of vitality. June, July, August, and September form the Long Vacation of Freemasonry, and the brethren take advantage of the beautiful weather to blow off some of the dust and smoke of London, which have accumulated in and upon them during the Masonic season. But with the return of the short days and the long nights the Craft are recalled to the performance of their fraternal duties, and begin to assemble in those temples wherein they have learned that man does not live for himself alone.

The past week has called together a large number of lodges; but the most noticeable occurrence is the celebration of the Centenary of the St. John's Lodge (167). As the Lodge had lived through the trials and troubles of a hundred years, and "this length of labour past" arrived at a point of great happiness and prosperity, it was thought by the brethren who managed the festival, to be a fitting occasion to offer prayer and praise. Accordingly a service in which the Rev. R. J. Simpson, P.G.C., read the prayers, took place at Hampstead church, and the Vicar of Holy Trinity, Haverstock Hill, the Rev. C. Lee, *M.A.*, preached the sermon, of which it may be said it was less a sermon than a Masonic lecture. But it was a fine composition and displayed immense research, and will doubtless attract the attention of Grand Lodge. The whole of the day's proceedings were perfect.

Among other Masonic matter, may be mentioned the re-assembling of the Mark Lodge of Instruction, at the Lyceum Tavern on Monday night, at 7-30.

The meeting for the season of the Domatic Lodge (177), under Bro. R. Tanner, W.M., on Friday; and the Installation of Br. James W. Avery, an old P.M. of 619, as W.M. of 1178, on Thursday.

As Masonry is now awake for the season, and as it is making such giant strides in all quarters of the globe, the Fraternity will find that THE FREEMASON is equal to the occasion and will keep pace with it. We shall give numerous reports of lodge meetings and furnish full information of everything that concerns the Order.

## PAPERS ON MASONRY.

By A Lewis.

### XXVII.—MASONRY AND SATURN.

Well, gentlemen, though Faustus' end be such,
As every Christian heart laments to think on:
For wondrous knowledge in our German schools,
We'll give his mangled limbs due burial:
And all the scholars cloth'd in mourning black,
Shall wait upon his heavy funeral.
*Chorus.* Cut is the branch that might have grown full straight,
And burned is Apollo's laurel bough,—
That sometimes grew within this learned man.
MARLOWE'S *Faustus.*

It is not meet you know how Cæsar loved you!
SHAKSPERE'S *Julius Cæsar*, Act iii. s. 2.

Lights for the lodgings! 'tis high time for rest,
Great men may be mistook when they mean best.
FORD. *The Fancies Chaste, and Noble.*

These papers have been written on the principle of the multiples of nine. I have arrived now at the period of the ponderous orb of Saturn, the scytheman of antiquity, and the devourer of man and gods alike. My labours, intended for the intellectual satisfaction of my individual desires, and the ennoblement of others so far as may be, now come to a period.

I have unaffectedly and earnestly in these papers striven for the Right and the True. I have been honoured, far beyond my hopes, with the attention and cordial approval of many whose good opinion it is a happiness to earn. To them my heartfelt thanks are due, and I also give sincere thanks and praise to T.G.A.O.T.U. for enabling me to complete this first cycle of Masonic papers. I part with this last paper with a heart as heavy as the ponderous orb which symbolizes to me the fact that my course has to recommence, although at the same time I cannot but hope that what I have been able to say may lead to good results. Certainly it was my aspiration to effect good, and if I have offended, very unintentionally, I can only express regret. It seems to me, however, that, maturely considered, my offences have been but small.

For a time I shall therefore be a spectator. Respecting the motto of the Fraternity *Audi, Vide, Tace*, I shall yield the space occupied by me in these columns to the zealous and able men who, in various ways, adorn the literary and practical annals of Freemasonry. By an abstinence from active exertion, I shall learn and be able to treasure up lessons for the future. True it is that I had noted many subjects for future discussion, but it is only right that on the return of active Masonic work, a mere tyro like myself should withdraw before men whose lives and sympathies have been nobly and devotedly dedicated to the defence and illustration of Masonic history and principles.

In my first paper, published on the 27th March, 1869, I expressed my anticipation that the dog would be allowed an unmolested bark. Those anticipations have been fulfilled. I have just said, as it were, to use a Transatlantic expression, "right out" of me, what seemed to be appropriate on the passing events of the time. For the attention I have received I am unfeignedly thankful. The few who know me are well aware how anxiously I have tried to make the rough into the perfect ashlar, and that labour will be pursued without intermission. Those who know me not, are those who will not know me. There is a Scripture text very applicable to which I allude, but not to be quoted here. Cryptonymus, in laying down the weapon of intellect—the pen—desires to do so with friendly feelings to all men. I have censured the Roman priests; there are at the same time good although mistaken men among them. I have spoken of that peculiar form of fanaticism known as Atheism, although I am well aware from personal observation that many individuals professing such opinions have led good, self-sacrificing and moral lives. I have touched upon other topics, which might seem like treading upon some people's corns, but the pressure of my foot has been light as that of Mercury new descended on some heaven-kissing hill.

"What" some will say, "has this to do with Saturn?" This from his lone and leaden sphere in whicch he pursues his solitary way—enlivened only by his satellites and encircled by his ring he stands as a watcher in the solar system, so I, afar off, have watched and worked—I trust to some advantage. I, too, am of Arcadie, although my Masonic brethren know me not. In the course of these papers I have sometimes alluded to the existence of an Order to which I have the honor to belong.

In that Order are preserved with fidelity and singleness of heart, many of the secrets of the Masonic body, but to the Masons they are for the present incommunicable. The way is painful and wearisome, though the haven is true happiness. Like the Masonic body, we love to preserve the Religion of the Heart, and scorn to bind ourselves to the creeds of the hour. Like the Masonic body, we are unsectarian and universal; but we are more occult, for reasons not be lightly expressed. We make no claim to supernatural powers, we appeal to no sentiments outside of Humanity, and we *never proselytize*. But every Mason of good report is our brother. Yes, in that touching passage of the thirty-third chapter of Genesis (v. 4), which records the meeting of Jacob and Esau, lies the kernel of our tradition: "And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him, and they wept." In the sublime parable of the Profligate Son we receive our fulfilment and reward. While the highest emotions of our nature are wrought upon by these symbolisms, our greatest activity at the same time is directed towards the accomplishment of real Unity; and some of the noblest men of all ages have passed under the dark folds of our tents. Hospitality and nobility of soul still reside in the East—still gleam as a Shekinah for the world to wonder at. Treasures of art, monuments of intellect, enduring truths of science, are garnered up amongst us in modesty and simplicity. We have no costly paraphernalia—in the exquisite phrase of Horace, we are

"Simplex Munditiis,"

and we love Truth for its own sake. Recognising, therefore, that kindred spirit which has been the glory of Freemasonry wherever and however displayed, these papers have been a message of peace, amity and harmony from an Order co-extensive with Masonry, and on which the Sun cannot set throughout the æons of ages yet to come.

I unwillingly pronounce the word, Farewell—but it is written that I must, for a space, depart.

I have come to a multiple of the number nine, which causes me to observe the rule of taciturnity. Perhaps at some future day, Cryptonymus may again appear before you—but for the present he must seize the staff and the arrow, and depart on the duties imposed upon him by the solemn obligations long since entered upon.

All I can therefore say is, Thanks, and well befall the noble Order of Freemasons.

CRYPTONYMUS.

Is the Secretary of a lodge eligible for the chair?—THETA.

[Yes, if a P.W. or P.M.; not otherwise.]—ED. *F.*

ADEPT,

from the Latin, Adeptus. A name given to the members of the Illuminati. The Rosicrucians also employed the titles of *Adeptus Adoptatus*, *Adeptus Coronatus*, and *Adeptus Exemptus*. The title of Prince Adept is given to the chief of the Consistory of the 28 degree.—*Macoy's Cyclopedia.*

[Adeptus Minor, Major, and Exempt were the terms more frequently used to designate the grades in Rosicrucianism, and to this day they are used by the Rosicrucian fraternity in England.]—ED. *F.*

BURIAL.

The right to be conducted to the last resting-place on earth by his brethren, and to be committed to the grave with the ceremonies of the society, belongs only to Master Masons. Among the old regulations is the following:—"No Mason can be interred with the formalities of the Order, unless it be at his own special request, communicated to the Master of a Lodge of which he died a member—foreigners and sojourners excepted; nor unless he has been advanced to the third degree of Masonry, from which there can be no exception.

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## A DANGEROUS INNOVATION ON TEMPLARISM IN SCOTLAND.

*(To the Editor of The Freemason.)*

Our attention has been called by a Brother Knight Templar, to a paragraph which appeared in an Edinburgh newspaper, about the beginning of last month, and which may, perhaps have appeared in other newspapers, although not observed by us, concerning "the Institution of the Order of Good Templars" in Edinburgh, Glasgow, and other towns in Scotland. It states that on a certain evening, not long since, a gentleman of Philadelphia, U.S., "Representative of the Right Worthy Grand Lodge of Good Templars of North America," delivered a lecture in the Temperance Hall of Edinburgh, on the constitution and objects of the said order, Mr. W——, being in the chair, and introducing the lecturer; that the hall was crowded, and that a lodge was organized. The lecturer is reported to have said that a great work still remains to be done by the Temperance Reformers of Scotland, which work it seems that this new organization is intended to accomplish. He said that "in America, the order he represented had been honoured to do a great amount of good in this work;" that "the Good Templars were at least five hundred thousand strong in America," and were forty thousand strong in the state of Pennsylvania alone. He believed they were "the great instrumentality directed by Providence to lead on to victory the great Temperance Reform movement." He further stated, that "the principal characteristic of the order was the cultivation of brotherly love, and a deep interest in the welfare of each other, as a power by which they might overthrow the rum-bottle;" and that every lodge held weekly meetings "for the initiation of candidates and for the improvement of the members;" also that the co-operation of women was invited and encouraged, and that women are equally eligible with men, not only for membership, but for all the offices of the order. Moreover, he added that the Good Templars *had their secrets*, "which not only bound them together as with a moral cement, but enabled one brother to know another anywhere, and always secured to him sympathy and kindness in any circumstances." The "platform of the order" was read by the chairman before the close of the meeting, and is as follows:—

1st, Total abstinence from all intoxicating liquor as a beverage.

2nd, No license, in any form, of the manufacture, importation, and sale of such liquors, to be used as a beverage.

3rd, The *absolute prohibition* of the manufacture, importation, and sale of intoxicating liquors for such purposes—prohibition by the will of the people, expressed in due form of law, with the penalties deserved for a crime of such enormity.

4th, The creation of a healthy public opinion upon the subject, by the active dissemination of truth in all the modes known to an enlightened philanthropy.

5th, The election of good, honest men to administer the laws.

6th, Persistence in efforts to save individuals and communities from so direful a scourge, against all forms of opposition and difficulty, until our success is complete and universal.

There can be no doubt of the right of any who choose to form themselves into an association for the purposes signified in this "platform." But the formation of a secret association—an association having its secrets, by which the members are to be known to each other—is a very different thing, and is clearly contrary to the law of the land. The Ancient and Honourable Order of Freemasons, enjoys, under law, a special privilege in this respect. There is also a very ancient Order, the Order of Knight Templars, affiliated to the Masonic body, although not strictly Masonic in its origin. The Order of Good Templars seems by the very name which it assumes, to place itself in opposition to this ancient Order, and to claim regard as something better in its character and purposes. That this claim is not well founded may be seen by considering the "professions" of the Knight Templars, which are known to all, and more especially to the members belonging to the Order.

What, then, is the special excellence of this new order? It is a mere Teetotal Association, with some of the forms of Freemasonry. It is not truly Masonic; the admission of women as members is contrary to one of the first principles of the ancient landmarks of Freemasonry. It is a mere *mimicry* of Masonic institutions. It is founded in evident contravention of the law against secret societies. In its operation, also, if any considerable number of people enter into it, it cannot but soon become dangerous, through its influence on municipal and parliamentary elections. There is no doubt that Teetotallers have exercised a considerable influence in these already, but their influence has been fairly and honourably exercised. Whatever may be thought of their views, they have gone to work openly, and in a legitimate manner, and if they have supported candidates holding the same views, advocates of the suppression of public-houses, and favourable to the "Permissive (Prohibition) Bill," no one has a right to object to it. The case is entirely altered, when a secret society is formed. Freemasons refrain from entering, as such, into political questions. The privileges which they exclusively enjoy, depend upon this. They are not associated for any political purpose, or to effect any change in the laws of the land. As Freemasons they are bound to conform themselves to the laws of the land; as members of the community, they are entitled to seek by all fair means, any change of them which they think desirable. But here is an "order" constituted, having for its special object the change of some of the existing laws. The whole thing is contrary to the system of government under which we live, and if it were to attain any considerable magnitude, would be found inconsistent with the welfare of society; a conspiracy, rather than an Association. Let any object which men think good, be openly prosecuted, and by fair means; but there ought to be no secret society, the members of which are bound together to support candidates of particular views in municipal or parliamentary elections.

This society may extend over the United Kingdom; probably it may not, but it is hard to say what may happen. Is it not the duty of Knight Templars to protect the reputation of their own Order, which is indirectly assailed? All honourable associations, such as Benefit Societies and the like, are enrolled under Act of Parliament, and are subject to complete supervision by the registrars in the various districts. But why should this association—"Good Templars," a secret one—be allowed to parade that character in the eyes of the public, whilst in consequence of that very character it is illegal, and whilst it aims at the upsetting of laws of the land, and thereby at once becomes dangerous from the fact of its being a secret society. The case is different with Freemasons, and all the various degrees or orders affiliated or connected with them. One of their chief characteristics is that of being peaceable subjects, and cheerfully conforming to the laws of the land, to which they are bound by special and solemn obligations. Of this they make no secret, and it is to be found printed in their Laws and Constitutions.

Will not the British public say to themselves, if this illegal association is the "Good Templars," naturally enough the existing ancient Order of Knight Templars are bad.

Knight Templars look to your reputation.

I have the honour to be,

CIPES,

A Member of the Order of Knights Templar.

## PROVINCIAL GRAND LODGE OF LEICESTERSHIRE & RUTLAND.

Thursday, the 30th ultimo, will long be a day memorable in the annals of Freemasonry in Leicestershire, a new Province having then been added to the rule of its estimable Provincial Grand Master, the Earl Howe, by the M.W. the G. Master. On that day the annual meeting of the Provincial Grand Lodge was held at the Agricultural Hall, Oakham, when the County of Rutland, which has not hitherto possessed any Masonic Lodge, became, *de facto*, united to the Province of Leicestershire by the Consecration of the Vale of Catmos Lodge, No. 1265, and the Installation as its first W.M., George Brown, Esq., of Cottesmore Hall.

The attendance, as might be anticipated on so interesting an occasion, was unusually numerous, and the Provincial Grand Lodge was honoured with the visit of a deputation of members of the neighbouring Province of Northampton and Hunts, headed by the Dep. Prov. G.M., Bro. Inns, and the Prov. S.G.W., Bro. Orfford.

In the deeply regretted absence of Earl Howe, owing to his infirm state of health, the Dep. Prov. G.M., Bro. Kelly, discharged the duties of the day as acting Prov. G. Master.

Among the brethren of the Provincial Grand Lodge present were Fred. Goodyer, P.P.G.S.W., acting as Dep. Prov. G.M.; the Revs. Dr. Pyemont, Prov. G.S.W.; W. K. Robinson, *B.A.*; and John Spittal, *M.A.*, Prov. G. Chaplains; and W. Langley, *M.A.*, P.P.G.C. and W.M., No. 1130; S. Davis, P.M., No. 50, P.P.J.W.; C. Stretton, P.P.G. Reg., as P.G. Sec.; A. M. Duff, P.M., No. 523, P.G.S.D.; Henry Douglas, S.W., 1130; and Thos. Thorpe, S.D., No. 279, P.G. Dirs. of Cer.; W. Adcock, Sec., No. 1130, P.G.S.B.; Chas. Johnson, P.M., No. 491, and Org. 523, P.G.O.; and T. H. Buzzard, S.W., No. 523; Thomas Markham, J.W., No. 1265; and John Hunt, *M.R.C.S.*, No. 523, Prov. G. Stewards.

Among the members of private Lodges in the Province were Bros. Toller, W.M.; Rev. Dr. Haycroft, S.D.; S. S. Partridge, J.D.; M. H. Lewin, I.G.; M. Hack, &c., of the John of Gaunt Lodge, No. 523, Leicester; E. J. Crow, Sec. and Org.; Jno. Hart, I.G.; L. L. Atwood, R. W. Widdowson, J. Wright Smith, and others of St. John's Lodge, No. 279; J. J. Fast, J.W.; S. Weaver, Sec.; J. E. Bright, S.D.; J. Selby, F. S Petty, W. Rew, W. A. Leadbetter, W. Hardy, J. Snodin, J. E. W. Clarke, and W. Mann, of the Rutland Lodge, No. 1130, Melton; whilst the following members of the new Lodge were present (including the D.P.G.M. and others), Geo. Brown, W.M. designate; G. M. Ashforth, *M.D.*, S.W.; Thos. Markham, J.W.; W. Berridge, J. W. Kew, J. E. Bennett, W. C. Crowson, Capt. Bailey, and Alex. Brown (P.M., father of the W.M.), the Chaplain of the new Lodge, the Rev. Fred. Orme, Rector of Lyndon, (a P.P.S.G.W. for Herts), was absent owing to a family bereavement, as were also the Prov. G. Treas., Major Brewin, and several other P.P.G. Officers.

Among the visiting brethren were S. Inns, (Leicester) Dep. Prov. G.M.; E. J. Orfford, P.G.S.W.; and J. M. Howard, W.M.; Horace Wright, J. B. Corby, W. W. Dalton, M. Wood, W. Oldham, H. Duncome, W. Brown, Thos. Hasson, A. Coulson, Geo. Catmel, H. Michelson, and H. Whincup (all of Lodge, No. 466, Stamford), from the Province of Northampton and Hunts; Frederick Binckes, P.G.S. and Sec. Royal Masonic Institution for Boys; Rev. E. Hawley, Pelham Lodge, Newark; E. W. Ovitt, S.W., No. 831, London; W. Crowson, No. 142, and others.

A letter was read from the R.W. Prov. G. Master Earl Howe, expressing his deep sorrow that the state of his health, which confined him to his room (a bad cough being added to his usual ailments) forbad his having the pleasure of meeting his brethren on the occasion; his trust that all would go off satisfactorily, and that his absence would injure no one but himself; he further expressed his anxious desire that arrangements might be made as early as practicable for his retirement from office.

Letters were also read, apologising for absence, from the Duke of Manchester, P.G.M. Northampton and Hunts, the Earl of Shrewsbury, Earl Ferrers, S.W. of the Ferrers and Ivanhoe Lodge, No. 779, Ashby-de-la-Zouch, Rev. F. Orme, Bro. Hervey, G. Sec., Bro. Jno. Symonds, P.G.D., and others.

A letter was also read from the Right Rev. Bro. the Lord Bishop of Peterborough, "regretting very much that his numerous engagements already made must prevent his compliance with the request of the Provincial Grand Lodge of Leicestershire," to preach the Sermon on this occasion.

The preliminary business having been completed, the ceremonies of consecration and installation were most effectively and impressively performed according to a printed programme supplied to every Brother on entering the Hall.

The "Oration," which was delivered by the Junior Prov. G. Chaplain, the Rev. John Spittal, *M.A.*, Vicar of St. Andrew's, Leicester, P.M., No. 523, and P.P.G.S.W. was an exceedingly appropriate and eloquent disquisition on the leading principles of the Order, and a *resume* of the progress and extension of the Order in the Province, under the fostering care of Prov. G. Master and his Deputy; and which was greatly applauded.

During the ceremony of Consecration the various chants and hymns, ably conducted by Bros. Crow and Johnson, and joined in by 70 or 80 voices, coupled with the mystic rites of the Order, had a highly impressive effect, far exceeding any similar ceremony in the Province.

The new Lodge having been declared duly Constituted, the acting Prov. G.M. proceeded to instal Bro. Geo. Brown into the chair, who having been duly proclaimed and saluted, invested his Wardens, and received various propositions and candidates for initiation, and joining, &c., afterwards closed the Craft Lodge.

The acting P.G.M. then appointed and invested the Officers of the Provincial Grand Lodge for the ensuing year as follows:—

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| Prov. G. Snr. Warden | | Rev. W. Langley, W.M., No. 1130. |
| " " Jnr. Warden | | George Brown, W.M., No. 1265. |
| " " Chaplains .. | Rev. John Spittal, P.M. No. 523 and P.P.S G.W. | |
| | Rev. Fred. Orme, No. 1265, and P.P.G S.W., Hants. | |
| " " Treas.(electd.) | W. Beaumont Smith, P.M., No. 523, and P.P.G.J.W. | |
| " " Registrar .. | George Toller, Jnr., W.M., No. 523. | |
| " " Secretary .. | Charles Morris, P.M., 279, and P.P.G.S.W. | |
| " " Snr. Deacon. | Right Hon. Earl Ferrers, S.W., No. 779. | |
| " " Jnr. Deacon. | W. E. S. Stanley, S.W., No. 279. | |
| " " Sup. of Wks. | J. J. Fast, J.W., No. 1130. | |
| " " Dir. of Cers. | Henry Douglas, S.W., No. 1130. | |
| " " Asst. ditto | John Hunt, No. 522. | |
| " " Swd. Bearer. | G. M. Ashforth, *M.D.*, S.W., No. 1265. | |
| " " Organist .. | E. J. Crow (Fellow of College of Organists), Sec., No. 279. | |
| " " Pursuivant . | J. H. Buzzard, S.W., No. 523. | |

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| Prov. G. Stewards .. | John Hart, I.G., No. 279.<br>L. L. Atwood, No. 279.<br>Rev. N. Haycroft, *D.D.*, S.D., 523.<br>J. H. Garnar, J.W., No. 779.<br>J. E. Bright, S.D., No. 1130.<br>Capt. John Bailey, No. 1265. |
| „ „ Tyler..... | Charles Bembridge, No. 279. |

At Two o'clock the brethren went in procession to the beautiful Parish Church; numerous spectators lined the road, and the Church was filled by a highly respectable congregation, among whom were many ladies.

Prayers were said by the Curates, the first lesson was read by the Rev. Bro. Spittal, Vicar of St. Andrew's, Leicester, and the second lesson by the Rev. Bro. Pyemont, *D.D.*, Vicar of Whitwick.

The Sermon (in the absence of the Right Rev. Bro. the Bishop of the Diocese,) was preached by the Senior Prov. G. Chaplain, the Rev. W. Kay Robinson, Master of the Grammar School, Wymondham, and P.M., No. 1130. He took for his text the words of our Lord, "When ye pray say Our Father which art in heaven."

The chief line of argument in the Rev. Brother's learned and able discourse, was that Freemasonry, not claiming to be a system of religion, but rather one of morality, "veiled in allegory and illustrated by symbols," and men of various nationalities and religious creeds—the Jew, the Mohammedan, the Parsee, the Roman Catholic, the Greek, as well as Protestant Christians of various denominations—being ranged under its banners. The prayers of the three degrees were so framed that men of all nationalities and creeds could unite together in offering up their prayers to the one eternal Being the "Great Architect of the Universe," and that consequently no direct reference could be made in them in the second Person in the ever-blessed Trinity, and by that so doing we were not acting contrary to the practices of the early Christian Church, in which prayers were offered up direct to Father without the intervention of the Son, or in the name of the Saviour (both modes being in use), thus proving that our prayers, being addressed to the Father direct, did not justly lay open the Order to the charge of being Anti-Christian, as was sometimes urged against it by persons who were ignorant of its true principles, and which was a great mistake.

At the conclusion of the sermon, a collection, amounting to about £15, was made in aid of the National Schools of the parish and of the Royal Masonic Institution for Boys.

The procession having returned to the Agricultural Hall, votes of thanks were passed to the preacher for his sermon, to the Rev. Bro. Spittal for his oration, and to the Vicar of Oakham for the use of his church.

The business was concluded by an address from the Acting Prov. G.M., on the chief events of the day, and especially on a discovery he had accidently made of the very curious fact, that although there was no record of the county of Rutland ever having had a Masonic lodge, it had formerly had two Provincial Grand Masters, one of whom was a Portuguese Doctor of Philosophy, named Da Costa, who had previously been confined for three years in the prison of the Inquisition at Lisbon, for a pretended crime of Freemasonry, from which he effected his escape and reached London, where he had this honorary dignity conferred upon him. The Prov. G. Lodge was then closed in form with solemn prayer.

THE BANQUET,

to which about 70 brethren sat down, and to which, as usual, Lord Howe contributed a plentiful supply of venision, game and dessert, took place at the Crown Hotel, at four o'clock.

The D.P.G.M., Bro. KELLY, who, of course presided, was supported on the right by the acting D.P.G.M., Bro. Goodyer, P.P.G.S.W. (Chief Constable of Leicestershire), the D.P.G.M. of Northamptonshire and Hunts. Bro. Binckes, P.G.S., the Rev. Bro. E. Hawley (Vicar of Newark), and others; and on the left by the Revs. Dr. Pyemont, P.P.G.S.W., and Robinson, P.P.G.C., the P.G.S.W. of Northampton and Hunts, S. Davis, P.P.G.J.W., Capt. Bailey and other brethren. The vice chairs were occupied by the Prov. S. Wardens, the Rev. Bro. Langley, W.M., No. 1130, and Bro. Brown, W.M., No. 1265.

Grace was said by the Rev. Bro. ROBINSON, and thanks returned by Bro. Dr. PYEMONT.

"The Queen and the Craft," "Bro. His Royal Highness the Prince of Wales, P.G.M., the Princess of Wales, and the rest of the Royal Family," "The R. Rev. Bro. the Bishop of the Diocese, and the Ministers of Religion within the Province," "The M.W. the G.M.," "The R.W. the D.G.M., and the Officers of Grand Lodge," having been duly honoured,

Bro. KELLY rose to propose the toast of the evening, "The better health of the R.W. Prov. G. Master, Earl Howe." He expatiated on the warm attachment which Lord Howe had evinced for Masonry during his long connection of nearly half a century with St. John's Lodge, Leicester, over which he, (Bro. Kelly,) after an interval of twenty-eight years, had now for the second year in succession the honour to describe the great prosperity which had marked his rule over the province as P.G.M., there having been only two lodges in active operation in the province thirteen years ago, on his appointment, where there were now seven, and the crowning point, as it were, which was now put to that state of prosperity by the addition of the County of Rutland to this Provincial Grand Lodge, and which event shed a lustre on his contemplated retirement (which all must deeply regret), owing, as it was, to his advancing years and infirm state of health; and he also referred to Lord Howe's munificent charities (he had lately presented a third donation of £1,000 to a local charity), and his many private virtues, which ennobled him not less than his high rank and his illustrious name. (The toast was received with the greatest enthusiasm and with musical honours.)

Dr. PYEMONT, in highly eulogistic terms, proposed "The health of the Dep. Prov. G. Master, Bro. Kelly," which also met with a very cordial reception from the brethren, and to which Bro. Kelly responded, thanking the brethren for the manner in which, on this, as on all occasions, his name was received by them; and announcing that he might be considered as taking his farewell of the brethren in his official capacity, because, as they all knew, this, in all probablity, would be the last annual meeting of the Grand Lodge of the province held under Lord Howe's authority as P.G.M., and (as he had once or twice before told them) having now held the distinguished office of D.P.G.M. for some fourteen or fifteen years, it was his intention to withdraw from it whenever Lord Howe should retire, the noble Earl having paid him the high complaint, when, ten years ago, he asked permission to retire, to request him to continue as his deputy so long as he might remain as P.G.M. This alone had induced him to hold the office for so long a period, and now, having actively laboured in Masonry in the Province for nearly thirty years, half the time as D.P.G.M., he felt he had fairly earned his retirement, leaving the work to younger hands.

This announcement was received with loud cries of "No, no," by many of the brethren, but was repeated by Bro. Kelly, and several brethren rose to make remarks on the subject expressive of regret at the D.P.G.M.'s determination, and a strong feeling was expressed that the Deputy should be Lord Howe's successor in the P.G. Mastership, an ebullition of feeling which, however complimentary to himself personally, the D.P.G.M. begged might at once be suppressed, placing him, as it did, in a very painful and delicate position as their Chairman.

The health of "The Visiting Brethren" was responded to in a humorous manner by the D.P.G.M. of Northampton and Hunts, that of the "Present and Past Prov. G. Officers" was acknowledged by the Rev. W. LANGLEY, the incoming, and the Rev. Dr. PYEMONT, the outgoing, Prov. G. S. Warden.

In proposing "The Masonic Charities," the D.P.G.M., stated that when three years ago the eloquence of their worthy Bro. Binckes had induced him to accept the office of Steward on behalf of this province for the Festival of the Boys' School, by the kindness and liberality of the brethren he had been privileged to send in the largest list of any individual Steward - upwards of £200 — that their Rev. Bro. Langley, who had recently served the office—when the munificent sum of £12,000 was contributed by the Fraternity—had increased the contributions from this province by nearly £80, and that Bro. Brown, the W.M. of the new lodge had accepted the office for the next Festival, whilst their ever energetic Bro. Langley would serve as Steward for the Girls' School.

Bro. BINCKES being called upon to respond, pleaded the cause of the Charities with that eloquence for which he is so distinguished, but his remarks were necessarily somewhat curtailed by the near approach of the time for the arrival of the 8·50 train for Leicestershire, by which the great majority of the brethren had to leave.

After their departure the list of toasts was concluded, and the brethren finally separated, able to congratulate themselves on the highly successful completion of a double event, the introduction, for the first time of Freemasonry into the County of Rutland, and its union with the Province of Leicestershire. *Esto perpetua.*

THE BLOOD PURIFIER.—Old Dr. Jacob Townsend's Sarsaparilla. Other Medical Testimony.—In speaking of the "Blood Purifier," old Dr. Jacob Townsend's Sarsaparilla, G. C. Kernott, M.D., L.S.A. Lond., says:—"I strongly recommend it in cutaneous diseases and all impurities of the blood." March 24, 1869.—In a letter to the proprietors, June 6, 1869, Dr. Irvine, of Irvine's-town, says:—"I have been in the habit of ordering your Sarsaparilla for my patients with the best results. Send me six quarts and six mammoth bottles." For all skin diseases, for purifying the system of mercurial poisons, and building up the broken constitution it is the only safe and certain remedy.—In Bottles 2s. 6d., 4s., 4s. 6d., 7s. 6d., 11s. Sold by all Druggists. Pills and Ointment each in Boxes, 1s. 1½d., 2s. 9d., 4s. 6d. Testimonials also from the Hon. the Dean of Lismore; General William Gilbert, of the Indian Army; ordered also by Apothecaries Hall, London. Caution—Get the red and blue wrappers, with the Old Doctor's head in the centre. No other genuine —ADVT.

## CENTENARY FESTIVAL OF ST. JOHN'S LODGE, No. 167.

On Tuesday last, the St. John's Lodge (167), which attained its centenary two years ago, but from some unknown or unexplained cause has only just got its centenary warrant from Grand Lodge, celebrated its coming of age by a festival at its old quarters, the Holly Bush, Hampstead. Such a successful celebration of a lodge's birthday it would be impossible to meet with; the arrangements, which had occupied the attention of Bros. Douglas, Adlard, and Thompson, P.M.'s, for some weeks, were perfect, not only for the comfort of all the brethren of the lodge and their visitors, but for doing honour to such an important event in the history of the lodge. The rules laid down by the managing brethren were carefully observed, and although ninety members of the order attended, there was not a single hitch from beginning to end of the day's proceedings. The lodge was first opened at the Holly Bush by Bro. F. B. Davage, the W.M., who, during his year of office as well as during the years he has filled the inferior posts in the lodge, has won the esteem and admiration of all his brethren; and then he gave way to Bro. Thos. Adams, P.G.P. and P.M., for the performance of the ceremony of installation. Bro. Davage presented the W.M. elect, Bro. George Baker, J.W., and in presence of a full lodge, and before a board of over twenty P.M.'s, among whom were many Grand Officers, Bro. Baker was installed in the chair of K.S. The lodge bow with a species of reverence to Bro. Adams, which his age (76), his urbanity and correct working entitle him to, and the installed Master usually allows him to perform all the work of installation, down to the investiture of the officers. It was so on Tuesday, and Bro. Adams invested, by the W.M.'s commands, Bros. Barge, S.W.; Dr. Davison, J.W.; Douglas, P.M., Treas.; J. R. Thompson, P.M., Sec.; the Rev. Charles Lee, Chaplain; Fairbank, S.D.; Capt. Thomson, J.D.; Hollis, I.G.; F. Adlard, P.G.D.C., D.C.; and R. Bradley, T.

After the delivery of the charges by Bro. Adams, the lodge was called off and a procession was formed, headed by Bros. Bradley and Hoare, for the purpose of attending divine service at the church of St. John, Hampstead. A dispensation from Grand Lodge had been applied for by the brethren to be allowed to wear masonic clothing in the procession, but the Grand Master, as we think, wisely, refused this, but directed that they should wear white gloves. The members of the lodge and visitors, walking two and two led the way, and Grand Lodge Officers brought up the rear in the following order:—first the W.M., Bro. Baker, accompanied by Bro. W. Alexander, who was W.M. in 1867, when the lodge reached its hundredth year; next Bros. W. Ough, G.P., and James Brett, A.G.P.; then W. Young, P.G.S.B., T. Adams, P.G.P., and J. Savage, P.G.S.D.; and last of all the Chaplain of the lodge, Bro. the Rev. Charles Lee, *M.A.*, and Bro. the Rev. R. J. Simpson, P.G. Chaplain. On arriving at the church door the brethren halted, and divided right and left, and the clergy and grand officers walked up the centre, the whole procession entered the church in priority of rank, exactly in the reverse order of their march through the streets. The service commenced at four o'clock by the anthem being sung by the choir, under the direction of Bro. Seymour Smith, consisting, among others, of Bros. T. Young, G. T. Carter, Chaplin Henry, and the choristers of the Temple Church. The Rev. R. J. Simpson read the prayers, one of the clergy of St. John's the lessons, and the Rev. Charles Lee, *M.A.*, vicar of Holy Trinity, Haverstock Hill, preached the sermon, a copy of which will be inserted next week by permission of the Rev. Brother.

A collection was afterwards made on behalf of the Hampstead Dispensary. The church was very well attended by the general public, in addition to the Masonic Brethren. The service was concluded by the singing in splendid style of the Hallelujah chorus; and the procession again wended its way through the town to the Tavern, where in lodge the brethren came on in proper

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time for the further despatch of Masonic business.

Bro. D. Tildesley proposed, and Bro. Douglas seconded, a vote of thanks to the Chaplain of the lodge, for the excellent sermon he had preached, and included in the motion a request that he allow it to be printed at the expense of the lodge, for the use of the brethren.

The motion was carried unanimously, and was succeeded by another, not less important, made by Bro. Douglas, and secouded by Grand Chaplain, of thanks to the incumbent of Hampstead Church, for granting the use of the sacred edifice for the service of the day. Bros. Douglas and Dr. Davidson, could not allow another service to the lodge to pass unrequitted, and the former proposed, and the latter seconded a vote of thanks to the Grand Chaplain for the part he had taken in the ceremony.

Bro. Simpson responded. It had been a pleasure to himself to join the brethren and conduct prayer and praise to T.G.A.O.T.U. that day, and he took it as a kind compliment on the part of the brethren to ask him to do so, and he was much obliged to them.

A further vote was proposed by the Grand Chaplain, although not a member of the lodge, to Bro. Seymour Smith for the musical portion of the service, gave an opportunity to an admirable speaker, Bro. J. Savage, P.G.D., to open his lips. He gave in his adhesion to the motion. Being a listener he had taken part to speak in the service of the day, and he congratulated the lodge in the arrangements that had been made, and particularly on being so successful in producing such a solemn and sweet a ceremony as he had heard at church The sermon was everything that could be desired; and the music was delightful, particularly the singing of the Hallelujah chorus. This motion having been carried, and all the motions ordered to be entered on the minutes, the brethren who had been at work for four hours, assisted the W.M. to close the lodge, and adjourned to banquet. Among the brethren who attended were the following:—

Bros. W. Shury, P.M. (167, 548 and 51); F. B. Davage, I.P.M.; G. Pritchard, P.M.; John Douglas, P.M.; Jonathan Ward, P.M.; Thomas Adams, P.G.P., P.M.; E. Barge, S.W.; Rev. Charles Lee, Chaplain; Hy. Cormick, Treasurer; S. Davison, Ralph Firbank, Thos. Thomson, J.D.; F. Adlard, D.C.; Edward Hammond, T. Vinall, D. Tildesley, R. Frost, J. R. Thompson, P.M., Secretary; E. Bannister, G. I. Kelly, Jas. W. Bean, A. W. Haward, J. Claridge, H. Hollis, J. T. Rowe, E. Harris, T. Dale, G. Piggott, R. Wood, O. Bacon, W. B. Smith, E. A. Harris, R. Harkworth, W. Alexander, P.M.; F. Vizetelly, H. Higgins, S.D. (184); J. M. Byal (360), H. P. Lyon (25 S.C.), E. V. White (25), James Brett, A.G.P.; W. Paxon, P.M. (167); John Shevars (411), W. Ough, G.P. (P.M. 749); W. H. Warr, P.G. Stew. (23); W. Taverner (619); E. Matham (144); Thos. Tyrrell, P.M. (704); Jocob Hibberd, H. Milliagan (145), Geo. Wood (145), Chas. Roberts, W.M. (157); J W. Thurston (493), F. Dalton (753); E. T. Osbaldeston, S.D. (1194); R. Winsor, P.G.C. (10); W. Aspinall (196), Hy. Field (200), H. Webb (72), W. Boys, Sec. (704); H. Wainwright (1050), John Savage, P.G.S.D.; Geo. States, P.M. (145); T. Bull (145), J. Caldcleugh, P.M. (173); H. C. Levander, P.M. (507); F. B. Berkart (167), Geo. Raistrick, Jno. Walker (7), F. G. Baker, P.M. (753); Geo. Campion, P.M. (19); E. H. Lambert (382), W. Young, P.G. S.B.; J. N. Frost, P.M. (704); Jas. Kew, J.W. (179); H. G. Buss, P.M. (27); German Fehrenbach, W.M. (382); H. Massey, P.M. (619); John Dale, P.M. (11); John G. Bond, P.M. (87); E. Moody (193), Chas. Terry, S.W. (3); J. W. Wilson (704), Geo. Wade (753), W. W. Clarke, H. Jennings, J. Dickinson (704), James Yeo, H. Landfield (87), and A. Wallis (173).

When the cloth had been removed and grace said the W.M. proceeded with the toast, which he proposed very curtly but with hearty good-will. The toast of "The D.G.M. and the rest of the G.O.," called up.

Bro. John Savage, P.G.S.D., who said: Obedient to your W.M.'s call I rise with great pleasure to respond to the toast which he has proposed, although he has certainly taken me somewhat by suprise, as one my senior, and much respected, on my left hand, should, to my mind, have been coupled with the toast. But the Master can do no wrong. It is not only his privilege, but it is a pleasant thing to think he can use that privilege, to call on any one he likes, although I would much rather he had selected my senior to reply to his compliment. Nevertheless the duty is gratifying, I assure you, to speak on behalf of the brethren so many of whom have distinguished themselves, in the Craft, and all of whom deserve at your hands every respect. Of our D.G.M. it is difficult to say too much; the difficulty is to speak of him in terms adequate to his merits, but as I believe most, if not all of you, *know* during the time he has held that high office in the Craft which he does hold, have witnessed his zeal in Freemasonry, it will be sufficient for me to say it is a most pleasant task to respond for him. On the part of my brother officers it is equally a pleasant thing to respond for them; for meeting them at our Charity Boards and other Masonic Meetings constantly, it is at all times most gratifying to me to see them working so well, and labouring for the good of the Craft. It is because I see such examples before me that I have felt myself honoured by being one of their number—(hear). Now, let me say a word, at the expense of keeping these brethren on their legs, about what has brought us together to-day. My brother G. Officers and myself are delighted to meet you to day. They thank you for the kind invitations you have given them to witness the celebration of the centenary of your lodge, and they congratulate you through me, on the manner in which you have conducted the ceremonies of to-day. (Hear, hear.) Gratifying must it have been to all of us to see the way in which Bro. Adams went through the ceremony of Installation. (Hear, hear.) I am sure all praise is due to him It is an honour to perform that ceremony, and that honour has been properly conceded to him, but never has he performed it better than he has to-day. But brethren, you are not satisfied with simply letting your visitors see the ceremony of installation well performed, but you have very appropriately arranged for the occasion, a sweet and solemn service at your parish church, through the permission of that church's incumbent, and we have all derived pleasure, and, I trust, profit. It must have been delightful to you all to listen, as it was my privilege to listen, to the able and excellent discourse of our friend and brother, the chaplain of this lodge. I am sure you could not have listened to it without profit. The research which it displayed was immense, and the practical lesson it enforced upon us were equally good and excellent. One thought contained in it was very delightful, that as we have but one temporal head in England, so we have but one spiritual head—it is a very beautiful thought—we have only one Master in Heaven, and we are all brethren. But I must also observe before I sit down, that there were other delightful parts of that service which it would not be right to forget to mention. I am sure the musical portion of the service was most charming. Where all was so beautifully it seems hardly right to pick out one particular part; but if one was more delightful than another it was the concluding piece, the Hallelujah chorus. It must have been enrapturing to us all. And now just one word more upon the judgment displayed by the chaplain, in selecting the two beautiful lessons to which we listened; the second inculcating that most beautiful lesson of charity, not simply almsgiving, but including that no doubt, but inculcating that more expansive charity which believeth all things, hopeth all things, and endureth all things, and then inculcating the three Masonic graces which we admire, and which are so well illustrated in our charities, "Faith, Hope, and Charity." On behalf of myself and other Grand Officers, I beg to express the great delight and pleasure we have experienced in visiting St. John's Lodge to-day. (Cheers.)

Bro. H. G. Buss responded for "The Visitors," and said: I very sincerely regret that you have not coupled with that toast, the name of some one more able than I to acknowledge it, but to say that any one can do so with more heartfelt feelings than I do, would be to err, for really I can hardly find words to express my feelings of thanks to you all, for the way in which we have been entertained. To meet you here on an occasion like this is an event once in a man's life. I should be very glad to see a double centenary. 'Tis only once in a man's life-time it can happen, and we shall never forget the manner in which the proceedings have been conducted, for which you have received the high compliments of Bro. Simpson and other brethren who were competent to judge. It must have been a source of gratification to you all to be able to go through the proceedings of this day in such a style, as to win the praises of brethren like those. I can only wish that you may live and prosper for the next century to come—and I could desire to be alive to see another, though that cannot be—but I hope the brethren who may then be here will see as happy a gathering as the present. I think I can say on behalf of all the numerous visitors, that we thank you most heartily for the manner in which we have been entertained, and we congratulate you on attaining the centenary of your existence, and wish you happiness and prosperity in return. I am sorry I cannot express my feelings in better terms, but I do it to the best of my ability, and I wish you happiness and prosperity in return for the compliment you have passed on the visitors by drinking their health. (Cheers.)

Bro. Davage, I.P.M.: Brethren, by my rising I have no doubt that you anticipate the toast I am about to propose to you. It is "The Health of our esteemed W.M," who now occupies the chair in which I have had the honour of presiding over for you this last twelvemonth. I can only say that I and the rest of the brethren of the lodge, have every confidence that the lodge will be well carried out during his year of office. I believe he is more capable and feels less diffidence in the lodge than at the banquet table. He is a thoroughly hard working Mason; he is quite up in the three degrees, and when he shows you his working in the lodge, I know he will retire from the chair with satisfaction to you and honour to himself. I trust you will drink this toast in bumpers, this being our centenary festival. (Cheers).

The W.M.: I have to thank the company for drinking my health, but especially have I to thank the brethren of the lodge for placing me in this chair. It is my wish, and shall be my endeavour to contribute to the welfare of this lodgo and the comfort of the brethren; and I hope when my term of office expires the brethren will not have occasion to regret my having occupied this position. (Hear, hear.)

Bro. Adams, replying for the P.M.'s, said he had been the Installing Master of the Lodge for fifteen years, and he believed he had given satisfaction. He thought he knew something of Masonry, but when he heard that excellent sermon of the Chaplain's it took all the conceit out of him, though certainly he had not much in him. It had made him feel quite an initiate. The rev. Chaplain had stated those things in Masonry which showed deep research after hidden knowledge. It was but a short time ago that he (Bro. Adams) had deaconed him round the lodge, and it must have astonished the brethren how so much information could have been obtained by so young a mason. The sermon had given him great satisfaction,, and he was sincerely thankful to the Great Architect for having spared him to hear it. This sermom, and the excellent speech of Bro. Savage had quite put him out of sorts; but he could honestly say he had done his best as the preceptor of the lodge to improve men's minds and to make them have a knowledge of the Supreme Being. Although he had lived so long among the brethren he had been so kindly received that he hoped he might be spared strength for twenty years to come to meet the brethren in the lodge. He had seen the lodge greatly improve. Fifteen years ago they thought twelve a goodly muster of the brethren, but now the number was very large. Their Chaplain had said they must not stand still, but must go on, and he hoped to see the lodge improve in the future as it had in the past. (Cheers.)

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Bro Davage also replied, and thanked the brethren for a handsome P.M jewel, which had been placed upon his breast by the W.M.

The P. Grand Chaplain in respouding for himself, after blaming the modesty of the Rev. Bro. Lee in not being the first to speak, complimented the lodge on its hospitality, and denied his own seniority to Bro. Savage which that brother alluded to in his speech. He went on to say he never was a stranger in any lodge of Freemasons, and to-night he had felt himself quite at home. He thanked all the brethren, and not least his Bro. Lee, for suggesting that he should perform part of the service. He had felt it an honour to lead the prayers and praises of the brethren, but he did not like to walk in borrowed plumes, and could not think of receiving thanks which were justly the due of his Rev. brother. He afterwards praised the brethren of Hampstead, for the festival which they had arranged, for the excellent banquet, which he considered a most happy and delightful way of concluding such a celebration, and for making a portion of that celebration the meeting in one of our national temples, to praise that God who had preserved them, to assist on this occasion. "When," (continued the Rev. brother,) our Bro. Buss alluded to another centenary, I could not help thinking where we should be then. Pardon me, if even in an happy festive meeting of this kind, I say that the thoughts which have been called forth by our Bro. Lee to-day, remind us that in another century those thoughts will be far more real, permanent, true and thorough to all who are permitted to assemble in the Grand Lodge above, than all the evanescent speeches we hear, (which are as evanescent as the champagne we drank), and the passing pleasures which we have I do much value the social element in Freemasonry, but let us value still more thore deeds which are not fleeting, which are not passing, which belong to us as men, which belong to us as Masons, and which will live when these bodies we have shall die. (Cheers.)

Bro. the Rev. C. Lee: Bro Savage said the Master can do no wrong. I cordially subscribed to that doctrine, until the W.M. proposed the vote you acceded to, and then I felt that in some sort he had put the saddle on the wrong horse, and whatever his infallibility might be, though he could do no wrong, in giving thanks to myself he had really reversed what to my heart and mind is the state of the case, for I feel cordially, that my thanks are due to the W.M. and brethren who invited me to preach the sermon, which I have had the honour and happiness to deliver. It led me to investigate for my own personal satisfaction, the whole history of Freemasonry, and its uses; and the study I have been able to pursue and follow out, has been one most instructive to my own mind. I beg most cordially to thank you for the kind manner in which you have been pleased to speak of my labours, which I would say are not only most instructive and interesting to me, but are of common benefit to us all. The law of the Church is, I believe, passive obedience and non-resistance. If, therefore, I am called upon to print the sermon I was asked to preach, I should certainly do so, and submit to the wishes of my brethren. I shall therefore endeavour to improve it by the addition of some notes and references, which may enable them to verify the most important statements that sermon contains. I so cordially re-echo from my inmost soul what Grand Chaplain has just given utterance to, that I can only say, that in every and any way it may be possible for me I shall always be ready to consult the good of Freemasonry in general, and this most worthy and worshipful lodge in particular. (Cheers.)

Bro. Barge, S.W., returned thanks for the "Officers;" Bro. Douglas for the "Treasurer;" Bro. J. R. Thompson for the "Secretary;" and Bro. F. Adlard for the "Director of Ceremonies," in a humourous speech, in which he narrated how the brethren were always complaining to him of the badness of everything put before them, but which nevertheless they seemed heartily to enjoy.

The brethren shortly afterwards separated. The evening was enlivened by some excellent singing by, among others, Bros. Seymour Smith and F. Vizetelly.

## LAYING THE FOUNDATION STONE OF THE CHURCH OF ST. PETER-IN-EAST-GATE, LINCOLN.

The Feast of St. Michael and All Angels, in the year of grace 1869, will be memorable in the annals of the united parishes of St Peter-in-Eastgate and St. Margaret as the day upon which was laid the foundation stone of the church for those combined parishes. The ceremony was attended with a greater display than is usual on such occasions, owing to the circumstances that the operation of laying the foundation stone was performed by the Freemasons, with Masonic honors.

The ceremony was announced to take place at two o'clock in the afternoon. The brethren assembled at the White Hart an hour previously where lodge was opened, various lodges of the county being represented. Shortly before two o'clock, the brethren, about 70 in number, formed in procession, and headed by the band of the Royal North Lincoln Militia, marched to the entrance of the churchyard, where it divided right and left, the lines facing inward. The Deputy Provincial Grand Master of Lincolnshire (Major Smyth) passed between to the place of honour, followed by the brethren according to their rank and office. A procession of the clergy of the city and surrounding district was formed at Miss Cookson's school, and accompanied by the Lord Bishop of the Diocese, wended its way to the scene. The assemblage in the churchyard was of an imposing character. The brilliant display made by the Masons contrasted favourably with the surroundings—the surplices of the clergy and choristers, and the gay attire of the large company of ladies for whose accommodation a platform had been erected on the west side of the yard. Order having been observed, the Bishop offered up prayer, followed by the Vicar, the responses to which were sung by boys from the cathedral and other voices. The 84th psalm was next sung, after which the secretary to the Witham lodge (Bro. George Bacon) read a copy of a document deposited in a phial (relative to the history of the church), which phial was securely placed within the stone. The lime having been spread by the D.P.G.M., the stone was lowered by the contractor into its proper place, the D.P.G.M. saying: "In the faith of Jesus Christ we place this foundation stone, in the name of the Father, and of the Son, and of the Holy Ghost, Amen." He then tried the stone with square, the level, and the plumb-rule, and certified that it was property squared, laid, and adjusted; and he afterwards scattered corn, poured wine, sprinkled oil, and spread salt upon the stone, saying: "I scatter corn on this stone, the emblem of fertility and prosperity; I pour wine on this stone, the emblem of cheerfulness and joy; I sprinkle oil on this stone, the emblem of peace and love; I spread salt on this stone, the emblem of purity and incorruption." This operation over, the D.P.G.M. said: "May the blessings of God rest upon this church, and all connected with it, upon those by whose munificence it is to be built, the architect and workman employed thereon, and may they be preserved from all accidents during its progress; upon the clergy who shall minister, and all who shall worship therein. May the great Architect of the universe bless the united parishes of St. Peter and St. Margaret, this ancient city, the county, and the nation, the Queen, and all who are placed over us in Church and State, with the corn of prosperity, the wine of cheerfulness, and the oil of peace, till time shall be no more, for ever. Brethren, I now call upon you in ancient form to unite with me in prayer that He may be with us in this and all our undertakings, that our labours, thus begun in order, may be conducted in peace, and closed in harmony." The brethren responded, "So mote it be." The chaplain (the Rev. E. R. Larken) then offered up prayer, after which the brethren gave the grand honours.

The D.P.G.M. next delivered the following oration: The beautiful ceremony prescribed to be used by Freemasons on occasions of this kind is never considered complete without an oration or address in honour of Freemasonry. Indeed, our worthy and distinguished Brother, the late Dr. Oliver, insists that no assembly of Masons should seperate without a charge being given by the Worshipful Master of the Lodge, or by some other brother well skilled in the landmarks and principles of the Craft. Had I been addressing Freemasons only it would be deemed unnecessary to enter upon a history of the Order, or a defence of its principles, especially in this city, where the learned doctor spent many years of his life, and wrote many of his works. As, however, there are probably in this assembly many who have not read those works, and are ignorant of our objects, I propose to give you in a few words a history of the Craft, and some of Free and Accepted Masonry. Masonry, then, in some shape or other, has existed from the earlist ages. We read in the 10th chapter of Genesis of the building of Babel, of Babylon and Ninevah, and many other cities, by the early descendants of Noah, and at this time Masonry may have been operative only, but that spectulative or symbolical Masonry was amalgated with it at a very early date we have the strongest possible evidence in the ancient sculptures of Ninevah and Egypt, which abound with symbolical emblems. I will only mention a few which are symbols of their divinities. First, the well-known human-headed winged bull, represents the wisdom of the man with the strength of the bull; secondly, the man with the horns of the bull within a winged circle, shows omniscience, omnipotence, eternity, and omnipresence, the circle denoting infinity or eternity, and the wings ubiquity. The serpent, also, is often used to represent wisdom. One very remarkable emblem is the triange, or Sacred Delta, the Greek letter D, which has been called the number of perfection, or the soul of nature, and everywhere represents the creative principle. Can we not all of us recognise in this symbol Three Persons and One God? In Egypt this may allude to the Delta of the Nile, from which came their wealth and power, or it may have represented their three chief deities, Osiris, Isis and Horris, Osiris himself, also, it must be remembered, was a triune deity, under the names of Ammon, Phtha, and Osiris, severally representing the power, wisdom, and goodness of God. There is also another remarkable emblem, the tau, or letter T, which was placed on the forehead of those initiated into the mysteries of Tammuz, or Adonis, or the Sun. This, we are told, was placed by judges on the breasts of those who had been acquitted of a crime as a mark of innocence, and military commanders placed it on those who had escaped safe from the field of battle, therefore it was called the mark of life. This is also supposed to be the ancient form of the cross, and it is a remarkable fact that this ancient symbol of life should be chosen as the instrument by which our own Blessed Redeemer should abolish death and bring life and immortality to light. The sacred writings abound with types and symbols. The Paschal Lamb without blemish was a type of the Saviour, and the readiness of Isaac to be sacrificed, the young man in the prime of manhood offering no resistence to his aged father, was a fitting type of Him who "was brought as a lamb to the slaughter, and as a sheep before her shearer is dumb so opened He not His mouth." The visions of the prophets were all symbolical. The ornaments of the first temple were also symbolical. The two pillars at the porchway, Boaz and Jachin, were enriched with network, chain-work, pomegranates, and lily work. The network, from the connection of the meshes, and the chainwork, from its links, denote unity or harmony. The pomegranates, from the exuberance of their seeds, denote plenty, and the lily work, from its whiteness, peace and purity. How or when Masonry was first introduced into England is lost in obscurity. There is a legend that Joseph of Arimathea, who came over to England and built Glastonbury Abbey, introduced it, and that St. Alban was one of our Grand Masters; but passing this over as entirely legendary, it is beyond a doubt that in the year A.D. 926 King Athelstan granted a charter to the Freemesons, and after collecting many manuscripts in French, Greek, English, and other languages, caused a book to be made which declared how the science

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was first invented, and the utility thereof; that his brother Edwin in the same year summoned all the Masons to meet him at York, who came and composed a general lodge, of which he was Grand Master; that in the year 1358 Edward III. revised the constitutions. We read that the Freemasons were a sort of nomad or wandering tribe which roamed about the country building churches where required. At no time, however, has Freemasonry increased as it has done in the last few years, under the presidency of our present Grand Master, the Earl of Zetland. Our enemies have said that we are irreligious and disloyal. If we were disloyal, is it possible that we should be patronised by kings and royal princes? Among those initiated in England we have Henry VI., William III., Frederick, Prince of Wales, and George IV. and his brothers, many nobility and gentry of undoubted loyalty, and lastly the heir-apparent of this kingdom, H.R.H. the Prince of Wales. Her Majesty also has given many donations to our charities, and is the patroness of the Boys' School. Among foreigners we number Frederick the Great of Prussia, and the present Kings of Italy, Prussia, Sweden, and the Belgians, and the Crown Prince of Prussia, the husband of our Princess Royal. If we were irreligious is it likely we should be supported by the clergy, as Brothers Larken, Coltman, Nash, Hoadath, or Oliver, and many others! But it is said, we admit Jews, Turks, in fact, all who believe in the Old Testament. This is true, and we gladly welcome those who have thrown aside all the prejudice of ages, and are ready to meet on friendly terms those whom they have formerly detested and despised. Dr. Oliver has called Freemasonry the handmaid of true religion, and nothing is more likely to bring others to what we Christians believe to be the truth, than that friendly intercourse which at all times pervades masonic assemblies. Many of the brethren present will also remember that our Provincial Grand Master, the Duke of St. Albans, informed us that he was told in Egypt that there was a spirit of masonry among the Mahometans which was more likely to bring them to Christianity than anything else could do. Irreligious! Almost the first question put to the candidate is "In whom do you put your trust?" When he replies "In God," right glad are we to see his faith so well founded. He is also directed to make the sacred volume his rule and guide through life. In the charge to the Master he is urged to practice himself, and to cause others to practice without the lodge, those excellent tenets and principles they are taught within it, that when a man is said to be a Mason, the outside world should know that he is one to whom the burdened soul may display its sorrows, the poor and distressed may look for comfort, advice, and assistance, whose hands and hearts, in fact, are guided by philanthrophy, justice, and benevolence. I would sum up the instruction given to a Freemason, in these words, "Fear God and keep his commandments, and love your neighbour as yourself." One word for our charities. We have connected with the Order an annuity fund for aged and distressed Freemasons and their widows, an institution for orphan sons, and another for orphan daughters of Freemasons, where the children are clothed, fed, and taught, and looked after as well as could be done by the parents they have lost. The Grand Lodge has a large benevolent fund, and nearly every province and many private lodges have benevolent funds; in fact, there is a chain-work and net-work of lodges which is able to refresh and pass any brother to his home, at whatever distance that may be. The boys' school has lately been enlarged at a great expense, which entailed a heavy debt upon it, and last year more than £12,000 was collected for removing it, without any of the other charities suffering in consequence. I may also state here that one of the present excellent masters of that school was the orphan son of a Lincolnshire Freemason, and was educated at the school. It now only remains for me to thank you for the compliment paid to me in asking me to lay this stone. I thank you also on behalf of Freemasonry for inviting us to lay it with our ancient rites. I look upon this ceremony as one of the most legitimate we can perform. Everything we have done has its symbolical meaning. The corn, wine, oil, and salt are ancient elements of consecration. The square, level, and plumb-rule, with which the stone has been tried and proved, severally represent morality, equality, and uprightness of life and actions. These are beautifully illustrated in our lodge lectures. This stone itself reminds us of "the tried stone, the precious corner stone, the stone of stumbling, the rock of offence" of the Prophet Isaiah; "the stone which the builders rejected, and which has become the head stone of the corner," mentioned in the Psalms—the Great Architect of the Universe, the blessed Saviour of the world.

A collection was made, and the sum of £41 odd was taken upon the plates. The choir next sung the hymn, "Christ is our corner-stone," after which his Lordship pronounced the benediction, which brought the ceremony to a close. The brethren then returned to the White Hart Hotel, where the lodge was closed.

The luncheon was provided in the County Assembly-rooms, by Mr. Kitchen, of the White Hart Hotel. The company numbered upwards of 150, including many ladies. The Rev. J. M. Barrett presided, and was supported on the right by the Lord Bishop, Miss Cookson, and the Misses Wordsworth; and on the left by Major Smyth, D.P.G.M., and the Rev. Chancellor Massingberd. Mr. F. Pilkington and Mr. W. Kirk, the churchwardens, occupied the vice-chairs.

After several toasts had been given, and cordially received, the Chairman proposed "The healths of Freemasons in general, and the Deputy Grand Master of Lincolnshire in particular."

Major Smyth eloquently responded.

The toast of "The Ladies," responded to by the Rev. H. Adcock, exhausted the toast list, and the proceedings were brought to a close.—*Abridged from The Lincoln Journal.*

## Literary and General Miscellany.

It is said that Mrs. Gordon, of Parkhill, in Aberdeenshire, is at present engaged in writing a life of Sir David Brewster, her late illustrious father.

A letter from Innesbruck, dated 17th ulto., says that 800 guests have already announced their intention of being present at the 43rd Assembly of German Naturalists and Physicians in that ancient city.

It is statad that the course taken by Pere Hyacinthe will be defended before the Œcumenical Council by his friends the Archbishops of Avigon and Rheims, and the Bishops of Chalons and Beyeux.

Prince Ponistowki, responding to the personal request of the Viceroy of Egypt, transmitted by Dranpet-Bey, has composed the score of a hymn which will executed at the inauguration of the Suez Canal.

Mr. George Peabody is constructing a tomb for himself in Harmony-grove Cemetary, Salem, Massachusetts. He is building a huge sarcophagus of Quincy granite, and proposes to be buried there with his brothers and sister.

The post of American Minister at Pekin is going a-begging. The President offered it at first to Mr. John Bigelow, editor of the *New York Times*, and then to Mr. Frederick T. Frelinghuysen, of New Jersey, but both have declined it.

The death is announced of Mr. J. C. Bakewell, for some time connected with the *Morning Post*, and well-known in the scientific world. Mr. Bakewell was born at Wakefield in 1800, and was the author of "The Natural Evidences of a Future Life," "Philosophical Conversations," "Electric Science," and other works.

The next Oxford term will, it is anticipated, be a very full one. In addition to a full complement of freshmen, Prince Assan, the eldest son of the Viceroy of Egypt, will commence a course of study as a member of Christ Church, the marine residence of Mr. Ald. Randall having been taken for his Royal Highness and suite.

A newspaper is to be started at Sitka, to be called the *Alaska Times*

The Cuban refugees at Key West are about to start a newspaper to advocate the cause of the revolutionists in Cuba.

Burlington, Vermont, has started a new paper, entitled the *New Idea*, which is printed in alternate columns of French and English.

We hear that the Abbé Liszt has three works in hand—an oratoria, St. Stanislas;" a second oratorio, "Le Baptême du Feu et de l'Eau;" and a cantata, to be performed next year at Weimar, on the occasion of the hundredth anniversary of Beethoven's birth. Meanwhile, "Ste-Elisabeth" seems to be forgotten. The Abbé is denied the satisfaction of working even for an immediate future.


## Advertisements.

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The Right Hon. the LORD KENLIS, Hon. President.

Fred. M. Williams, Esq., *M.P.*, The Right Hon. the Earl of Jersey, Colonel Fras. Burdett } Hon. Vice Presidents.

Frater Robert Wentworth Little, S.M. and P.M.G.

Frater Wm. James Hughan, S.S.M & M.G.

Frater William Henry Hubbard, J.S.M. and D.M.G.

Vittoria Villa, Stoke Newington Road, N.,
7th October, 1869.

Care Frater,

You are requested to assist in forming the M.... C...., at the Freemasons' Tavern, Great Queen-street, W.C., on Thursday Evening, the 14th of October, 1869, at Half-past Six precisely.

Yours in Fraternity,
WILLIAM ROBT. WOODMAN, *M.D.*, VIII°,
*Secretary-General.*

Business.

To confirm Minutes; to enroll Candidates; to confer the grade of Adeptus Major upon approved aspirants.

### LODGE OF PHILANTHROPY,

No. 940,

**BROTHER J. H. JACKSON, W.M.**

STOCKTON-ON-TEES,
September, 28th, 1869.

Sir and Brother,

I am directed by the Worshipful Master to inform you, that the

**FOUNDATION STONE**

OF THE

STOCKTON FREEMASONS' HALL

WILL BE LAID BY

BROTHER JOSEPH DODDS, M.P.,

*P.M., P.P.S.G.W.,*

On MONDAY, OCTOBER 18th, 1869,

And to request the honour of your presence at the ceremony.

The Brethren are desired to assemble at the Borough Hall, at two o'clock, in full Masonic Craft Clothing and Jewels, and wearing white gloves. The Procession will move from the Hall at a quarter before three o'clock, and proceed to the site of the New Hall, in Wellington-street.

THERE WILL BE A

**BANQUET**

AT THE

BLACK LION HOTEL, at 4 O'CLOCK PRECISELY,

When the pleasure of your company is requested; and I shall feel obliged by your informing me, on or before Saturday, October 16th, if you desire to have a place reserved for you, in order that suitable arrangements may be made.

Tickets for the Banquet (5s. 6d. each, exclusive of Wine) may be obtained from the Stewards (Brothers E. W. Dickinson, High-street, and J. H. Nightscales, Nelson-terrace); from myself; or at the Bar of the Black Lion Hotel.

I am, Sir and Brother,
Yours fraternally,
J. H. HART, Secretary.

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Reports of the Grand Lodges are published with the special sanction of the Right Hon. the EARL of ZETLAND, *K.T.*, Most Worshipful Grand Master of England; and the Right Hon. the EARL of DALHOUSIE, *K.T.*, *G.C.B.*, M. W. Grand Master Mason of Scotland.

VOL. 2, No. 32.] SATURDAY, OCTOBER 16, 1869 REGISTERED FOR TRANSMISSION ABROAD. [PRICE 2D.


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OF THE

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(By order)

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*Secretary.*

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OF THE

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OF

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AND

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IN THE

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## MALTON,

On WEDNESDAY, the 20th OCTOBER, 1869,

At THREE o'Clock in the afternoon: when and where you, with the Worshipful Past Masters, and acting Wardens of your Lodge are hereby convoked to attend, and at which the Master Masons of your Lodge are invited to be present.

**BUSINESS.**

The Minutes of the Provincial Grand Lodge, held at Hull on the 15th of October last, will be read for confirmation.

To receive the Annual Report and Recommendations of the Board of Benevolence, and to take action thereon.

To transact the usual business of the Province.

I am, Worshipful Sir and Brother,
Yours fraternally,
M. C. PECK,
*Provincial Grand Secretary.*

3, Belle Vue Terrace, Hull, September 22nd, 1869.

## A BANQUET

**Will be provided at the Talbot Hotel,**

At 5 o'clock.

*Tickets for which, 5s. 6d. each, may be had of the Secretary of the Camalodunum Lodge.*

In order to enable the W. Master of the Camalodunum Lodge to make suitable arrangements in preparing for the Banquet on a proper scale, may I request that you will have the goodness to inform him, at your earliest convenience, your company may be expected.

## Provincial Grand Lodge

OF

## LINCOLNSHIRE.

**HIS GRACE THE DUKE OF ST. ALBAN'S**
*R. W. Provincial Grand Master.*

**MAJOR SMYTH,**
*W. Deputy Provincial Grand Master.*

A PROVINCIAL GRAND LODGE OF EMERGENCY will be held at the Town-hall, Brigg, on Monday, the 25th instant, at Half-past Eleven o'clock in the Forenoon, to Constitute and Consecrate a New Lodge, under the name of the ANCHOLME LODGE, for which a Charter has been granted by the Grand Lodge of England.

CHARLS EDWARD LUCAS,
*Provincial Grand Secretary.*

Louth, 11th October, 1869.

## A BANQUET

Will be provided at the ANGEL HOTEL, at Two o'Clock. Tickets, including Dessert and Waiters, 4s. each. In order that suitable arrangements may be made, the Brethren are requested to intimate to Bro. Kirkham at the Hotel, *as early as possible*, if their company may be expected.

## LODGE OF PHILANTHROPY,

No. 940,

**BROTHER J. H. JACKSON, W.M.**

STOCKTON-ON-TEES,
September, 28th, 1869.

SIR AND BROTHER,

I am directed by the Worshipful Master to inform you, that the

## FOUNDATION STONE

OF THE

## STOCKTON FREEMASONS' HALL

WILL BE LAID BY

## BROTHER JOSEPH DODDS, M.P.;

*P.M., P.P.S.G.W.,*

On MONDAY, OCTOBER 18th, 1869,

And to request the honour of your presence at the ceremony.

The Brethren are desired to assemble at the Borough Hall, at two o'clock, in full Masonic Craft Clothing and Jewels, and wearing white gloves. The Procession will move from the Hall at a quarter before three o'clock, and proceed to the site of the New Hall, in Wellington-street.

THERE WILL BE A

## BANQUET

AT THE

BLACK LION HOTEL, at 4 O'CLOCK PRECISELY,

When the pleasure of your company is requested; and I shall feel obliged by your informing me, on or before Saturday, October 16th, if you desire to have a place reserved for you, in order that suitable arrangements may be made.

Tickets for the Banquet (5s. 6d. each, exclusive of Wine) may be obtained from the Stewards (Brothers E. W. Dickinson, High-street, and J. H. Nightscales, Nelson-terrace); from myself; or at the Bar of the Black Lion Hotel.

I am, Sir and Brother,
Yours fraternally,
J. H. HART, Secretary.

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## ROYAL MASONIC
## INSTITUTION FOR GIRLS,
### ST. JOHN'S HILL,
### BATTERSEA RISE, S.W.

At a Quarterly General Court of this Institution, held at Freemasons' Hall, Great Queen Street, Lincoln's Inn Fields, on Thursday, the Fourteenth day of October, 1869,

BRO. JOHN UDALL, V.P., in the Chair,

After the General Business was disposed of, the Governors and Subscribers proceeded to the Election by Ballot of Seven Girls into the Institution from a list of Twenty-two approved Candidates, when the following were declared duly elected :—

| No. on List | Names. | Votes. |
|---|---|---|
| 17 | Pulman, Leila . . . | 1497 |
| 12 | Harvey, E. Louisa . . . | 1216 |
| 18 | Lamming, C. E. . . . | 969 |
| 8 | Stone, Martha . . . | 944 |
| 16 | Groves, Florence S. . . | 844 |
| 10 | Gilchrist, Kate . . . | 830 |
| 20 | Dietrich, E. Emily . . . | 775 |

The Votes of the following unsuccessful Candidates will be carried forward to the Election in April next :—

| No. on List | Names. | Votes. |
|---|---|---|
| 1 | Palmer Mary, C. . . . | 288 |
| 2 | Chapman, Ada G. . . . | 156 |
| 4 | Kelly, Ada Kate . . . | 192 |
| 5 | Belcher, F. K. . . . | 170 |
| 6 | Lawrence, F. Jane . . . | 743 |
| 7 | Titus, Amelia C. . . . | 803 |
| 8 | Dawson, Ann S. . . . | 31 |
| 9 | Martin, H. A. . . . | 540 |
| 11 | Davidson, J. S. . . . | 124 |
| 13 | Tyler, Maria . . . . | 103 |
| 14 | Williams, M. E. . . . | 225 |
| 15 | Coombs, Louisa R. . . . | 37 |
| 19 | Pattison, J. P. . . . | 299 |
| 20 | Jelly, Rosa . . . . | 30 |
| 21 | Dunn, Annie . . . . | 38 |

EDWARD HENRY PATTEN, P.G.S.B.,
*Secretary.*

*Office*
5, FREEMASONS' HALL,
GREAT QUEEN STREET, W.C.

*14th October*, 1869.

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## ANCIENT MASONRY AND TEMPLAR JOTTINGS.

By Bro. John Yarker, Jun.

I may reply to Bro. Hughan by saying that I have set forth in my little work all that is known at present about the degree of "Templar Priest." Its certificates are scattered throughout Lancashire bearing the era of 1686, a date no doubt used last century at a time when more was known of the degree than now. At York it bore the name of "Holy Wisdom," and, like the degree of "Heredom" in the Royal Order of Scotland, claimed a Culdee origin, and in that form is not necessarily a strictly Templar Order or degree, and although no Templar documents beyond 1780 have yet been shown, it is quite certain the Order must have had a connecction with Masonry *at least* one generation before that. Indeed, Dr. Burnes (see Laurie) distinctly states that G.M. Deuchar, of Scotland, had traced the Order to 1740 by means of existing members about 1800, and Brother Hughan may feel disposed to place more reliance upon this than upon the statement of the Bristol ritual of 1735, which I was told had been traced in the same way.

Nor is there the slightest need for any affectation of mystery about the origin of the Order, its traditions as regards derivation from the Scottish Chivalric Order—which undoubtedly did exist—being everywhere the same, and taught in England by both Hutchinson and Preston. In Germany, Baron Hunde stated (see Laurie) that he held the patent of G.M. Prince Charles Edward Stuart, as Commander of the Seventh Province of the Order.

But why, in the name of goodness, is all the onus of proof to be thrown upon me and upon Lancashire? If there is no one connected with older Templar counties who can throw additional light upon its history, its honour must hitherto have been shamefully prostituted. I must also strongly object to have Bro. Richard Woof (than whom there is no one I more respect) pitted against me in this matter, because I do not think his language or expressed opinion will bear the construction put upon it by Bro Hughan, and were it so I could not agree therewith, for I am certain that the Order is derived from the veritable Order of the Temple and Hospital, or I would at once withdraw from it and treat it as an imposture. Besides, our knowledge of the history of the Order is every day increasing, and will continue to progress, if each will contribute his share as he ought.

I have in no way written dogmatically about Freemasonry, and, where there is not proof by *document*, I have given *tradition* for what it may reasonably be considered worth. We are fast arriving at that uncomfortable state in all degrees that those who are withholding the documentary proof they say they have—after making certain representations for years—incur a grave responsibility. My own views and doubts as to the questions under discussion are expressed in the following, written for the pages of a contemporary and inteuded for publication on the same day as this:—

In the face of past Masonic secrecy and the present state of Masonic archæology, no writer is justified in asserting that because documentary evidence of certain Masonic traditions have not been discovered by him, therefore there is no truth whatever in such traditions. We have at present far too much of this dogmatical writing, and the cause of the writers is only injured thereby. I may state, without apparent vanity I think, that during the last fifteen years I have read the bulk of what has been printed upon speculative Masonry and the old Philosophical Associations, besides a goodly amount of manuscript evidence, and that I am inclined to place considerably more faith in the "Ancients" than in the "Moderns." By Speculative Masonry, then, I understood a system of seven or eight degrees, practised at York and elsewhere, and as a rite alleged to date from 1686. By strict Operative, guild Masonry, I understand nothing more than what I find in the old MS. Constitutions. The system of the present Grand Lodge, I consider, is neither one nor the other, but simply what it has always claimed to be—Modern Masonry. In regard to the opinion expressed by some that the Master Mason's degree is a fabrication of 1717, I may express my belief that there is nothing whatever to saddle such a piece of imposition upon either the Ancients or the Moderns, beyond the fact that absolute mention of it is not yet found in the Scottish operative minutes, and I consider that this goes for very little indeed. York, in 1725, alludes to the Master Mason; and the 1723 Constitutions of the Modern Grand Lodge lead us to believe that the degree was conferred by the Ancient General Assemblies. Was it this degree and others of the speculative system that constituted Sir C. Wren an "Adopted Brother" at St. Paul's in 1691? In Scotland the case was far different to this; the Craft ceased their General Assemblies, if any were held by them, and placed the government of themselves in an hereditary Grand Master. That they had at one time a Master Mason degree seems to be rendered pretty evident by Bro. "Reitam" in regard to Roslyn Chapel. The brother assures me personally that he has seen himself what he describes in the following words:—"In the south-east part of the chapel is the beautiful and celebrated 'Prentice's Pillar,' a plain fluted shaft, with a floral garland spirally hoisted round it and carved out of the solid stone. The legend is, that when the plans of the chapel were sent from Rome, the master builder did not clearly understand about this pillar, or, as another account states, had lost this particular portion of the plans, and in consequence had to go to Rome for further instructions or to procure a fresh copy. During his absence a clever apprentice, the only son of a widow, either from memory or from his own invention, carved and completed the beautiful pillar. When the master returned and found the work completed, furious with jealous rage, he killed the apprentice by striking him a frightful blow on the forehead with a heavy setting-maul. In testimony of the truth of the legend, the visitor is shown three heads in the west part of the chapel—the master's, the apprentice's (with the gash on his forehead), and the mother's." I entertain no doubt that other evidence of a Master's degree will appear both in England and Scotland. I was at one time disposed to be very sceptical about the alleged Athelstan Constitutions, but think there is evidence in Spain, long prior, to A.D. 926, of similar Masonic government, and in Norway and other parts, of these guild associations immediate to the time of Athelstan. That the body of stone masons in England held by charter a General Assembly seems to admit of no manner of doubt. The Constitutions of 1400, printed by J. O. Hallwell, say at page 16—

> That every Master, that ys a Mason,
> Most ben at ye Generale Congregacyon;

but neither this MS. nor that of 1500, printed by Bro. Matthew Cooke, has any mention of York, and no doubt it was intended that these General Assemblies might be held wherever occasion necessitated. It has, however, been asserted that there was a General Assembly held at York, under Sir Thomas Sackville, in 1561, and Bro. Godfrey Higgins seems to have received proof of this in a MS. obtained by G.M. Drake from Pontefract Castle (Anacalypsis, p. 768). Another valuable admission from a brother of Higgins' stamp is as to the antiquity of the degrees of the Temple and of Holy Wisdom, and although he makes no mention of the Rose Croix, yet we know that it was practised by them. There seems also little reason to doubt that the Masonic General Assemblies were pretty regularly held in England during the reign of the Stuarts, and the supposition that the civil wars tended to upset the old Guild Masonry, and introduce Speculative Masonry seems not wide of the mark. We know also that such infringements had been made on the former, that the General Assembly of 1663 enacted that no initiation should be legal unless in a lodge of five, of whom two (including the Master) were to be operatives in the trade of Freemasonry. It sounds to sense that a Master's degree could be conferred only in these General Assemblies; for the Master of a lodge being appointed for years or for life, no one in a private lodge could have conferred the dignity upon him, and it was evidently a fundamental principle of the operative craft, that all its grades were to be conferred by sign, grip, word, and ceremonial; and if such rule applied to the Master, it would necessarily be followed in any higher degrees possessed at this time.

As there is no reason to suppose that the degree of Royal Arch can be legitimately separated from the other high grades, so we know—thanks to Bro. W. J. Hughan's discovery of D'Arsigny's work—that these degrees were practised at York prior to 1744, but it seems probable that a ceremonial revision took place at the revival in 1761, and that whilst the series at York at this time was—4°, R.A.; 5°, K.T.; 6°, Holy Wisdom; 7°, Rosy Cross; in the south it was 4°, R.A.; 5°, ——; 6°, R.C.; 7°, K.T. and Kadosh; and claiming from the Rosicrucians. This brings us to the present position of the Royal Order of Scotland, with an authentic history from 1740, its legendary history being contrary to all historical research and the doctrine of 1743-55, viz., a pure Templar origin from 1314, for what in the south claimed a Rosicrucian origin. Can the degree *Heredom* be identified with that of *Holy Wisdom* as the degree of Rose Croix has with the Rosy Cross, for both the York Rite and the Royal Order have claimed a Culdee origin for the first-mentioned degree of their rite.

I may state that I am aware that Sir Walter Scott, Jacobus Van Lennep, Sir R. Brown, and Dr. Burnes state that the Temple Order was continued in Scotland separately from the Hospital till nearly 1500, but no evidence has been tendered of this, and such charter evidence as we have makes against the view. Possibly the Bruce compelled with the Templar estates an equal reception from the Hospital, and even in some commanderies the Temple element may have swamped the Hospital, and the election of David Seaton (who died 1591) as Grand Prior of Scotland seems never to have been recognised at Malta, and there is little doubt that it ensued from this election that, with one or two intervening names which may be discovered, the Viscount Dundee was Grand Prior, or Master, when he fell in 1689; but whether there was a *forced* connection with Freemasonry at this date in England (as there was probably an *unofficial* connection both in England and Scotland prior thereto) is not certain, but traditional. Prince Charles Edward Stuart, after his election at Holyrood as Grand Master, in 1745, seems to have appointed Templar Commanders of Masonic Provinces of which Germany was the seventh. The nobiliary proofs were officially expunged for the British *langue* in 1545, after the Reformation.

With this I must conclude this long, and to many no doubt uninteresting, article.

---

P.S.—I am informed, since writing the foregoing, that though the degree of Rosy Cross represents the Rose Croix of the A. and A. R., that of Heredom has no relation to the York degree of Holy Wisdom, Heredom being the ancient Scottish degree of Master Mason, christianised and containing the *Word*, as was the case in England until transferred to the Arch degree by Dunckerley. This points to the selection of two of the principal degrees of the Ancient Rite when the Scottish Grand Lodge of Modern Masonry established themselves in 1736, and is another proof of the traditional antiquity of the Master Mason and Rose Croix degrees there.

J. Y.

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# Reports of Masonic Meetings.

## THE CRAFT.

### METROPOLITAN.

*St. Luke's Lodge, No.* 144.—The first meeting of this excellent lodge was held on Monday evening, last week, at Bro. Golding's, the Pier Hotel, Chelsea, and was most numerously attended. Bro. John W. Dawson, W. M., presiding, supported by his officers. Amongst the brethren present were: Bros. Kirke, Berry. Waite, J. Maples, Burch, Todd, and Warland; Past Masters: Bros. Golding, Buer, Pullen, Morton Edwards, H. H. Kirke, Patient, Wallbancke, Cadwell, Roberts, &c. The visitors were. Bros. Joshua Nunn, G.S.B.; A. Laird, P.M. 13; J. Wright, 22; W. Travers, P.M. 63; Thos. Twyford, 98; W. Carter, P.M. 141; Hart, 145; David Saunders, 172; T. Mortlock, 186; J. E. Wyttie, 186; Jas. Cook, P.M. 507; Ashton Godwin, 858 (S. Middlesex), G. S. Symonds, 1017; E. Hickey, 534, W. Winn, 1158, and Chas. E. Thompson, J.W. 1158. The lodge having been opened in due form and with solemn prayer, the minutes of the former meeting were read and confirmed. The ballot was then taken, which proving unanimous in favour of their admission, Messrs. W. Hyde, Carr Roberts, *M.D.*, and E. Watts, were regularly initiated into the mysteries and privileges of Masonry by the W.M., who performed the ceremony with very fair accuracy. The gentlemen, as they afterwards declared, were very much impressed with the solemnity of the occasion. The next business was the Installation of a W.M. for the ensuing year, and the choice of the brethren having unanimously fallen upon the S.W., Bro. David Pullen, he was installed by the W.M., Bro. Dawson, who rendered the ceremony, together with the subsequent beautiful addresses in a perfect manner and was much applauded at the close. The newly installed W.M. then proceeded to appoint and invest his officers as follows: Wallbancke, S.W; Cadwell, J.W.; W. Burchall, Treas.; John Todd, P.M., Sec.; Kirke, sen., Dir. Cer.; Patient, J.D.; H. Kirke, I.G.; Morton Edwards, W. Steward; Longstaff, Tyler. The office of S.D., intended for Bro. Mann, was left open on account of his unavoidable absence in Ireland. The W.M. then performed a very agreeably duty, and he said it would be as well to state that the lodge had an intimation a short time back from Past Master Waite, that he was leaving London to go into the country to remain there permanently. He was the father of the lodge, having been connected with it for 33 years, and they felt they could not part with him in that cool manner which other societies sometimes did with their old friends, but had resolved to do something in the shape of giving him some little memento of the respect and fraternal regard they held him in. At a meeting of the members of the lodge, it was resolved to present him with the handsome testimonial exhibited that evening, consisting of an engrossment on vellum, handsomely framed and glazed. He could have wished that the duty had devolved upon some one else more able to do justice to it than he was, but if he did neglect to say anything which the subject deserved, they knew Bro. Waite too well to let that militate in any way against the honour they all desired to confer upon him. Addressing Bro. Waite, he said he was deputed by the Lodge St. Luke's, No. 144, to present to him a little souvenir of the great respect and esteem in which he was held by all the members of the lodge during his service, not only as treasurer of the lodge, but for his general amiable and kind conduct and willingness at all times to oblige. He was not only a valuable member of the lodge, but also of the Lodge of Instruction attached to it, where he was an able Instructor. He never heard his name mentioned but with the greatest possible respect and friendship. He would please accept it, not for its intrinsic value, for if they were to give him something of equivalent value he would receive something very valuable indeed. (Cheers). Bro. Waite returned thanks in a few brief, but appropriate remarks. The W.M. said he had another equally pleasing duty to perform, and that was to present to Bro. Dawson, the retiring Master, with a handsome Past Master's Jewel, and he trusted he might long live to wear it and be amongst them. He thanked him cordially for what Masonic knoweledge he had taught him (the W.M.), and assured him the brethren were well satisfied with the manner in which he had performed his duties. Bro. Dawson, I.P.M., thanked the lodge most heartily for the honour conferred upon him, and said he should always endeavour to do his duty to the best of his poor ability. Some other lodge business having been disposed of, the brethren sat down to an excellent repast.

*Caveac Lodge, No.* 176.—At the ordinary meeting of this lodge on Saturday last, at Radley's Hotel, there was very little business done, on account of but one candidate, (Bro. J. J. Groves), out a good list of aspirants for a position in Freemasonry coming forward. This brother who formed the exception was passed to the second by Bro. W. Nelson Smith, W.M., and as a few items of lodge business only had to be considered, the work of the day was wound up with their discussion, and the pleasures of banquet table followed. Bro. Hart, supplied the best of viands and wines, and dessert which might have made an Oriental's mouth water. After the formal toasts had been drank, Bro. P. A. Nairne, I.P.M., proposed "The Health of the W.M.," who filled the chair with so much honour to himself and the lodge. The work that evening had fallen short of their expectations, but if there had been more the W.M., backed up by his officers, would have done it to perfection. The work of the lodge latterly had very much increased, and with it the accomplishment of the officers; and for the performance of the work a better Master could not be found than Bro. Smith, whose heart was thoroughly in his work. The W.M., although very gratified at hearing such kind sentiments expressed, felt that his working was very defective, and that it would be better to say nothing about it. The kind and generous recognition of his endeavours to do his duties properly made the welfare of Caveac Lodge still more dear to his heart than before. Looking back for years and seeing around the table the P.M.'s who had kept the lodge in such good order, he felt himself a degenerate brother, but he trusted that though he was unable to give the lodge that go which they had done, they would overlook his faults or forgive them. As to Bro. Nairne, he was a good fellow for saying what he had, because he could perform the Master's duties much better himself. The W.M. afterwards proposed a special toast for Bro. Nairne, upon whom he in his office of Master was very dependent. Bro. Nairne had had for the last three years, to respond so often in one capacity or other to toasts in the lodge, that he was tired of hearing his own voice. What Masonic work he had performed it was only his duty to do, and he was sorry that that night had been such a fallow one as to leave him comparatively unemployed. To the toast of "The Visitors," Bro. Griffin responded, and Bro. Charles Browne to that of "P.M.'s." Bro. Elijah Litchfield, P.M. and Sec., was honoured with a special toast, which he acknowledged in feeling terms. Bro. Henry Muggeridge responded for "The Masonic Charities." Amongst the brethren who attended, we noticed, Bros. P. A. Nairne, I.P.M.; E. Litchfield, P.M., (the Father of the Lodge); Pemble Browne, P.M.; Charles Browne, P.M.; H. Muggeridge, Alfred Bryant, S.D., 12; F. Walters, P.M. 73, and W.M., 871; J. T. Trickett, 1194; H. Massey, P.M., 619; Ed. Coates, B. Church, Ed Turner, R. S. Foreman, J. M'Allister, H. Besley, J. H. Godsell, H. Jennings, J. F. Smyth, and H. Puckle.

*Domatic Lodge, No.* 177.—On Friday last week, this lodge under its respected and able W.M., Bro. R. Tanner, held its first meeting after the long recess, at Anderton's Hotel. Bros. Tomkins, Upham and Hassell, were raised and Bro. Sullivan was passed, both these ceremonies being skilfully performed by Bro. Joseph Smith, P.G.P., P.M. Messrs. Percival, Geo. Clark, W. Palmer, M. T. Gillo, and E. H. Macklin, were initiated by the W.M. The minutes of the former regular meeting and also of the emergency were read and passed, and some slight questions having been put and answered, the W.M. closed the lodge and headed the brethren at the banquet table. The attendance was numerous, and the P.M.s consisted of Bro. Joseph Smith, M. Haydon, James Brett, W. F. Smith, H. Thompson, H. Elmes, Carpenter, H. Potter, and T. H. Pulsford. The visitors also were plentiful and included Bros. F. Walters, P.M. (73); Millis, W.M. (157); Dawson (186); the last of whom enlivened the evening by singing some pretty songs in masterly style. The toasts were proposed with much good humour and tact by the W.M., and Bro. Joseph Smith, and the festivities produced a happy effect on the mass of the brethren.

*Lion and Lamb Lodge, No.* 192.—The first regular meeting for the season of this old and influential lodge, was held at the Terminus Hotel, Cannon-street, on Thursday, the 7th instant, under the Presidency of Bro. E. King, W.M., at which about 40 brethren were present. The W.M. being supported by the following officers, Bros. E. Roberts, J.W., W. Goodyer, P.M., Treasurer, J. G. Marsh, I.P.M., Secretary, J. J. Harris, S.D., F. Trott, J.D., Geo. Abbott, I.G., the lodge was duly opened in the 1st, 2nd and 3rd degree, and Bros. Haynes, and Taylor, being present (after having shewn their proficiency in former degrees) are raised to the sublime degree of M.M. The W.M. then resumed the lodge in the 1st degree, and Bros. W. Younger, and C. Arkell, being present responded to the usual questions, and the lodge was then again opened in the 2nd degree, and the said Bros. were duly passed to that degree. The lodge was then after sundry business had been disposed of duly closed and adjourned. The Brethren then retired to a sumptuous Banquet served in Bro. Sydney Spencer's, (the Manager of the Hotel Co.,) usual good style, and which was Presided over by Bro. King, the highly respected W.M., after the cloth had been removed the usual Masonic Toasts were given, which were most heartily responded by very excellent speeches, from the Past Masters, Officers, and Visitors. Bro. J. G. Marsh, I.P.M., at the particular request of the W.M. proposed a special though solemn toast, to the memory of a departed member of the lodge, Bro. W. Allatson, whose death transpired last month, having been a subscribing member of the lodge during the last 18 years—the deceased Bro. had served the office of S.W., the intellegence of his death was received with deep regret, and to mark the high esteem in which he was held many of the brethren appeared in Masonic Mourning. The toast was drank in solemn silence to the memory of one who was not only highly respected by his lodge, but has left behind him an unsullied name. The company consisted of also the following Bros. J. Johnston, P.M.; Ch. Hosgood, P.M.; Geo. Kenning, P. J. Warden, H. Davis, E. Taylor, S. Haynes, G Newman, E. Page, W. Baker, J. R. France, R. E. Bright, J. Harvey, J. Kent, J. McKeirnan, A. J Dickenson, R. G. Dixon. Brookman E. Raffe, Thos. Cohn, and other brethren. The Visitors who honoured the lodge on the occasion were Bros. A. Bryant, (P.M. of the lodge,) J.D., 12; Thos. White, 22; H. B. Dunn, 28; Jas. Johnson, 295; W. Worrell, 766; Geo. King, 766; W. Lewens, 766; W. H. Thompson P.M. 788; W. Clark, 1087, all of whom expressed themselves highly pleased with the hospitality extended to them by the Lion and Lamb Lodge, for which it has been so long famed, and the cordial and genial kindness of the W.M., and the brethren generally; the meeting was as usual a very successful one, and terminated at an early hour.

*Stability Lodge, No.* 217.—This lodge met at Auderton's Hotel, Fleet-street, on Tuesday, 5th inst., at 5 o'clock p.m., the W.M. Bro. Edward Hughes in the chair. The lodge was opened in the first degree, and the minutes of the last (emergency) meeting were confirmed. Bros. Coley and Wilson were examined and entrusted, and the lodge was opened in the second degree, when those brothers were passed to the degree of F.C. Bro. Warsap passed his examination in a very admirable manner, and the lodge having been opened in the third degree, he was raised to the sublime degree of a Master Mason. The lodge was then closed to the second and first degrees, and the petition to Supreme Grand Chapter for permission to hold a Chapter of R.A. Masons, under the sanction of "Stability" was read and signed by the W.M., Wardens, &c., in open lodge. On the motion of Bro. Samos, seconded by Bro. James, S.W., two guineas was voted to the Benevolent Institution for Aged Freemasons and their Widows, to be placed on Bro. Taylor's list. Nothing further being offered, the lodge was closed in due form and with solemn prayer. Visitors present were Bros. Heath, P.G.S.W., Herts; Fielder, P.M., Panmure, 715; and Coghlan, Caveac, 176.

*Crystal Palace Lodge, No.* 742.—This lodge held its last meeting for the season at the Crystal Palace, Sydenham, on Thursday the 7th inst., Bro. Samuel Foxall, W.M., presiding, the minutes of the preceeding meeting being read and confirmed, Bro. Marshall was raised to the third degree, Bros. Elsey and Whale were passed to the second degree and Wm. Pope, Faith Lodge No. 141 was unanimously elected joining member of the lodge. The various ceremonies were admirably and perfectly rendered by the W.M. The lodge was closed, and the brethren to the number of 86 sat down to a very *recherche* banquet, provided in Bros. Bertram and Roberts best style. After the usual loyal toasts, "Her Most Gracious Majesty the Queen," "The Right Hon. the Earl of Zetland, Grand Master of Masons," "His Royal Highness the Prince of Wales, P.G.M. of Masons. The W.M. proposed "The health of the Earl de Grey and Ripon, D.G.M., and the rest of the Grand Officers, coupling with the toast the name of the Grand Secretary, the V.W. Bro. John Hervey. The W.M. said that the many excellencies of the Earl de Grey as D.G.M., had so often and so properly been commended that he should not then take up their time with the subject. The other Grand officers had all of them performed their duties in the most satisfactory manner, and he was sure he spoke the sentiments of every Bro. present when he said he felt honoured and proud to have the G.S. Bro. John Hervey amongst them that evening, for we feel that beside the exalted position he holds in the Craft, which entitled him to every mark of respect, that he is one of Nature's noblemen. He has subscribed so liberally to our charities, he has devoted so much of his valuable time to their welfare, he has assisted so ably at Grand Lodge and has done so much good work for Freemasonry, that if he were to speak for any length of time of the many great and good things he has done for Freemasonry, he should still leave something unsaid that reflects honor and credit on him. But his many excellences are so well known, that a short time ago when the office of G.S. became vacant, the name of John Hervey was prominent on every brothers lips, as the right man for the appointment. The toast was responded to in the most hearty and brotherly manner. In response the G.S. said he thanked the brethren most

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sincerely for their many kind expressions towards him, he feared he was not deserving of all the praise the W.M. had given him, and to which the brethren had so heartily and kindly responded. It was his duty and it should always be his pleasure to contribute all he could to the welfare of the Craft and the happiness of the brethren, he was much pleased to hear the very able and effective manner in which the W.M. had rendered the ceremonies of passing and raising. He considered himself a judge in these matters having been preceptor to the Lodge of Emulation for the improvement of Master Masons for some years, and he had never heard them better rendered and seldom so well as their W.M. had performed them that day. And he was much pleased at the able and courteous manner he had also performed his other duties in the lodge and at the banquet. He wished also to congratulate the other officers of the lodge for the able assistance they had rendered their W.M., and he complimented the lodge on its happy and prosperous state. Bro. Thos. Foxall next proposed the health of the W.M., in most complimentary terms which the W.M. acknowleged, in the course of his address he appealed to the brethren to support the election of H. H. Newman, son of the late Bro. W. Newman of their lodge, in whose memory he spoke in high terms, he also appealed to them for their individual support to the Boy's Charity, to which the lodge had voted ten guineas, and appointed the W.M., Steward to the next Festival. The W.M. then proposed the health of the visiting brethren, whom he said were of that excellent class of Masons, it had always the good fortune and pleasure of the lodge to receive amongst them, and he hoped their visit that day would be a most agreeable one to them, he should couple with the toast the name of P.G.D. Bro. Udall, a worthy brother who contributed as liberally to our charities, devoted as much time to their welfare, and evinced as much concern for their usefulness as any living man. P.G.D. Bro. Udall responded for the visitors. He thanked the brethren for the kind manner in which they had received them, and was fully prepared to give his support at the next election, to their candidate, the boy Newman, in reading over the list of candidates he did not think there was a more deserving case in the list. He also congratulated the lodge on being so ably conducted by their Master and officers The W.M. next proposed the health of the P.M.s of the lodge, a toast that was always welcome, and well received in the lodge in the true spirit of brotherly love, and justly so, for every one of them had performed their duties in this lodge most admirably, and were ever ready and anxious to render their assistance in every possible way. Bro. Thos. Foxall on behalf of the P.M.s, expressed the pleasure it afforded the P.M.s to receive the continued expressions of kindness which the lodge had always evinced to them, and assured the brethren it was always a source of happiness to be of service to the lodge. The W.M. then proposed the health of the Officers of the lodge, a toast he remarked was always as welcome in that lodge, as any he had given that evening. The Officers of Crystal Palace Lodge were always punctual, and ably performed their duties, and the lodge was much indebted to them, for without their assistance the W.M. would be as nothing. Bro. H. French, S.W., on behalf of himself and the officers expressed thanks to the lodge for their high appreciation of their services, and assured the lodge they would always strive to merit their approbation. After the Tylers toast the brethren retired, having spent a truly pleasant evening. The visitors were the V.W John Hervey, G.S.; V.W. Bro John Udall, P.G.D.; V.W. Bro. John Emmens, P G.P.; Bros. Tyrrel, P.M. (704); Horsley, P.M. (382); and several others whose names we are sorry to omit, but could not get them correctly.

*Peckham Lodge No.* 879.—There was a select assemblage of the brethren of this lodge and a goodly array of visitors at its Installation meeting, on Monday night, at Bro. Scott's Maismore Arms, Park-road, Peckham. Bro. Glasspool, W.M., opened the lodge, and was assisted in his labours during the evening by Bros. Evan Davies, Gard, J. Allsopp, George Colville, H. Bushby, C. W. Kent, Seymour Smith, J. Green, E. Stephens, T. J. Scott, E. Martin, C. Rudd, D. Rose, (W.M.) 73, B. Barton, (W.M.) 45, F. Walters, (P.M.)73, and (W.M.) 871, H. Bartlett, (J.W.) 117 Henry Smit h, 720, J. Howes, (P.M.) 765, H. Massey, (P.M.) 619, Charles Lake, late of 879, and T. S. Truss. The minutes of the former meeting were read and confirmed, and Bro. Glasspool passed to the second degree Bros. Edgar Martin and Caleb Rudd. The lodge having been resumed to the first degree, Bro. J. A. Harris (739), was elected by ballot, a joining member of the Peckham Lodge. The W.M. then vacated his seat, which was taken by Bro. David Rose, W.M., 73, and presented the W.M. elect, Bro. Evan Davies, S.W. for Installation. Bros. Rose performed the ceremony admirably, and was much congratulated on his success, it being the first occasion on which he had had an opportunity of displaying his powers as an Installing Master. The officers invested by the new W.M., were: Bros. Arthur Gard, S.W., H. Bushby, J.W., George Colville, Treas., J. Allsopp, P.M., Sec., C. W. Kent, S.D., E. Stephens, J.D., J. Green, I.G., E. Martin, D.C., Seymour Smith, Org., and W. Y. Laing, Tyler. The balance sheet was afterwards read and received, and a vote of thanks was carried to Bro. Rose for the able manner in which he had installed the W.M. Bro. Scotts, the host, who is always famous for his liberality, accepted the office of Steward for this lodge at the forthcoming festival of the Royal Masonic Institution for Boys, and Bro. George Colville took upon himself the same duty for the Royal Masonic Benevolent Institution. Bro. Green gave notice of his intention to move, at next meeting, for a committee to revise the Bye-laws, and as no further business remained to be transacted, the lodge was closed, and a sumptuous banquet was partaken of. All the toasts were proposed and drunk, and Bro. F. Walters in thanking the lodge on behalf of the visitors, took occasion to point out what a high position the lodge had that night reached, by sending Stewards to represent it at two of the Masonic festivals in one year. Bro. Seymour Smith and Allsopp, treated the brethren to some good songs, and Bro. Caleb Rudd played a solo on the violin in a masterly manner.

PROVINCIAL.

Sheerness.—*Adam's Lodge, No.* 158.—The regrets of this lodge have been expressed at the departure of their esteemed W.M., Bro. Flemming, from the town. On Tuesday last week, the working of the lodge was under the superveillance of the immediate P.M. Bro. Hughes. Three of the brethren were raised to the sublime degree, and a very interesting lecture was given by the W.M. The lodge being worked in its several degrees, a most instructive lecture on the 1st degree was rendered by Bro. Spears, P.M. The brethren subsequently adjourned to the "Britannia Tavern," where every accommodation was afforded by their excellent host, Bro. Jno. G. Green, P.P.J.W.

Lancaster.—*Rowley Lodge*, 1051.—The regular meeting of this lodge was held on Monday, 4th inst., at the Masonic Rooms, Athenæum, Lancaster. W. Bro. Dr. Moore, Prov. G. Sup. of Works, occupied the chair of K.S., and was supported by Bros. Hall, S.W.; John Hatch, as J.W.; J. Ingal, as S.D.; Broadhurst, J.D.; Taylor, I.G.; Dr. de Vitré, Conlan, E.A.; P. Watson, &c. The lodge was opened and the formal business proceeded with; Bro. Conlan having given proof of his proficiency in the first degree, was passed to the degree of F.C. by the acting W.M., the working tools being presented by the S.W. The lodge was then closed in due form.

Cockermouth.—*Skiddaw Lodge, No.* 1004.—The usual monthly meeting of the above lodge, was held on Tuesday evening, the 4th inst., in the Masonic Temple, 29, Market-place. The lodge was opened in the second degree by Bro. Richard Robinson, W.M., when Bro. Allison, who was a candidate for the sublime degree of a M. Mason, was examined, and being found proficient, was entrusted and retired, the lodge was then opened in the third degree, when the candidate was admitted and raised to the sublime degree of M.M. The W.M. going through the beautiful ceremony in his usual correct syle, Bro. Lenthwaite officiating as Deacon. Having resumed the first degree, it was unanimously resolved to send the votes of the Boys' School to the Charity Committee of the province as on previous occasions There were present: Bro. Shilton, I.P.M.; H. F. Faithfull, P.M., J. F. Taylor, S.W.; Jos. Mayson, J.W.; E. Thwaites, Past J.W. as Secretary; Isaac Evening, S.D.; W. Taylor, R. Brown and J. Dodd, a visitor.

## *THE ROYAL ARCH.*

METROPOLITAN.

*Temperance Chapter, No.* 169.—This prosperous chapter held its regular meeting on Tuesday, Oct. 5th, at the White Swan Tavern, 217, High street, Deptford. There were present Comps. J. Searle, M.E.Z.; H. Moore, H.; N. Wingfield, J.; G. Bolton, P.Z., Treas.; J. T. Tibbals, P.Z, S.E.; F. Walters, P.Z., S.N.; J. Lightfoot, P.S.; J. Woodland, 1st Asst.; Payne, 1st Asst.; G. Brown, P.Z.; Simmons, P.Z.; A. Pulley, Truslow, W. Andrews, Smith, R. Mills, Dussek, Shaw, Tippett, Bartlett, Percival, Roper, and several others. Bro. Truss, (1155 Excelsior) was duly exalted into Royal Arch Masonry, the ceremony, as usual, being well and ably done. Comp. F. Walters, P.Z., S.N., stated as the election night would be on the next meeting, he declined holding office any longer, as he was a P.Z. of another chapter and did not wish to stop the promotion of the many P.M.'s who belonged to this chapter who were anxious to become Installed Principals. The chapter was duly closed. The usual excellent banquet followed. No visitors were present.

## MARK MASONRY.

*Southwark Lodge, No.* 22.—This good working Mark Lodge, held another emergency on Saturday last, at Bro. James W. Avery's, the Queen's Arms, Weston-street, Bermondsey, under the presidency of Bro. H. Massey, W.M. Bro. T. J. Sabine, I.P.M., advanced Bro. J. T. Trickett, of the Villiers (Craft) Lodge, No. 1194, to this ancient and honourable degree, and the W.M., resumed the chair and closed the lodge. Bros. A. D. Loewenstark, S.W., F. Walters, J. W. Avery, M. A. Loewenstark, G. W. Wheeler, and Samuel Harman were present.

*Macdonald Lodge of Mark Master Masons, No.*104.—This lodge met at the head-quarters of the 1st Surrey Rifles, at Camberwell, on Saturday last, when there were present: V.W. Bros. Thomas Meggy, P.G.M.O., W.M., W. Bros. James Stevens, Grand Steward, J.W., Bro. Eugene Cronin, M.O., W. Bro. S. Rosenthal, Grand Steward, S.O., Bro. J. H. Hastie, J.O., V.W. Bro. Charles Swan, P.G.S.B. Sec., Bro. C. Hanmerton, S.D., Bro. G. Waterall, J.D., &c., &c., also brother visitors Edward Kimber and Thos. Vesper of the Kent Lodge. The lodge was opened in due form and with solemn prayer, and the minutes of the previous meeting having been confirmed, ballots were taken for Bros. Charles Fountain of the Macdonald Lodge 1216, and Bro. William Worrell, of the William Preston Lodge for advancement, and for Bros. Joseph Ashwell of the Bon Accord M.M. Lodge, and John Thomas of No. 11 S.C., as joining members, and which proved unanimous in favour of each candidate. Bros. Fountain and Worrell being in attendance, were introduced and advanced to the Honourable Degree of Mark Master Masons. The Committee appointed to decide upon the distinguishing emblem for the Lodge Jewels, reported to the lodge the design approved of by them, and an unanimous vote in favour of their decision was accorded by the members present. The W.M. then appointed Bro. William Worrell to the office of Org., and Bro. Charles Fountain as Steward of the Lodge. After disposing of some further business and finally resolving the By-laws, the lodge was closed in due form and with solemn prayer, and the members adjourned to refreshment. The next meeting of this lodge will be held on Saturday, the 11th of December, next.

*Macdonald Mark Masters' Lodge of Instruction.*—We had the pleasure to visit, and had the honour of becoming a member of, this useful Mark Masters' Lodge of Instruction (which meets every Monday from October to April inclusive), last Monday, at the Lyceum Tavern, Strand, when there were present a perfect galaxy of first-class Mark Masters, amongst whom we had the felicity of meeting Bros. Meggy, (W.M. Macdonald), Mann (W.M. Thistle), Warr (W.M. Kent), R. Spencer. Rosenthal, the two Lowenstark's, Waybor, King, Vesper, Henly, and, last but not least, the Worshipful Brother C. Swan, Preceptor. The Lodge of Instruction was opened, and the ceremony of advancement was well and ably worked, the W. Bro. Mann as Master and Bro. Henly as candidate; after which the lodge was closed, and the brethren adjourned to refreshment. We earnestly recommend this excellent school to all aspirants in Mark Masonry.

Halifax.—*Fearnley Lodge, No.* 58.—The regular meeting of this lodge, was held on Monday the 11th inst., in the Masonic Temple, recently erected by the Halifax brethren, when there was a good attendance of the members, and the following officers were in their places:—Bros. J. Stott, W.M.; J. Firth, S.W.; A. Lupton, J.W.; W. F. Wilkinson, M.O.; W. Tasker, J.O.; F. Whittaker, Reg.; W. Cooke, P.M., Sec.; A. Roberts, S.D.; G. Jennings, J.D.; E. M. Wavell, D. of C.; W. Dewhirst, Stew.; J. Greenwood, P.M., Tyler. The other members present were:—Bros. Bates, P.M., Normanton, P.M., G. Jackson, Laidler, Knowles, Dolan, S. Firth, Woollons, F. Crossley, Waddington, and visiting brother Lorke of Prince Edward Lodge, No. 14. The minutes of the previous meeting having been confirmed, a ballot was taken for Bro. J. R. Ellis, surgeon, Mirfield, and Bro. G. E. Kent, of Over Hall Academy, Mirfield, which proved unanimous in their favour. This being the meeting for electing W.M., for the ensuing years, Bro. J. Firth, S.W., was chosen to fill that office, Bro. Fleming was re-elected Treas., and Bro. Greenwood, P.M. was re-appointed Tyler. Bros. W. Hemingway, Ellis and Kent were then respectively advanced to the honourable degree of Mark Masters, and the lodge was called from labour to refreshment, to enable the brethren from a distance to catch the train. Supper being over, the brethren returned to the lodge-room to close the lodge, and then adjourned to the dining-room to spend a social hour together.

Breakfast.—Epps's Cocoa.—Grateful and Comforting.—The very agreeable character of this preparation has rendered it a general favourite. The *Civil Service Gazette* remarks:—"The singular success which Mr. Epps attained by his homœopathic preparation of cocoa has never been surpassed by any experimentalist. By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctor's bills." Made simply with boiling water or milk. Sold by the Trade only, in ¼ lb., ½ lb and 1 lb. tin-lined packets, labelled James Epps & Co., Homœopathic Chemists, London.—Advt.

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## Births, Marriages, and Deaths.

MARRIAGE.

ALPASS.—TONGE.—October 7, at Bidston Church, by the Rev. C. A. Graham, Bro. H. S. Alpass, of Liverpool, Prov. G. Sec. for West Lancashire, to Caroline, daugher of the late Daniel Tonge, Esq, Woodlands, Birkenhead.

DEATH.

ADAMS.—On 7th inst., at Kirkgate, Cockermouth, Bro. John Adams, late Tyler of Skiddaw Lodge, 1002, aged 70.

All communications for THE FREEMASON should be written *legibly*, on one side of the paper only, and, if intended for insertion in the current number must be received not later than 10 o'clock a.m. on Thursdays, unless in very special cases. The name and address of every writer must be sent to us in confidence.


# The Freemason,

SATURDAY, OCTOBER 16, 1869.

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## FREEMASONRY AND MODERN FANATICISM.

MYSTERIES have ever possessed a strange and potent influence over the minds of men. But this influence, like the face of Janus, has two aspects, and like a two-edged sword cuts both ways. While educated men compare and analyze, the vulgar stare and wonder and fear.

It is probable that this feeling dates its origin from the occult and sacred rites practised by the priests of ancient creeds, because it is known as an historical fact that the weird and awe-inspiring ceremonies of the Indian, Egyptian, and Grecian mysteries sank deeply into the hearts of the initiates; and the reflex of this solemn and speechless awe was found in the mute, unquestioning belief of the multitude. When Christianity arose in strength, after an unparalleled probation of blood and tears, many of the primitive superstitions retained their hold upon the imaginations of the people; and it will be an everlasting reproach to the so-called shepherds of the Christian flock in the early ages of the Church, that instead of trying to eradicate those semi-pagan prejudices and practices, they merely sought to make themselves "all things to all men," and suffered ignorance and fanaticism to prevail where the pure light of the Gospel should have filled mankind with the enduring splendour of wisdom, truth, and justice.

Christendom at large has reaped the bitter fruits of this pusillanimous complaisance—this base trifling with the intellect of man—this fatal abandonment of his highest and holiest rights. As a result, we have seen corruption overspreading the doctrines of true religion; we have seen persecution uprearing its detested head; we have found that the name of the Creator of all worlds has been used as the rallying-point for blood-shedders, and haters of their fellow-men. All who dared to differ from the dogmatic utterances of Rome were doomed beyond appeal. Jews and heretics alike suffered from the insensate wrath of the priest-led persecutors. And it is a curious phase of this blind intolerance that the most incredible rumours were set afloat to intensify the opposition of the mob to all who thought for themselves. Every Israelite was looked upon as a devourer of young children in those days, and it was generally believed that no Passover could be duly celebrated without a holocaust of infants stolen from the Christian community. The Albigenses were, in a similar manner, accused of awful crimes. The Waldenses, though pure in life and action, were credited with offences happily rare in the worst ages of the world. Every city, every plain, had its legend of the "devil's children," and the arts of ancient astrologers and magicians pale into insignificance when compared with the deeds attributed to men who simply worshipped God after the fashion of their forefathers. Yet, wonderful to relate, and wise as we are in the nineteenth century, it seems that we have some of this old leaven of persecution left. If the story of the Minotaur and of his tributary victims were quoted now as a grave and absolute fact, how many smiles it would provoke amongst the wiseacres of our boasted civilisation, how many "Impossibles" from the sceptical youth of the present day! Truth, however, is stranger than fiction, and there are realities transpiring every moment around us which corroborate the truism that man's nature is the same in all ages.

History reproduces itself as the revolving cycles of time roll on. The Anglo-Saxon of to-day is the Athenian of antiquity. The Norwegian of the present is the unconscious image of the Boeotian of the past.

It is true that Scandinavia is especially fertile in superstition, in legends, and in mysteries; her peasants suck in with their mother's milk fearful memories and ghastly recollections of demons, of dwarfs, and of demigods. When the Norsemen swept the seas, scenes of blood and conquest were familiar to the bold and sturdy race which may be said to garrison the North of Europe, and tradition has carried down to our own times the fame of many a fierce old Runic hero and victorious Viking. Patriotism, the true love of country, is welded into the singular mental organism of the Scandinavian peasant, and he revels in the recital of the sanguinary deeds of his yellow-haired and strong-limbed ancestors. Many of these legends are full of a quaint simplicity, and bear the rugged impress of their Northern origin; others, as we have stated, teem with records of slaughter and terror. A remarkable instance of the influence these tales retain over the minds of the populace has occurred at Christiana, the capital of Norway, within the last month. It appears that among the lower classes of Norwegians a belief prevails that one of the secret duties of the Freemasons is to supply a human tribute to the Grand Turk—"Trynetyrken," or swine-snout, as they irreverently call His Sublimity, being supposed to be partial to roast maiden, varied with a steak or two off a plump boy flavoured with Worcestershire sauce. A perfect panic seems to have arisen lately in consequence of the time having arrived, according to the popular notions, for the despatch of the septennial victims to the modern Minotaur. The youth of both sexes were afraid to venture out after dark, and yet the delusion spread that an unknown but enormous number of young women and lads had disappeared and were *in transitu* to the Sultan's pantry. Fourteen bakers and one tailor were also kidnapped and sent off as live stock to the shambles, and at last the frenzy of the people rose to such a height that they attacked the Freemasons' Hall in the town, and a scene of riot ensued which was only quelled by placing the military under arms. In another column will be found a more detailed account of the transaction, and it reveals a state of affairs by no means creditable to the education and intelligence of the hardy Norwegians. Why the Sublime Porte should have a *penchant* for bakers it is not for us to say, but there must be a plethora of bread-makers in the Norwegian capital, when so many can be spared for His Imperial Majesty's delectation. Only one tailor appears to have been caught, a circumstance which redounds to the reputation for caution which his fellow-craftsmen possess. We are also thankful to see that there was no editor among the victims; possibly knights of the pen are scarce in Christiana, although we believe it boasts an university, and must, therefore, contain a few men of letters. In all sober earnestness, however, it is sad to think that such a lamentable delusion should exist in the midst of a civilised people at the present day, despite the manifold efforts made by the apostles of progress to spread the benefits of education in every land. Let us hope that before the expiration of another seven years—when the time for paying the supposed tribute to the Turk shall have again arrived—the commotion which took place in 1869 will be remembered as the last act of a comedy which but for the forbearance of those in power, might have had a tragical termination; and by that time, let us also trust, the citizens of Christiana will have learned enough of the true principles of Freemasonry to prevent the recurrence of a similar demonstration in future.

## FOREIGN NOTES BY THE EDITOR.

A sad occurrence is reported from New Zealand. Brother James Cameron, formerly of the *Morning Advertiser*, and since then connected with the *New Zealand Herald*, had attended his lodge at Auckland for the purpose of taking his third degree, and on returning home appears to have inadvertently left a light burning which set fire to the house, and, melancholy to relate, he perished in the flames.

From the Proceedings of the Grand Lodge of Maine we glean that there are 43 Grand Lodges in the United States, with a total of 435,068 subscribing members—the rate of increase being nearly 50,000 per annum. It is further stated that, "making proper allowance for lodges not making returns, for the increase since the returns up to the present time, and for the non-affiliates, it is safe to say there are over 500,000 Masons in the United States and the Dominion of Canada." New York heads the list with 70,000 members, and the Grand Lodge of Idalio is at the bottom with 225. Sixteen States have over 10,000 brethren in each. The Proceedings of American Grand Lodges generally are compiled with great care, and though voluminous will well repay perusal.

## REMARKABLE DELUSION.

Freemasonry in Norway, although warmly patronised by the reigning monarch and his son, the Crown Prince, and conferring privileges on its members in a manner unknown to this country, seems to be the subject of a strange delusion in the minds of the lower orders of Norwegians. Their quiet capital has lately been subject to a popular commotion of a most extraordinary character. For several days previous to the 17th of last month, the Freemasons' Hall, in Christiana was the centre of continued riotous demonstrations; numerous arrests were made by the police, and at night the military were placed under arms. Similar scenes have been witnessed before, and they are the outburst of curious and deplorable superstition. Among the lower class there is a belief that once in seven years the Freemasons have to discharge one of their secret duties at the expense of their fellow-citizens, by supplying a few plump human bodies to tickle the palate of the Grand Turk—"Trynetyrken," or swine-snouted Turk, as he is irreverently denominated in the vernacular. Under the present panic, which is precisely similar to that described by the popular poet Wergeland more than twenty years ago, young people of the poorer classes and servants refused to move out of doors after dusk, and are the subjects of unfeigned terror. The most extraordinary stories prevail of "suitable persons" having been carried off by force in broad daylight, and it is generally believed that the city authorities assist in procuring this Turkish tribute. The people arrested in open warfare against the Freemasons' state specifically that fourteen bakers have disappeared, and one tailor, and an unknown but enormous number of young women and boys are supposed to be on their transit to the Sultan's pantry. The magistrates have tried to allay the popular frenzy by issuing a caution to householders requiring them to keep young people out of the way, and pointing out the stupid character of the panic. The *Aftenpost*, in commenting on this strange commotion, ascribes it to the fact that many persons emigrate to America without apprising their friends of their intention, and says that this circumstance, brought into connection with an exaggerated historical tradition handed down from the time when European nations paid tribute to the piratical states of Tripoli and Tunis, accounts for the whole affair.

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## SUPREME GRAND COUNCIL, XXXIII.°

A meeting of the Council was holden on Wednesday, at the Freemasons' Tavern, for conferring on the S.P.R. ×, Bros. F. W. Thoyts, the Rev. C. W. Spencer Stanhope, Magnus Ohren, C. Allen, R. Bailey, T. W. Parker, F. Sparks, W. C. Deeley, S. White, Edwin Slee, Lieut.-Col. Jno. Elliott, Capt. G. J. Shanks, Major Harvey Duncan, the Rev. R. N. Sanderson and H. W. Hemsworth, the 30°, when there were present : — The M.P.S.G. Com., C. J. Vigne ; the Lt.-Grd. Com., H. C. Vernon ; the Grand Treasurer Genl., Capt. N. G. Philips ; the Grand Chancellor, Col. H. Clerk, *R.A.*, *F.R.S.* ; the Sov. Grd. Inspec. Gen., Capt. Alex. Wm. Adair ; the P.M.P. Sov. Grd. Com. H. Beaumont Leeson, *M.D.* ; the Sov. Grd. Inspec. Gen. Albert G. Goodall, 33°, N. Jur., United States, Hon. Mem. ; the S.P.R.S.'s, R. J. Spiers, 32° ; Hyde Pullen, 32° ; R. Hamilton, *M.D.*, 32 ; J. Montague Pulteney Montague, 32° ; the G.I.I.C.'s, S. Rawson, 31° ; W. Blenkin, 31 ; S. R. P. Skelton, 31° ; the Rev. C. Raikes Davy, 31° ; James Glaisher, 31° ; the Rev. Evelyn Hardolph, 31° ; Henry Massay, 31° ; the G.E.K.K.H.'s Doherty, 30° ; Hutton, 30° ; Jamieson, 30° ; Brickall, 30° ; Carless, 30° ; F. Alpass, 30° ; Frazier, 30° ; Binckes, 30° ; G. Lambert, 30° ; Starkey, 30° ; R. Spencer, 30° ; Vesper, 30° ; and numerous other members of the A. and A. Rite.

The ceremony of Induction was most ably and impressively administered by the Ill. Bro. Col. H. Clerk, 33°, as M P.S.G.C. ; the Ill. Bro. Hyde Pullen, 32°, as Grd. Marshal, and the other officers of the Supreme Grand Council.

The minutes of the meeting in May were read and confirmed, and the cash account approved and ordered to be entered on the minutes, after which a desultory debate ensued, started by the Ill. Bro. Dr. Leeson, 33°, as to the necessity of holding a Grand Communication, to which representatives of the various Rose Croix Chapters should be invited. This was to a certain extent objected to by the acting M.P.S., as he thought that the Supreme Grand Council were the sole arbiters respecting the management of the affairs whether monetary or otherwise of the A. and A. Rite, and after several remarks very much to the purpose, by the Ill. Bros. Lambert, Binckes, and others, the M.P.S. concluded the debate by assuring the meeting that the remarks made should receive the prompt attention of the Supreme Grand Council, and also informed the brethren that the accounts were at all times (in office hours) open for the inspection of all Brethren and Knights of the A. and A. Rite.

All business being concluded the Council, was closed in ancient and solemn form in the 30°.

[We trust our readers will excuse any errors of omission or commission respecting the names of those present, for as our representative (30°) was (by express permission of the courteous Grd. Treas. Gen. Capt. N.G. Philips, 33°) copying the names of some of those present from the signature book, it was in a most offensive manner snatched from him by an individual having the appearance (less the good manners) of one of the Junior Waiters of the Tavern adorned with the Belt and Jewel of the 30°]

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Legal Rumours.—It is believed in well-informed circles, that the vacant Lord Justiceship will not be filled up before February, the new legal commission which appeared in the *London Gazette* of Tuesday night, being likely to effect some changes.

Granville Hotel, St. Lawrence-on-Sea.—We have great pleasure in calling attention to the rapid progress of this first-class Hotel in the estimation of the public, as evinced by the following list :—Arrivals : The Right Hon. Sir Francis Head, Bart., Mr. and Mrs. Byas and family, Mr. and Mrs. Burgess, Mr., Mrs., and Miss Cullington, Mr. Courtenay, Mr. Cavendish, Colonel Crawley, Mr. and Mrs. Doherty, Sir George Hampson, Bart., Sir Charles Shaw Lefevre, Mrs. Lynch, Mr. and Mrs. Mason, Captain Hylton, Captain Messiter (28th Regt.), Mr. P. G. Moore (3d Hussars), Mr. Goldnie, Mr. and Mrs. Gould, Mr. Russell, Captain Rutherford, Mr. Le Marchant, and Mrs. Wilkinson. Departures : Sir Dominic, Lady, and Miss Corrigan, Sir Herbert and Lady Maddock, Lady Wheeler, Rev. Canon, and Mrs. Marsden, Captain Marsden (87th Fusiliers), Rev. Prebendary and Mrs. Moore, Mrs. Power, Mr. and Mrs. Taylour, and Mrs. Somerville.

[Several Reviews, &c., stand over till our next issue.]—Ed. *F.*

## ROYAL MASONIC INSTITUTION FOR GIRLS.

A quarterly general court of the Governors and Subscribers of this institution was held on Thursday, in the Zetland Room, Freemasons' Hall. The chair was taken at twelve o'clock by Bro. John Udall, V.P., who was supported by, among others, Bros. John Hervey, G.S. ; F. Adlard, V.P. ; John Symonds, V.P. ; W. Farnfield, P.A.G.S. ; E. H. Patten, P.G.S.B. (Secretary) ; H. Muggeridge, F. Walters, H. Empson, V.P. ; W. H. Warr, T. W. White (21) ; H. Massey, Benj. Head, V.P. ; C. A. Cottebrune, W. Young, P.G.S.B. ; John Savage, P.G.S.D. ; John M. Clabon, P.G.D., V.P. ; E. Clark, P.M. (1194) ; Edward Cox, V.P. ; Robt. White, Samuel May, V.P. ; H. Browse, V.P., P.G.J.D. ; James Terry, Richard Spencer, P.G. Stew. ; George Snow, Raynham W. Stewart, John Thomas, and Wm. Watson.

The minutes of last General Quarterly Court and of the Audit, House and General Committees, which had met subsequently, were read by the Secretary, and approved.

Bro. H. Empson moved, and Bro. Benj. Head seconded, "That the Right Hon. The Earl of Zetland, the Right Hon. Wm. Hy. Baron Leigh, and Benj. Bond Cabbell, of the Middle Temple, Esq., the Trustees of the Sustentation Fund, be authorised and directed to execute a Power of Attorney, to enable Messrs. Willis, Percival & Co., to receive the dividends of £1950 stock, reduced three per cent. annuities, now standing in their joint names in the books of the Bank of England, and also by a written order under their hands, direct Messrs. Willis, Percival & Co., to place the dividends, immediately upon the receipt thereof, to the account in their books of the Royal Masonic Institution for Girls' Sustentation Fund."

This was carried *nem con.*

It was then moved by Bro. H. Empson, seconded by Bro. Benj. Head, and carried unanimously :

"That the Right Hon. Thos. Earl of Zetland, Geo. Fred. Samuel Earl De Grey and Earl of Ripon, the Right Hon. Wm. Hy. Baron Leigh, and Benj. Bond Cabbell of the Middle Temple, Esq., the Trustees, be authorised and directed to execute two powers of attorney, to enable Messrs. Willis, Percival & Co., to receive the dividends respectively of £12,500 stock Consols, three per cent. annuities, and £12,000 stock reduced, three per cent. annuities, now standing in their joint names in the books of the Bank of England, and also by two written orders under their hands, direct Messrs. Willis, Percival & Co., to place the dividends, immediately upon the receipt thereof, to the account in their books of the Royal Masonic Institution for Girls."

Bro. J. M. Clabon, then moved, and Bro. F. Walters, seconded, the following recommendation of the General Committee, of 30th Sept :—

"That inasmuch as Miss Jarwood's connection with the Royal Masonic Institution for Girls dates back as far as fifty years, during forty of which period she has filled the offices of Assistant Matron and Matron, it has been suggested that, in order to commemorate the event, and as a special mark of appreciation of her services, this Committee do recommend that the sum of fifty guineas be presented to her as a gratuity on the occasion, and that the Quarterly General Court be respectfully requested to consider the same with a view to its adoption."

This was put as a motion, and carried unanimously.

Bro. B. Head moved, and Bro. F. Walters seconded, that £1,000 be invested in 3 per cent. Reduced Annuities, and £500 in 3 per cent. Consols.

Brs. H Empson, F. Walters, Hy. Smith, A. Pratt, Thos. Cargill, and J. R. Sheen, were appointed Scrutineers of votes, and the election of seven out of twenty children who sought admission to the school was proceeded with, and at four o'clock, the result of the election was declared to be as follows :—

SUCCESSFUL CANDIDATES.

| | |
|---|---|
| Pulman, Leila. ..... | 1497 |
| Harvey, Emma Louisa..... | 1216 |
| Lamming, Caroline Elizabeth. ... | 969 |
| Stone, Martha. ..... | 944 |
| Groves, Florence Sarah. ..... | 844 |
| Gilchrist, Kate. ..... | 830 |
| Dietrich, Ernestine Emily..... | 755 |

Votes of thanks were accorded to the scrutineers and the chairman, and the court broke up.

## CHANNEL ISLANDS.

### INSTALLATION OF BRO. COL. ED. C. MALET DE CARTERET, AS R.W.P.G.M. OF JERSEY.

We may briefly premise for general information, that the question of providing the town of St. Helier with a plentiful supply of good, wholesome water, had long been a matter of anxious consideration. With this object "The Jersey Water-works Company," was formed.

The promoters, therefore, determined to inaugurate the important undertaking by a grand public display, so as to give *éclat* to the whole proceedings, and for that purpose they fixed the day of the R.W.P.G. Master's installation for the inaguration of the "Water-works." His Excellency the Lieut.-Governor, the Bailiff, the Civil Authorities, and the Clergy with the principal merchants and gentry of the island, responded to the invitation to join the day's proceedings.

The P.G.M. and the brethren cordially consented to honour the event.

### THE INSTALLATION.

The Prov. G. Lodge was held on Wednesday, the 29th of September, at the Masonic Temple, and was opened soon after 10 o'clock p.m., by W. Bro. Wm. Adams, P.P.G.S.W., assisted by Bros. P. W. Benham, P.P.G.S.W., as S.W., and J. O. Le Sueur, W.M. 491, as J.W. There were also present. P. Prov. G. Officers and P.M.'s, viz :—J. Le Cronier, *M.D.*, P.D.G.M. ; J. T. du Jardin, P.L.W. ; Ed. D. Le Couteur, P.S.W. ; M. Tracy, P.M., 244 ; C. H. Mann, P.M. 244, P.S.D. ; Ph. Binet, P.M. 491, P. Reg. ; A. Schmitt, P.M. 890, P. Sec. ; Frs. Marett, P. Supt. of Works ; C. Kingsnorth, P.J.W. ; Jn. Moss, P.M., 245 ; C. Le Sueur, P.J.W. ; G. G. Scott, P.M., 491 ; T. W. Durell, P.J.W. ; S. Jewell P.S.W. ; Jn. Blampied, P. Dir. of Cer. ; G. I. Renouf, P.M., 1003 ; W. R. Cuming, P.S.D. ; G. Rogers, P.M. 1003, P. Pur. ; R. Binet, P.M., 1003 ; Ph. Starck, P. Pur. ; Jn. Fauvel, P.M. 245, P.S.D. ; J. N. Westaway, P.M. 477, P. Reg. ; H. L. Manuel, P.M. 890, P. Dir. of Cir. ; Ph. W. Lequesne, P.M. 958, P. Assist. Dir. of Cer. ; Frs. Prosser, P. Pur. ; C. Donaldson, P.M., P.S.D. ; R. Randal, P. Sword-Bearer ; Ed. J. Bellingham, P.M. 1003, P.S.D. ; Jn. Pattey, P.M., 890 ; Gilbert, P.M., 491 ; Fothergill Smith, *M.D.*, P.M., 877 ; Ed. Lott, P.M. 245, P. Organist. Visitors, Bros. L. Guillott, 30°, Vén de la Loge, La Parfaite Union (Rennes) ; Weil, S.W., Du Bois de Pacé ; Or., Ollivier, Rousseau, A. Duvignaud, Guerault, of St. Malo ; A. Grout, 18°, Mallet, Choin. 18°, A Marrienne, of Lodge a la Renaissance, Paris ; J. Gallienne, P.P.D.G.M. ; J. Gardner, W.M., 84 ; Guilbert, P.P.G.S.W. ; Parker, Clarke, Glencross, Millington, J. F. Draper, P.M. 243, (Guernsey) ; J. Grimmond, P.M. 245, P.P.G.S W., W.M. 34, J.R. ; B. Hastings, P.M. 342 ; Ph. Corbet, P.M., 478 ; J. J. Wilson, P.M. of R. Burns' Lodge ; Major Wm. Young, 311, J.R., J.M., and Hickland, P.M., P.P.G.S D.

The whole of the lodges were represented, viz. :—Yarborough, 244, by Bro. Fowler, W.M. ; Mechanics, 245, by Bro S. R. Dawe, W.M. ; Royal Sussex, 491, by Bro. J. O. Le Sueur, W.M. ; La Cèsarié, 590, by Bro. A. Uiël, W.M. ; Royal Alfred, 877, by Bro. Ed. D. Le Couteur, W.M. ; St. Aubin's, 958, by Bro. Ph. W. Lequesne, I.P.M. ; Prince of Wales, 1003, by Bro. L. R. Giles, W.M. ; and over 200 brethren of the several lodges.

The lodge having been raised from the first to the third degree, the Directors of Cer. introduced the French deputation from Rennes, headed by Bro. L. Guillot, Vèn ; from St. Malo, by Bro. A. Grout, Or. ; from Guernsey, Doyle's Lodge, by W. Bros. J. Gallienne and J. Gardner, W.M. ; from Loyalty Lodge 243, by W. Bro. I. F. Draper, P.M., and from Justice Lodge, 34, J.R., by J. Grimmond, P.M. ; who having been cordially saluted with all Masonic honours, were conducted to the right and left of the chair of the P.G.M.

The Installing Master now stated the chief object for which the Prov. Grand Lodge had been summoned.

A deputation, composed of P.M.'s C. H. Mann, C. Kingsnorth, J. G. Scott, A. Schmitt, Dr. J. Le Cronier, Ph. W. Lequesne, G. J. Renouf, together with Bro. P.M. Manuél, Dir. of Cir., retired to the ante-room and returned to the lodge in procession, escorting Bro. Col. Ed. C. Malet de Carteret, who was received with great enthusiasm, and presented to the Installing Master by Bro. Du Jardin to receive the benefit of installation.

The Patent from the M.W.G.M. was exhibited and after the reading of its contents by the Assist. Sec., Bro. M. Tracy, the ceremony of installation was proceeded with, being most ably performed by

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the presiding officer, admirably assisted by his two Wardens.

The Installation Master then proclaimed the R.W. Bro. Col. Ed. C. Malet de Carteret as Prov. Grand Master for the Province of Jersey, when all Masonic honours were paid to him. The same officer heartily congratulated the P.G.M. upon his accession to the high office.

The P.G.M., in a feeling speech, expressed his sense of the honour that had been conferred upon him, and thanked the brethren for their attendance. He said he was fully determined to do his duty to the Craft, so far as it was in his power, and he hoped that the province would hereafter occupy its due position among the provinces of the land.

The P.G. Master announced to the brethren that it was with peculiar pleasure he appointed as his Deputy, W. Bro. J. Le Cronier, *M.D.*, for he believed that there was no one who would hesitate to bear testimony to the uniform courtesy with which he had carried out the Masonic duties of his several offices. On that account, he felt, that in appointing him his deputy, he was appointing a brother who might be said to be held in the highest possible esteem that a man can attain.

The Patent was then handed to the Secretary and read.

Bro. Dr. J. Le Cronier, was installed by W. Bro. J. O. Le Sucur, was duly proclaimed Prov. D.G.M., and saluted accordingly.

The brethren next proceeded to the election of a brother to fill the office of P.G. Treasurer for the year, when Bro. P. W. Benham was proposed, seconded, and unanimously elected to fill that important and responsible office.

The followingof Prov. G. Officers were appointed, and such as were present were duly invested :—Bros. Ed. D. Le Conteur, S.W.; J. G Scott, J.W.; Rev. F. A. Rey, Chap.; P. W. Benham, Treas.; Wm. Adams, Reg.; A. Schmitt, Sec.; J. O. Le Sueur, S.D.; Fothergill-Smith, *M.D.*, J.D.; Ph. Le Sueur, Sup. of Works; H. L. Manuel, Dir. of Cer.; Ph. W. Lequesne, Assist. Dir. of Cer.; Ed. Lott, Org.; Colonel Miller, Pur. Stewards :—Bros. F. Baker, Sergt.-Major, R.A. 244; Ph. Blampied, 245; R. Barrow, Sergeant, R.A., 491; A. Viel, W.M., 590; Fred. Cooke, J.W., 877; Alex. Low, *M.D.*, J.W., 968, and Toms, Tyler.

Letters were received from Bros. A. Guepin, *M.D.*, Vén. of Lodge "Mars et les Arts" (Nantes), M. Villers, *M.D.*, Vén. of Lodge "Nature et Philanthropic," (Lorient), heartily congratulating the province on the appointment of such a distinguished brother to the post of P.G.M., expressing their Masonic sympathy with the Jersey Lodges, at the same time deeply regreting their inability to send deputations at this particular moment.

Bro. J. T. Du Jardin proposed, seconded by Bro. P.W. Barham: "That the Committee of the late Prov. Grand Lodge be requested to draw up a code of Bye-laws for the government of the Province."

Bro. S. Jewell proposed, seconded by Bro. C. Le Sueur, made an amendment to the effect: "That the Masters and I.P.M.'s of all lodges should be the Committee."

The P.G.M. then put the amendment which was lost, and the original motion carried.

The Prov. G. Lodge was then adjourned and a procession of the brethren was marshalled under their respective banners, headed by the band of the town regiment, and proceeded to the church of St. Helier, shortly before one o'clock. A choir, composed of ladies and gentlemen connected with St. Simon's district church, and who had kindly come forward and volunteered their services, conducted by Bro. E. Lott, then sang a psalm. Prayers were read by the Very Rev. H. C. Le Breton, *M.A.*, Dean of Jersey, and an admirable sermon preached by the P.G. Chap., the Rev. Bro. F. A. Rey.

At the conclusion of the service, a collection was made on behalf of the General Dispensary and the Parochial Visiting Society, amounting to £8 4s. 6d. Having left the church, the brethren proceeded processionally to the site of the "Water-works." The streets of the town through which the *cortege* was to pass was crowded with spectators, and the march along St. Aubin's road, presented as grand and imposing an aspect as ever had been witnessed

After a walk of nearly two miles, the procession reached the site of the proposed Water-works at Millbrook-mill. Here the Masonic body was met by his Excellency the Lieut.-Governor, the Very Rev. the Dean, the Bailiff, the Directors of the Company, &c., &c. The ceremony of inaugurating "The Water-works," was then proceeded with.

At the collation succeeding the ceremony of inauguration,

The Dean rose and said that, as a private person, uninitiated in the mysteries of the time-honoured Craft of Masonry, he could not speak to them of the secrets of that Craft, of which they had so distinguished a member amongst them that day. He had for once been allowed to worship with that body, at least as a proselyte in the gate. (Hear, hear, and laughter.) He proposed health and prosperity to the Seigneur of St. Ouen, the newly-appointed Provincial Grand Master of the Ancient Order of Freemasons.

The R.W. the Prov. Grand Master said he was deeply gratified at the kind manner in which the Dean had proposed his health As a Mason, he might be allowed to say on behalf of his brethren that, although not a body in the States, they were a large and powerful society, whose only wish was the prosperity of their native island. They were very pleased that day to do honour to the inauguration of what they hoped would prove a blessing to the island. (Applause.) He concluded by thanking the Dean for having officiated at the parish church, which was an honour they did not expect. (Applause.)

After the ceremony, the procession was re-formed in inverse order, and returned to the Temple, where the labours of the day were resumed.

Moved by the P.G.M., seconded by his Deputy, and carried by acclamation :—"That a cordial vote of thanks be conveyed to the Very Rev. W. C. Le Breton, *M.A.*, Dean of Jersey for his very great kindness in assisting at this day's special service in the town church on the occasion of the Installation of the R.W. the P.G.M. of Jersey, Bro. Col. Ed. C. Malet de Carteret, and for the good feeling he has shown towards the Craft in voluntarily reading the Litany."

A vote of thanks was also passed to the Prov. G. Chap. for his remarkably eloquent sermon.

The P.G.M. then moved, seconded by the P.G.S.W.:—"That the best thanks are due and are hereby given to W. Bros. H. L. Manuel, Dir. of Cer.; Ph. W. Lequesne, Assist. Dir. of Cer., and the Hon. Stewards, for the judicious manner in which they had organised the procession.

The business of the day having ended, the P.G.L. was closed in due form and with solemn prayer, at half-past five o'clock.

## BANQUET.

At seven o'clock 119 of the brethren sat down to a a sumptuous dinner at the Pomme d'Or Hotel. The R.W. the Provincial Grand Master occupied the chair, and was supported on the right by Dr. Le Cronier and on the left by Advocate Gallienne. Near these gentlemen sat the deputations from Brittany, Normandy, and Guernsey, and the brethren holding high office in the province. The vice-presidents were Bro. Adams, the installing officer, and Brothers E. D. Le Couteur, Pro. S. W., and J. G. Scott, Pro. J.W.

The dinner reflected the greatest credit on Mme. Boisnet.

After the removal of the cloth the healths of Her Majesty the Queen, of Bro. H.R.H. the Prince of Wales and the Royal Family, and of the M.W. the G.M. of England and the members of all the Grand Lodges in the world, were proposed by the R.W.P.G.M., and received with due honours.

Bro. Adams in neat and eulogistic terms proposed the health of the Provincial Grand Master. The toast was received with loud and enthusiastic applause.

The Right Worshipful E. C. Malet de Carteret, in a brief but fervid speech, thanked the brethren for their confidence in him. He referred with emotion to the unanimity with which the lodges of the island had recommended his appointment to the important and responsible office into which he had this day been installed. He assured the brethren that they might depend on his earnest and continuous efforts to promote all that related to Masonry, and, assisted by his excellent brother, Dr. Le Cronier, the Deputy Provincial Grand Master, he humbly trusted that he might not altogether disappoint the hopes that were so generously entertained in connection with the Grand Mastership.

Bro. A. Schmitt, in proposing the next toast, addressed the meeting as follows:—At the present time it is with diffidence that I address you, in presence of the talent that surrounds me; but what I experience no fear in saying is, that I am the faithful interpreter of the affectionate sentiments of the brethren who have entrusted me with this agreeable mission. We are honoured by the presence of deputations from the lodges of "La Parfaite Union," of Rennes, of St. Malo, of "Doyle's" Lodge, of Guernsey, and of the Irish "Justice" Lodge; and we deem ourselves fortunate, and are glad, at their fraternal invasion of our Province. Yes! beloved visiting brethren, we feel our hearts palpitating with joy and gladness at seeing you in our midst; for that which was to have been the *fete* of the installation of our new beloved Chief, will be the *fete* of international Masonry. Thanks then, to you, brethren, who have come to assist us on this solemn occasion, to cause it to shine with increased lustre. It is because you know what Masonry is, whose task is not ended because it is infinite, as is the struggle between good and evil, between right and might, between light and darkness! Yes, beloved brethren, you are in our midst, because you know what Masonry is,—that *cultus*, that religion *par excellence* which repels all intolerance, superstition, and fanaticism;—because, moreover, you know that it is the *cultus* of humanity and devotedness to one's brethren and the neighbour, ever marching at the head of civilization and progress, and having as its basis that immortal triangular motto: "Liberty, Equality, Fraternity." That, beloved brethren, is what you know, and these are your sentiments. Hence it is that you have come to share both our labours and our pleasures. Accept, therefore, this expression of our fraternal gratitude. I need not assure you that you will ever find in this province a fraternal reception and the most cordial hospitality; for we shall ever remember the warm reception we met with at Rennes, at St. Malo, at Guernsey. In you, therefore, brethren, we hail the harbingers of a new era of prosperity, happiness, and concord. May the holy bonds of brotherhood by which we are already united, henceforth remain indissoluble. Brethren of this Province, I give the Toast of "Our Visiting Brethren;" and I request that you will unite with me to evince enthusiastically, by the threefold battery, the joy and happines we experience at their presence in our midst—"Our Visitting Brethren." (The toast was received with enthusiasm.)

The Worshipful L. Guillot, representative of the French Lodges, acknowledge the toast and thanked the brethren for their fraternal welcome. He rejoiced at what he might call the special international alliance between the Lodges of Brittany and Normandy, and the Islands, and he congratulated the Masons of Jersey on the admirably choice that had been made in the nominaton of their Grand Master.

The Secretary of the French Lodge, P. Deputy G. M. Gallienne (of Guernsey), and W. M. Grimmond, of the Irish Lodge, also responded to the toast.

Bro. Guillot then proposed "Prosperity to the Lodges of the Channel Islands."

Bro. P. M. Du Jardin answered, and expressed his conviction, which was that of every Mason, that under the enlightened administration of Bro. Malet De Carteret, the Lodges of the Island increase and prosper, and work successfully not only for masonic but also for the general good.

Bro. Gallienne, proposed in complimentry terms the health of the officers invested to-day, and referred to their personal and masonic qualities.

The Deputy Grand Master, Dr. Le Cronier responded and assured the brethren that nothing would, be neglected on his part and that of the other officers to justify the confidence of the R.W.G.M. and the kind opinion of the brethren.

Bro. Henry Luce Manuel proposed, at the request of the G.M., "Concord, Charity, and Universal Fraternity." This, he said, was a toast essentially Masonic. With respect to Concord it was an agreeable fact, to which they all could bear witness, that the Province of Jersey was an examplar of the good feeling that ought to exist between all men, particularly Masons. As to Charity, it was a virtue that blessed, as had been truly said by an immortal poet, both him that gave and him that received. It was a virtue for which all should pray. Then, Universal Fraternity! was it not one of the high aims and lofty objects of Masonry? When he saw to-day at this fraternal *fete*, and in such a comparatively small locality, so many nationalities represented, he was gratified in his conviction that the spirit which animated all present would one day animate all classes, and peoples, and races. He believed, although we, personally, were not likely to see the day, that the day would nevertheless come, and sooner, too, than expected, when the whole earth would take up in universal chorus the anthem, that one eventful morn rang from the Heavens and echoed through the skies, and the burden of which was "Peace on earth and good will amongst men." He called on the brethren to endeavour to accelerate the coming of that time. They would do so if the acted on the principle of the toast he had had the pleasure to propose. (The toast was receiven with all honours.)

"The Stewards" was proposed by Bro. P. Binet. He expressed the pleasure felt by all at the admirable manner in which the stewards had performed the duties entrusted to them. It had evidently been with them a labour of love, and the success that was desired had been achieved.

In the course of the evening the brethren were favoured with excellent songs.

Shortly after 11 o'clock the National Anthem was sung, and three times three hearty cheers were given for the Queen. The R.W. the P.G.M. then left the chair and the brethren again saluted him with the highest honours, and the day's proceedings, begun with joy and continued in order, closed in truly fraternal harmony and concord.

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## LODGE "LA CESARIE," No. 590.

A special meeting of this lodge was called on Tuesday, the 28th Sep., at the Masonic Temple, to receive the French deputations of Lo. La Parfaite Union (Rennes), headed by our Vén. Bro. L'Guillot, 30°, (who has been re-elected for the twenty-fifth time to the Mastership of his Lodge) of "La Bienpaisante," (St. Malo), represented by Bro. A. Grout, 18°, and of Guernsey, represented by our esteemed Bro. J. Gallienne, P.P.D.G.M. There was a very numerous attendance of members and visitors (above 80).

The lodge was opened by Bro. A. Viel, W.M., supported by Bros. G. I. Renouf, P.M., S.W.; Jos. Gregg, J.W.; J. Oatley, I.P.M.; A. Schmitt, P.M.,

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Sec.; J. T.' du Jardin, P.M.; H. L. Manuel, P.M.; J. Durell, P.M.; Ph. Binet, P.M.; Ed. D. Le Couteur, P.M.; N. Le Goupillot, Treas; Ph. Starck, &c., &c.

The deputations having arrived, were received by the P.M, Deacons, and Dir. of Ceremonies, and by them conducted into the lodge, where the W.M. and the brethren upstanding hailed them with honors due to the representatives of our French sister lodge.

The W.M. then addressed the visitors, saying that he was proud to have the honor of cordially welcoming and receiving them. The president of the deputation briefly and feelingly returned his thanks for the hearty and fraternal welcome they received.

Ph. J. Le Gros and Ph. Howard, Esqs., being candidates for initiation, and well known to the whole Jersey community as to respectability and moral character, were balloted for and unanimously admitted. The ballot was also taken for Bro. A. Duvignaud, of Lodge "La parfaite Union (Rennes), and was declared unanimous in favour of his admission as a joining member. Ph. J. Le Gros, being in attendance, was duly initiated into the order.

At the request of the Secretary, Bro. L. Guillot delivered an improvised address, in which he enlarged on the beauties of Masonic principles, and enjoined on the brethren the duty of carrying out their principles before the world, and in every station of life. The charge was a beautiful exposition of the tenets which should guide and actuate the members of our Grand Universal Family at all times—and it was most enthusiastically applauded.

Bro. L. Guillot was unanimously elected an Hon. Member and the lodge was then closed, and the brethren adjourned to the banqueting room, where a most enjoyable evening was spent.

## PRESENTATION TO W. BRO. J. DANIEL MOORE, M.D.

P.M. & Z. 1051.; P.P.G. Supt. of Works. West Lancashire.

On Friday Evening last, Bro. Moore delivered a lecture at the Mechanics' Institute, Lancaster, which was received with great applause, and opportunity was taken at the close of the lecture by the members of the Science Classes to make a presentation to Dr. Moore, of a handsome 21 days' dining-room clock in marble case, of very superior workmanship, supplied by Messrs. Bell and Atkinson, for the doctor's very arduous duties in connection with his office as secretary of those classes, and as a mark of the esteem and regard in which they held him. The inscription on the testimonial was as follows:—"Presented to J. D. Moore, Esq., M.D., F.L.S, by the students of the Science Classes as a mark of their appreciation of his valuable services as Secretary of the Science Committee. Oct. 1869."

Bro. Moore is a highly esteemed member of the Craft, and was chosen as one of the Grand Master's Stewards at the Inauguration Festival in April last, which is, we trust, but a prelude to those higher honours which Dr. Moore very richly deserves.

We learn from the Athenæum that one of Bro. Morton Edwards' busts of the Earl of Zetland. M.W. G.M., has been placed in the British Museum.

We are requested to state that the Meetings of the Macdonald Craft Lodge, are now held on the *second* Wednesday in each Month—not on the *first* as hitherto.

His Royal Highness the Prince of Wales has we understand, agreed to preside at the 205th Anniversary Festival of the Scottish Hospital, at the Freemasons' Tavern, on St. Andrew's Day.

The New Vade Mecum (invented and manufactured by Charles H. Vincent, optician, of 23, Windsor-street Liverpool) consists of a telescope well adapted for tourists, &c., to which is added an excellent microscope of great power and first-class definition, quite equal to others sold at ten times the price. Wonderful as it may seem, the price of this ingenious combination is only 3s. 6d., and Mr. Vincent sends it (carriage free) anywhere, with printed directions, upon receipt of post-office order or stamps to the amount of 3s. 10d.—Advt.

The Blood in Old Age.—As age advances, the blood becomes thin and cloudy—or, in a full habit, thick and cloudy. The failing of the powers of life requires extra nutrition and support, and the blood yielding the excess required is soon overcharged with carbon, which gives to it the cloudy appearance. Being then impure, day by day the vitiated matter increases, and the body suffers from a thousand ailments. "The Blood Purifier"—Old Dr. Jacob Townsend's Sarsaparilla—supplies the extra nutrition to the blood, and restores to it its florid hue, and then the progress of decay is arrested, and the ailments disappear; man lives out his days, and the sunset of life is unattended with suffering. Testimonials with each bottle from the Hon. the Dean of Lismore, General Wm. Gilbert, of the Indian Army; and Rev. Francis Monck, of "The Gospel Evangelist." Ordered also by the Apothecaries' Hall, London. Sold by all Druggists, in bottles 2s. 6d., 4s., 4s. 6d. 7s. 6d., 11s. Pills and Ointment each in boxes 1s. 1½d., 2s. 9d., 4s. 6d.—Caution. Get the red and blue wrappers, with the Old Doctor's head in the centre. No other genuine.—Advt.

## A SERMON

*Preached by Bro. the Rev.* Charles Lee, *M.A., Vicar of Holy Trinity, Haverstock-hill, and Chaplain of St. John's Lodge, No.* 167*), at the church of St. John, Hampstead, on the occasion of the Centenary of the Lodge, October 5th,* 1869.

"One is your Master, even Christ, and all ye are brethren."—*Matthew* xxiii. 8.

Freemasonry, Worshipful Master and worthy Brethren, is of all human institutions, at once the most ancient and the most progressive, the most local likewise, by virtue of the association of every brother with his own lodge, and yet, also, the most universally diffused; for that throughout the compass of the whole known world, a brother may everywhere find a brother, and, whether in the daylight of one half the globe or in the darkness of the other half, receive from some kind brother's hands the help and brotherly sympathy of which he may stand in need.

Now, although this fraternal and most charitable loving-kindness be not itself Christianity, it is certainly of nearest relationship, of dearest kith and kin, to it, for what can be more agreeable to the very essence of *Christianity itself*, which points us all to a common Father and to the same divine Redeemer, than those holy principles of love and brotherhood professed—alas! too generally *only* professed—amongst all Christians, but which do really practically operate amongst all true masons—

"The well-known sign we mark; and fly—
The wound to heal, to still the sigh,
And wipe the tear from sorrow's eye."

And especially will this correspondence between Masonry and Christianity be more fully admitted, when I remind you that Masonry, too, knows no narrow-minded exclusiveness, for it not only welcomes the poor as well as the rich, the peasant as well as the prince to its lodges, but in every age it has conferred unnumbered blessings on mankind at large. Witness—whilst yet Freemasonry was synonymous with operative masonry—the temples, the churches, the sacred fanes and domestic hearths and homes, the princely palaces for the monarch, and public buildings for the people, everywhere erected by it, as for the good of the human race, so also for the glory of Him who is the Great Architect, the Grand Geometrician, and Supreme Ruler of the World. Witness also—since Freemasonry became speculative rather than operative (albeit still more operative than ever in good works)—the very many charitable exertions, sometimes for the good of its own poorer members, or sometimes made (as is for instance the case with our collections of to-day) for the relief of distress at large. Herein our Masonic practice is precisely in accordance with the like Christian principles, "Do good unto all men, specially unto them that are of the household of faith." Indeed, no good Mason, I suppose, can possibly learn the divine arts of liberality and benevolence, albeit, specially to his brethren, without acquiring at the same time kindlier and more generous feelings than ever he had before towards all his fellow Christians, and even towards the whole human race.

It were delightful to reflect at greater length upon the charitable excellency of our Masonic principles, and perhaps I may be permitted again to revert to this attractive part of my subject by-and-bye, but their antiquity also prominently offers itself to our notice to-day; for, celebrating as we are the centenary of our lodge (a lodge which, although it has existed a hundred years, is nevertheless but of yesterday only, compared with the grave and venerable history of the Craft in general), we cannot but cast a retrospective glance, as at the past 100 years, so also at the centuries upon centuries beyond, and the ages of ages with which, in the growth of Masonry, the St. John's lodge, No. 167, is thus in God's goodness, like as the addition of another polished stone to the spiritual building, adjusted, cemented, and conjoined.

In speaking of the antiquity of Masonry—more ancient as is its distinguishing badge than the Golden Fleece or Roman Eagle, more honourable than the Star and Garter, or any other Order in existence—I shall not allege any institution of the Craft (which it must absolutely be impossible to substantiate) coeval with Adam or Eve; much less shall I fancifully, as some have done, climb the dizzy heights or descend into the awful depths of pre-Adamite worlds. It seems to me to be sufficient here to observe—first of all, that from the first moment that the necessities of mankind led them to construct houses for habitation, instead of sheltering themselves any longer in the hollows of trees or in dens and caves of the earth, from that inventive moment operative masonry may fairly date its incipient institution; and then after that, immediately man advanced a step further, from that which is material to that which is spiritual, and associated, as undoubtedly he very soon came to do, a significant symbolism with the material structure, and to give a moral and religious significance to the form and the adornment of whatever buildings he erected, especially for religious worship; from that poetical moment, though still only as from a germ, might the origin of speculative Freemasonry also be deduced. The Priests, who were usually the most learned, and the Architects and the Builders, who were the most scientific men of the times they lived in, would, almost as a matter of course, be intimately associated together, they would quickly come to understand each other upon the practical construction of their temples of religion, and as the circumstances of the times might require they would soon come to agree upon the significance of signs and symbols, associated as well with the buildings themselves, as with their own mutual relationship and subordination to each other.

As a matter of historical verity, Institutions, which whether you choose to call them Masonic or not, were truly and really Masonic in fact, whatever their Egyptian or Greek or Phonician names might be, existed for a certainty more than 3000 years ago. The Dionysians of Asia Minor, 1500 years B.C., possessed the exclusive privilege of building all Temples and other stately and superb edifices. Their chief mysteries and most important secrets were precisely similar to those which are known to ourselves at the present day (upon these, however, in the presence of so many who have not the happiness to be numbered with us, it is my sacred duty to observe the most awful and solemn silence). At the time of the migration from Attica into Ionia (only a few years before the erection, be it remembered, of King Solomon's Temple), the Dionysian Masons had attained considerable reputation, and were known to each other throughout all Asia and as far as India by appropriate signs and symbols. They were moreover formed into what we now call lodges, which were presided over by masters and assistant wardens, and it was their regular practice also to assist and relieve their poorer brethren.

Flourishing as they did at the time I speak of, in the immediate neighbourhood, too, of Judea it is not at all unlikely that they would labour along with the Jewish Masons in the construction of Solomon's Temple.

I have alluded specifically to one of the most venerable, because it is at the same time one of the most historical forms of Ancient Masonry; it were interesting to discuss in the like view the Orphic and more especially the Eleusinian mysteries, I must, however, advance rapidly on. Pythagoras who in common with all Ancient Masons had purer and far sublimer notions of the Deity than were common amidst the surrounding darkness of his times—to whom the grand saying is ascribed, "God is one, the light of all powers, the beginning of all things, the Torch of Heaven, of mind, of life, and the motive force of the universe"—is mentioned in documents, venerable for their age, as having framed a great lodge at Crotona, in Italy. This eminent philosopher had undoubtedly learned the ancient secrets of something very like the Masonic art, as it existed in those ages, from the Egyptian Priests. He, too, had travelled to the east in search of knowledge, and certainly the more I have pondered the matter, the more I am persuaded that whether from Crotona or not, yet at least through an Italian, that is to say, a Roman channel the institutions of Masonry were introduced into England. I do not here refer to the Druidical mysteries; our country was conquered, as we all know, by the mighty powers of Imperial Rome. Well, Masonic corporations, under the names of "Collegia" and "Carpora," had for ages beforehand been recognised and regulated in the Roman Empire. Numa, 700 B.C., under the title of "Collegia Fabrorum" and "Collegia Artificum," established after the models of the Greek societies, various Masonic lodges; they continued throughout the whole range of Roman history. They were introduced into England by the Roman generals and Governors of Britain. Under the patronage of Caransius Albanus, who with strong probability has been identified with St. Alban, our first Christian martyr, held a General Council of Masons in England. Declining during the confusion which subsequently reigned, owing to the successive irruptions of Picts and Scots, the Craft revived again under the patronage of St. Augustine the Monk, in whose time the fraternity of Masons erected to the honour of the Supreme Architect, no less a fane than that of Canterbury Cathedral. I am mentioning only definitely ascertainable facts when I mention the systematic assembling of the brethren in the middle of the 9th century, under the zealous protection of King Alfred the Great, as also in the reign of his successor King Edward. The celebrated Grand Lodge of our brethren at York was established by Royal Charter in 926, the very original of that Charter remains, I believe, to the present day. King Edward the 3rd studied and revised the Ancient Charges and Constitutions of the Order. Even the Popes of Rome were not always antagonistic to the Craft, many Indulgencies and Bulls were granted by them

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"freeing" Masons from burdens and imposts to which others were subject, and the name of "Freemasons" is said to have been thus originated. It were no difficult task therefore, herein also to set the infallibility of one age against the infallibility of a later age, and if yielding to misguided counsels, assumed infallibility now-a-days, believes there is aught impious or heretical, disloyal or irreligious, in our lodges and constitutions, why then all (we who know the facts of the case) need say, is, this assumed infallibility is infallibly wrong. We can all the more easily, therefore, afford to deal with the fulminations of the Vatican, as that holy apostle from whom we take our name was commanded to do with those seven-fold thunders, whose voices he heard reverberating amongst the hills of Papal Rome, and whose mutterings when he was about to inscribe them in the Apocalypse, the angel bade him treat with a respectful silence, "Seal up those things which the seven thunders uttered, and write them not."

But I must pass on. Onwards from the times I have glanced at in this rapid survey of 5000 years, the records of Masonry might fairly be inscribed in letters of gold on the glorious page of English History; Bishops and Archbishops, both Papal and Protestant, Kings and Princes, were in succession its Grand Masters and nursing Fathers. An Act of Parliament had, indeed, been passed during the minority of Henry VI. against the Order, but when that monarch came of age, he did what we recommend all who are ignorantly opposed to Freemasonry to do—viz., study its History and Constitution. The King did so, and he became himself, in consequence, a Mason; Cardinal Wolsey was in turn Grand Master of the Order, and was succeeded as such by Thomas Cromwell, Earl of Essex, in 1534. The celebrated Inigo Jones, and the still more celebrated Christopher Wren, occupied the like office, and diligently attended the meetings of their brethren; and if since their time a great change has come over the general character and constitution of our lodges,—if especially under the remodelling influence of the antiquarian, Elias Ashmole, in 1646, and yet more especially by virtue of the all-important Act of Union in 1813, when on the Festival of St. John the Evangelist, all the Masons of England were united under the Grand Mastership of the Duke of Sussex, and our present Constitutions in all material points were for ever fixed—if, I say, under the modifying and mellowing influence of time, and the guiding genius of the great men I have referred to, the Craft is now almost exclusively addicted to speculative or symbolical, rather than to operative or structural Masonry, then we may fittingly call your attention here to the analogy in this very respect between Freemasonry and those other ancient guilds of this great metropolis which still bear the names of trades and mercantile corporations, but have no other connection with them, except the name. Witness, for instance, the Fishmongers, the Merchant Taylors, the Leathersellers, and almost all the other city companies; and whilst it is interesting to trace the like effect of time upon our own Craft also, it cannot but be regarded as most highly, and I suppose, I may say, exclusively honourable to Freemasonry, that whilst all those other companies have indeed splendid charities, which they ably administer for the good of the community, around, yet whilst their charities, (for in truth so it must be spoken), are the inherited charities of defunct and bye-gone generations, to the credit of Freemasonry it may fairly be added that its ample, abundant and most munificent charity as it has flowed on throughout all the centuries past, so it still flows on, a mighty and a living river of love and life, springing from that kindly and benevolent source which is the heart of every true brother. Witness here the £12,500 subscribed a little time since at one single gathering of the brethren (at which I had myself the happiness to be present.) This was to further the education of Masonic boys, and this is but one of the many, very many, Masonic Charities, which here and throughout the world are similarly most liberally supported; supported, again I repeat, by the living charity of the brethren in our own days.

Masons are indeed no longer engaged as their elder brethren in old time, in the Masonic construction of material temples to the honour of God, but they are actively engaged in a grander lodge than even that assembled in the Jewish Church, and under a greater Master than even Solomon in all his glory; engaged, I say, in the construction and the adornment of the grandest of all temples ever designed on earth—that spiritual temple of piety, of loving brotherhood, and of universal charity, of which Jesus Christ himself is the foundation and the chief corner-stone, and of which ye all, christian brethren, are built up; to use St. Peter's imagery, appropriate to Operative Masonry, "living-stones," or in which blessed Fraternity rather, so to come to the imagery of my text, altogether very appropriate to Speculative Masonry, "One is your Master, even Christ, and all ye are brethren."

The context of this passage, I shall readily admit, is apparently as inappropriate to Masonry, and seems even to forbid its Orders, as the passage itself is most suitable thereto; but it is only apparently inappropriate, for if we compare scripture with scripture we may easily see that our Saviour does here by no means forbid the civil, social, and natural relationship which subsist in society. He plainly cannot mean to forbid the child to call his parent father, or the workman to address his employer as master. It is of the constitution of the Christian church that he is speaking and whilst on the one hand he is obviously demanding a loving, but absolute submission to Himself, the Grand Master of our Grand Lodge in Heaven, to which from the tesselated floor (you understand me brother Masons) of this chequered life of ours on earth, we must ever look up with hope and desire, He is, on the other hand, urgently inculcating humility and brotherly love, especially as ever against all ambitious self-seeking aspirations after authority, place and power. Rightly understood, therefore, the spirit both of the text and of the context is exactly the same as that which brethren throughout all our Masonic studies, in which from the first moment of our initiation, brotherly love and humility are earnestly taught us.

But not these Christian graces only. All the great principles of our religion (I am speaking, brethren all, in the presence of Masons who are witnesses for me to this truth), are so vividly set forth, and so urgently enforced throughout our whole system, that a good Mason cannot be but a good man, and in the ripeness of his Masonic faith also, if he but attain to it, a good Christian as well.

In allegory I admit it, for "Freemasonry is a peculiar system of mortality veiled in allegory, and illustrated by symbols," but yet in most expressive allegory is even the whole of Christianity set forth amongst us. Jewish Masons, who have become converts to Christianity have published the deep convictions of their souls that this is so. You yourselves, brethren, all know how the great sacrifice of your Great Master's death in Solomon's time—a perfect model of truth and honour and unshaken fidelity as he was, and was in all this typical of Christ—has been evidently set forth and impressed upon you. You know how, in imitation of Him, you yourselves have been O how urgently—called from death to life, and from a state of darkness to see the Eastern Light which dawns upon in the Light, of God's truth, and you know with what repeated solemnities you have been again and again charged, so to square your whole lives by the open Bible presented to your view, that the rough ashlar of your naturally unpolished hearts may be fitted by piety and all virtue for its true place in the Temple of God. Good Heavens! I cannot but exclaim, when I think the whole thing over, and how overwhelmed and astonished I myself was at the fullness, the excellence and the beauty of the divine religion taught amongst you; when I call to mind the eloquence of those sermons in stones, to which you perpetually pay such earnest attention; and remember the awful lessons of death and of immortality, and of the great eternity beyond the grave, which you yourselves all taught me; I say, I cannot but exclaim, what manner of men ought ye Masons to be, in all godliness and in all goodness! Truly, with death continually before you and yet with the light of life shining to guide you to the heavens, ye ought to be deeply in earnest for your own salvation, even by faith in our "one Master which is Christ," at the same time, that ye seek, as I gladly praise you that ye truly do, the good of one another, because indeed, and, still in the words of my text, "all ye are brethren."

You, Worshipful Master and brethren, I am persuaded will be liberal in your offerings to-day. You must perforce be so in gratitude for the mercies of God in the preservation of our lodge through a hundred years, but also because the Hampstead Dispensary to which our contributions are to be given, (hear me, Christians all who are here present) is for the general good of this whole neighbourhood; and what truly can be more Christ-like than to aid as He loved to do, those who suffer from disease and sickness, whom for an example to us, when He who is our common Master went about doing good, He was wont to help and to heal, therefore I ask you all. All christian sisters! as well as christian brethren! to join with your Masonic brethren to-day, and to join liberally with us in this kindly act of brotherhood and benevolence, to which it is my great pleasure earnestly and affectionately to invite you, and may the Almighty God in whose great name our lodge to-day is so solemnly convened, and to whose glory it is dedicated afresh by this service of prayer and thanksgiving—may He accept all our offerings, and bless them all, to the relief of the suffering and necessitous, and for our good, Oh, join me, all of you, in the prayer. May He prosper in our Masonic lodge the continual practice of Temperance, Fortitude, Prudence, and Justice. Those cardinal virtues, as we are taught to esteem them, and may He not only bless our St. John's Lodge, No. 167, in particular, but also Freemasonry everywhere, all the world round, to the greater good of man, and, above all, to His own greater glory!

"O may her social rules, instructive spread
Till Truth erect her long neglected head;
Till through deceitful night she dart her ray,
And beam full glorious in the blaze of day;
Till men, by virtuous maxims learn to move,
Till all the peopled world her laws approve,
And Adam's race be bound in brother's love."

## METROPOLITAN MASONIC MEETINGS

*For the Week ending October 23, 1869.*

### Monday, October 18.

Quarterly General Meeting Boys' School, Freemasons' Hall, at 12.
Lodge No. 21, "Emulation," Albion Tav., Aldersgate-st.
" 58, "Felicity," London Tav., Bishopsgate-st.
" 185, "Tranquillity," Radley's Hotel, Blackfriars.
" 720, "Panmure," Balham Hotel, Balham.
" 862, "Whittington," Anderton's Hotel, Fleet-st.
" 907, "Royal Alfred," Freemasons' Hall.
" 1201, "Eclectic," Freemasons' Hall.
Macdonald Mark Masters' Lodge of Instruction, Lyceum Tav., 354, Strand, at 7.30; Bro. C. Swan, Preceptor.
Camden Lodge of Instruction, No. 704, Adelaide Tavern, Haverstock Hill, at 8; Bro. T. A. Adams, Preceptor.
Eastern Star Lodge of Instruction, No. 95, Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gottheil, Preceptor.

### Tuesday, October 19.

Board of General Purposes, Freemasons' Hall, at 3.
Lodge No. 78, "Mount Lebanon," Bridge House Hotel, Southwark.
" 95, "Eastern Star," Ship and Turtle Tavern, Leadenhall-street.
" 435, "Salisbury," 71, Dean-street, Soho.
" 917, "Cosmopolitan," Terminus Htl., Cannon-st.
Chapter 11, "Enoch," Freemasons' Hall.
" 19, "Mount Sinai," Anderton's Hotel, Fleet-st.
" 186, "Industry," Freemasons' Hall.
Metropolitan Chapter of Instruction, George Hotel, Aldermanbury at 7; Comp. Brett, Preceptor.
Domatic Lodge of Instruction, Palmerston Tavern, Grosvenor-park, Camberwell, at 7.30.
Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8. Bro. C. A. Cottebrune, Preceptor.
Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.

### Wednesday, October 20.

General Committee of Grand Chapter, Freemasons' Hall, at 3.
Lodge of Benevolence, Freemasons' Hall, at 7.
Lodge No. 30, "United Mariners," George, Aldermanbury.
" 140, "St. George's," Trafalgar Hotel, Greenwich.
" 174, "Sincerity," Cheshire Cheese Tav., Crutched Friars.
" 619, "Beadon," Greyhound, Dulwich.
" 700, "Nelson," Masonic Hall, Woolwich.
" 1150, "Buckingham & Chandos," Freemasons' Hall.
Mark Lodge, "Bon Accord," Freemasons' Tavern.
United Strength Lodge of Instruction, 228, Bull and Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.
Confidence Lodge of Instruction, No. 193, Railway Tavern, Railway-place, Fenchurch-street, at 7.
New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.

### Thursday, October 21.

House Committee, Girls' School, at 4.
Lodge No. 49, "Gihon," Guildhall Coffee House, Gresham-street.
" 55, "Constitutional," Terminus Hotel, Cannon-street.
" 169, "Temperance," White Swan, Deptford.
" 179, "Manchester," Anderton's Hotel, Fleet-st.
" 917, "Cosmopolitan," Terminus Htl., Cannon-st.
" 1139, "South Norwood," Goat House Hotel, South Norwood.
Finsbury Club of Instruction, "Jolly Anglers' Tavern," 42, Bath-street, City-road.
United Mariners' Lodge of Instruction, Three Cranes Tav., Mile-end-road, at 8; T. J. Barnes, Preceptor.

### Friday, October 22.

House Committee, Boys' School.
Lodge No. 181, "Universal," Freemasons' Hall.
" 569, "Fitz Roy," Hon. Artillery Co., Finsbury.
" 861, "Finsbury," Jolly Anglers," Bath-street, St. Luke's.
Stability Lodge of Instruction, Guildhall Coffee House, at 6.
Emulation Lodge of Improvement for M.M.'s, Freemasons. Hall, at 7.
Metropolitan Lodge of Instruction, George Hotel, Aldermanbury, at 7; Bro. Brett, Preceptor.
United Pilgrims' Lodge of Instruction, Horns Tavern, Kennington, at 7.
Belgrave Lodge of Instruction, Duke of Wellington Hotel, Spring-gardens, Charing-cross; Preceptor, Bro. Pulsford
Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, Preceptor.
Duke of Edinburgh Lodge of Instruction, The Silver Lion, Penny-fields, Poplar.

### Saturday, October 23.

[Nil.]

To Consumptives.—A grateful father is desirous of sending by mail, free of charge to all who wish it, a copy of the prescription by which his daughter was restored to perfect health from confirmed Consumption, after having been given up by her physicians and despaired of by her father, a well-known physician, who has now discontinued practice. Sent to any person free.—Address O. P. Brown, Secretary, 2, King-street, Covent-garden, London.—Advt.

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# THE FREEMASON



Reports of the Grand Lodges are published with the special sanction of the Right Hon. the EARL of ZETLAND, *K.T.*, Most Worshipful Grand Master of England; and the Right Hon. the EARL of DALHOUSIE, *K.T.*, *G.C.B.*, M. W. Grand Master Mason of Scotland.

VOL. 2, No. 33.] SATURDAY, OCTOBER 23, 1869 REGISTERED FOR TRANSMISSION ABROAD. [PRICE 2D.


## ROYAL MASONIC INSTITUTION FOR BOYS,

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HER MOST GRACIOUS MAJESTY THE QUEEN.
PRESIDENT:
RIGHT HON. THE EARL OF ZETLAND, K.T., M.W.G.M.

RESULT of BALLOT for SIX BOYS at a QUARTERLY GENERAL COURT at Freemasons' Hall, on MONDAY, October 18th, 1869.

JOHN HERVEY, Esq., V.P., in the chair.

SUCCESSFUL.

| | | |
|---|---|---|
| 41. | Lane, Charles | 1,366 |
| 44. | Birks, Maurice | 1,341 |
| 18. | Bush, Henry Charles | 1,334 |
| 35. | Whiteley, Alfred Baildon | 1,284 |
| 39. | Newman, Herbert Horace | 1,253 |
| 48. | Beaumont, William | 1,052 |

UNSUCCESSFUL.

| | | | | | |
|---|---|---|---|---|---|
| 47. | Carter Richard N. | 891 | 25. | Tate, Wm. Fred. | 131 |
| 12. | Fabian, W. Grant | 875 | 1. | Washa, Herbert | 116 |
| 4. | Collingwood, John | 817 | 2. | Nicholas, T. Fred. | 76 |
| 19. | White, W. Herbert | 738 | 23. | Wright, W.G. Compte | 75 |
| 8. | Cottrell, Jno. Thos. | 712 | 16. | Chase, Edwd Arthur | 73 |
| 27. | Haskins, W. Albion | 651 | 45. | Uwins, Chas. M E. | 73 |
| 17. | Axon, Jas Joseph | 639 | 37. | Edwards, Wm. Albert | 62 |
| 32. | Wilkinson, G. F. W. | 600 | 29. | Coombs, Geo. Albion | 56 |
| 49. | Lond, Frank | 570 | 8. | Laws, George | 32 |
| 22. | Amery, F. Taylor | 554 | 10. | Campbell, F. Gordon | 24 |
| 11. | Eade, Henry Charles | 522 | 15. | Ellis, George | 20 |
| 20. | Hustler, Arthur E. | 503 | 46. | Worsley, Harry | 20 |
| 6. | Rigden, H. Thompson | 433 | 21. | Fox, Henry Linzee | 18 |
| 26. | Bryant, Robert | 417 | 14. | Sinclair J. Harrison | 14 |
| 24. | Wood-, Frank | 402 | 52. | Sale, G. H. James | 11 |
| 40. | Gardner, Joseph | 372 | 7. | Bone, Thos. Robert | 8 |
| 42. | Wallbridge, E. Angell | 370 | 9. | Parsons, George | 8 |
| 34. | Ladd, Frederick E. | 313 | 43. | Moore, Jno, Saml. | 8 |
| 54. | Jones, Julius Marino | 231 | 5. | M Dowell, William. | 4 |
| 51. | Molinaux, T. Larcister | 194 | 36. | Harvey. Frank | 3 |
| 53. | Pawley, Edwin | 190 | 33. | Lowry, Herbert. | 2 |
| 50. | Hawes, M. Horsley | 169 | 30. | Kitchen, J. H. | nil |
| 28. | Spicer, Arthur E. | 134 | 31. | Kitchen, J. C. | nil |
| 13. | Travers, J. H. Hill. | 132 | 38. | Dennison A. Marlin | nil |

The numbers prefixed to the names refer to the number of each case in the List.

The votes for unsuccessful Candidates will be carried to their credit at the Election in April next.

Oct. 18, 1869. FREDERICK BINCKES, Secretary.


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WILLIAM J. VIAN, *Secretary.*


## Provincial Grand Lodge OF LINCOLNSHIRE.

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*R. W. Provincial Grand Master.*

**MAJOR SMYTH,**

*W. Deputy Provincial Grand Master.*

A PROVINCIAL GRAND LODGE OF EMERGENCY will be held at the Town hall, Brigg, on Monday, the 25th instant, at Half-past Eleven o'clock in the Forenoon, to Constitute and Consecrate a New Lodge, under the name of the ANCHOLME LODGE, for which a Charter has been granted by the Grand Lodge of England.

CHARLS EDWARD LUCAS,
*Provincial Grand Secretary.*

Louth, 11th October, 1869.

### A BANQUET

Will be provided at the ANGEL HOTEL, at Two o'Clock. Tickets, including Dessert and Waiters, 4s. each. In order that suitable arrangements may be made, the Brethren are requested to intimate to Bro. Kirkham at the Hotel, *as early as possible*, if their company may be expected.

## Province of Northumberland & Berwick-on-Tweed.

**The Rev. EDWARD CHALONER OGLE,**

*Provincial Grand Master.*

## ALNWICK LODGE, No. 1167.

SIR AND BROTHER,

I am directed to inform you that the INSTALLATION of The Right Honourable

**HENRY GEORGE, EARL PERCY, M.P.,**

*G.S.W., and W.M.-elect,*

as WORSHIPFUL MASTER of the Lodge, and the appointment of Officers for the ensuing year, will take place in the

ASSEMBLY ROOMS,

**On TUESDAY, the 26th OCTOBER Instant,**

At 2.30 P.M.

BRO. E. D. DAVIS, P.M., P.P.G.S.W.,

INSTALLING MASTER.

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EDWARD THEW TURNBULL,
Secretary.

*Masonic Hall, Alnwick,*
*Oct. 12th, 1869.*


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|---|---|---|---|
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## KNIGHT TEMPLAR JOTTINGS.

*(Continued from page 157.)*

We left off at page 157 of The Freemason, by directing attention to Bro. Yarker's views of Operative and Speculative Freemasonry. At page 13 there is a note respecting the "Longnor" Lodge, which we have endeavoured to verify in vain, owing to a wrong reference being given. At least, we have searched "Notes and Queries" of July 17th, 1869, without finding anything on the subject.

We hope, however, to find it elsewhere soon, as it is doubtless a typographical error. A code of By-laws of the Jerusalem Encampment, Manchester, is given at page 15 of "Notes of the Temple," and is a valuable record of the character of the Order at that period.

Then follows a Petition for a warrant to hold a K. T. Encampment in the town of Manchester, addressed to the Grand Master of all England, at York, which is a curiosity in its way, as likewise the letter accompanying it, requesting a Brother "to attend at the Grand Lodge in York, and lay the petition before them." The warrant was granted, and the Encampment duly constituted on the 17th day of October, 1786, and the warrant was written orsigned by William Blanchard, G. Secretary, and numberd 15. We question if any more interesting records of this Masonic chivalric degree has ever been submitted for the perusal of the fraternity, than are to be found in the "Notes of the Temple," and although we have taken exception to a few of the statements therein contained, we none the less appreciate the manner in which Bro. Yarker has treated the subject. We find that there is an article from the same able pen in The Freemason of the 16th October, as a friendly reply to a few of our well-meant criticisms. It will be necessary for our readers to refer to our remarks contained in The Freemason for August 28th and October 2nd, 1869, in order to clearly understand the various points at issue, and when they have done so, it will be comparatively easy to draw their own opinions as to the accuracy of our statements. We will not go so far as to say there are no documents that mention the Knight Templar Priest's degree, written or printed, A.D. 1686, but we do say that *none have yet been produced*. Certificates may bear the date of 1686, but surely that does not prove the degree to be of that antiquity, any more than that *Freemasonry* has existed as a secret society for about 6000 years because its certificates are dated, A.L. 5869." I must heartily agree with Bro. Yarker that "we are fast arriving at that uncomfortable state in all degrees, that those who are withholding the documentary proof they say they have—after making certain representations for years—incur a grave responsibility" (The Freemason," Vol. II, No. 32, p. 177). We hope this emphatic and correct statement of the present state of some departments of Freemasonry may result in the silence being broken, and the existence of certain documents be firmly established, *otherwise there will naturally be grave doubts of their existence at all.*

With respect to Dr. Dassigny's work—which is the earliest printed work known that alludes to the Royal Arch degree—we intend to have it carefully reprinted before long, so as to enable all Masonic students to know exactly *what it does, and does not, say.* The author *does not say* that the Royal Arch degree was worked at York, A.D. 1744, but only that he was told so. However, there is no improbability of the story being quite correct, and certainly before that date it was worked in England. We cannot stay now to consider a few of the questions propounded by Bro. Yarker as to the origin of several of the "high degrees," so called. We think that their elucidation would surely clear up many points just now apparently far from settlement, but the great difficulty is to discuss such subjects with the patience and care required, when there is such a lamentable dearth of documentary evidence in support of the statements made by the upholders of certain degrees. A few more such works as "Notes on the Temple" would result in the publication of many valuable documents for the History of the Fraternity. At page 20; Bro. Yarker again alludes to the statement by the esteemed Mason, Dr. H. B. Leeson, respecting the "37th clause of the Constitutions approved by the English Grand Lodge on St. John's Day, 1720, and printed at Brussels in 1722," which is said to contain an enactment in reference to Knights elected Kadosh and others of the "Hautes Grades." We have before shown this to be an erroneous statement. No such work has ever existed, and on the very face of it carries its condemnation, as the Constitutions of the Grand Lodge of England were not printed until A.D 1723; and most positively we declare they contain nothing about such degrees whatever, and moreover we maintain that no such resolution was ever passed by the Grand Lodge *of England at any time*, neither has it ever sanctioned more than *three degrees*, including *the Holy Royal Arch* (the latter clause, not until A.D. 1813). We think that in consequence of our previous flat denial of the existence of any such work, the quotation might at least have been spoken of as *doubtful.* Brethren not versed in the subject would accept it as literally a fact, and as the work in which it appears is so trustworthy generally, would therefore not think of questioning it. At page 23 of the Notes, the Warrant from Bro. Thomas Dunckerley is introduced, and (like all others of about that date, and for many years since), contains abundant evidence to establish the fact of the degrees entitled H.R.D.M. and K.O.D.S.H. were under the authority of the Knights Templar in this country. "The Admission Pass" of the Templar degree Ritual of 1801, in the possession of Bro. T. L. Bold, is said to be "that of the present Order of Constantine." Bro. Yarker is very severe on the changes effected of late years in the character of the Order, after "Sir Knight Tynte received the Grand Mastership of the Order, then he surrendered all control over the Rose Croix and other degrees, and a system of repression was adopted in Encampments heretofore unheard of in its annals." . . . "Consequent upon this were prepared new statutes, new customs, and an entirely new ritual, originating probably in some London Encampment, in which everything that had the appearance of antiquity in the old Order of St. John and the Temple, was thrown overboard. This revised Order has the bastard title given it of "Masonic Knight Templar." (Page 36).

In concluding our notice of Bro. Yarker's work, we cannot do better than indorse his recommendation of Bro. Richard Woof's admirable sketch of the Order. W. J. Hughan.

*(To be continued.)*

Presentation.—At the last Isca Lodge, 683, Newport, Monmouthshire, a magnificent gold P.M.'s jewel was presented by its members to Bro. R. Bond, P.D.A.G.D.C. of Monmouthshire, and P.M. 683 and 1098, as a token of fraternal regard in recognition of past services to the Isca Lodge.

## FRATRES ROSICRUCIANÆ SOCIETATIS IN ANGLIA.

A quarterly meeting of the Rosicrucians was held on Thursday, the 14th inst., at the Freemasons' Tavern, Great Queen-street. The chair of M.G. was filled by Frater R. Wentworth Little, Past M.G. and S.M. of the Fraternity, in the deeply-regretted, though unavoidable, absence of the M.G. Frater W. J. Hughan, of Truro.

The Deputy M.G. Frater Hubbard was in his place, and the Ancients were in charge of their respective gates.

The M.C. having been duly formed, and the minutes read, the presiding officer proceeded to confer the grade of Adeptus Minor upon several approved fratres.

A Council of the Second Order was then held for the induction of the following Adepti Minores into the grade of Adeptus Major: W. R. Woodman, *M.D.*; Angelo J. Lewis, *M.A.*, S. H. Rawley, W. Carpenter, J. Weaver, E. Stanton Jones, W. J. Ferguson, W. A. Tharp, W. Bird; and G. W. Butler.

After the usual satisfactory proofs had been given by the minor adepts to the Inductor, the fratres were admitted and renewed the covenant into which they had entered in the previous grade. The Chief Adept then delivered the address to the candidates, in which they were informed that "the occult Sciences reveal to man the mysteries of his nature, the secrets of his organization, and the means of obtaining perfection and happiness." They were reminded that from chaos, order arose, and from darkness, light; and were encouraged to persevere hopefully, through the trials and vicissitudes of life, sustained by the prescience of a glorious future. The necessity of a moral lustration—a spiritual purification—before man can become a partaker of celestial joys was forcibly inculcated. The candidates were further enjoined to study the symbolism of the Order, and to shape their actions by the precepts therein revealed; and, in fine, to regard this mortal life as but the vestibule to the temple of immortality.

With the impressive words known only to true adepts, the Inductor closed the ceremony, and the proceedings of the M.C. were resumed, when the ritual of the grade of Zelator was rehearsed at the request of many fratres present.

We may remark that owing to unavoidable circumstances, the various ceremonials of the Fraternity have hitherto been but imperfectly worked, but at this meeting nothing could surpass the solemnity of the scene—the transition from light to gloom, the sombre accompaniments, and the awe inspiring music during the inductions produced an effect on the candidates which has vastly increased their respect and admiration for the Order.

Frater Weaver officiated with his customary ability at the harmonium, and the talented Secretary-General, Dr. Woodman, was, as usual, most efficient and obliging. The M.C. was then closed.

## STANZAS.

And hast thou come,
Great spirit of Love, to haunt this lonely heart
With thy most sacred presence? I am dumb
Before thee—yet a thousand visions start
Like loosened waters thro' my brain—I feel
Their influence divine, and thus reveal
Their mystic utterances. Oh desert Earth,
What thou dost yield is evil, and our youth
Is vainly spent seeking the light of truth.
Then let us turn unto the sunnier birth
Of Love uprising from the foaming sea
Of Life, with his celestial wings unfurl'd
Above the clouds and darkness of the world,
Beckoning to Hope and Immortality!
For, like a sunbeam smiling on a rose,
The kindling rays of Love can every heart unclose.

Cosmos.

Ancient and Accepted Rite. — The Supreme Grand Council 33°, at their meeting on Wednesday, 13th inst., upon the recommendation of the Sov. Grand Inspector-General, Capt. Alexander W. Adair, resolved to grant a warrant for the purpose of opening a Rose Croix Chapter at Weston-super-Mare, to be named the "William-de-Irwin" Chapter of S.P.R. +. Capt. F. G. Irwin, 30°, will be the first M.W.S Bro. Capt. Adair is a member of the Craft Lodge, No. 1222, Weston-super-Mare.

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# Reports of Masonic Meetings.

## THE CRAFT.

### METROPOLITAN.

*Tranquility Lodge, No.* 185.—The first meeting of the season took place at Radley's Hotel, Blackfriars, on Monday, when Mr. Barney Barnet, of Hull, was initiated into the mysteries of Freemasonry, in a decidedly efficient and impressive manner, by the highly respected W.M. Bro. Holbrook, well supported by his excellent officers, the whole of whom were present, with a numerous attendance of P.M.'s, viz., the W. Bros. N. Harris, Alex. Levy, Louis Israel, Harfeld, &c, with those veterans in duty Bros. Peartree, the highly esteemed Treasurer, and P. Levy, the efficient Secretary. The only visitor present was Bro. Lazarus, P.P.G.J.W. Wilts. Bro. Hart provided, as usual, a profuse banquet and capital wines, well served under the superintendence of his nephew. The evening was enlivened by several good songs in the intervals between the toasts. In responding to the "Charity Fund of the Lodge," the W. Bro. A. Levy announced a donation of five guineas from the initiate, Bro. Barney Barnett.

*Merchant Navy Lodge, No.* 781.— This lodge met at 5 p.m. on Wednesday, 14th inst., at the Silver Tavern, Burdett-road, Limehouse, Bro. E. T. Read in the chair. The lodge was opened in the first degree, and the minutes of the last regular lodge and two emergency meetings were read and confirmed. The lodge was opened in the second degree and Bros. Hallett, Hopson, and Russell were examined and entrusted. The lodge was opened in the third degree and those brethren were each raised to the sublime degree of M.M. The lodge was resumed in the first degree, and Bro. Casman was examined and entrusted. The lodge was resumed in the second degree, and Bro. Casman was passed to the degree of F.C. The lodge was again resumed in the first degree, and ballot took place for Mr. W. Sutton, which being declared to be unanimous in his favor, he was duly initiated into the mysteries and priviledges of ancient Freemasonry. Mr. Thos. Dryden, master mariner, who was balloted for at the last regular meeting, being absent with his ship in the North Sea, was apologised for. Bro. Holt proposed, and Bro. Bracebridge gave his name as seconder, to a motion for consideration that a benevolent fund be established. Nothing further being offered the lodge was closed in due form and with solemn prayer. About forty brethren attended the subsequent banquet, and the evening was enlivened by the vocal abilities of the members.

*New Concord Lodge, No.* 813.—This lodge assembled at the Rosemary Branch Tavern, Hoxton, on Friday, Oct. 15th, and was opened in due form by Bro. Hart, W.M., assisted by his officers: Bros T. Bartlett, S.W.; M. J. Atkins, J.W.; Salisbury, S.D.; Jas. Blyth, J.D; J. Absell, I.G.; J. Emmens, P.M., and T.; Main, P.M., and Hon. Sec.; I. J. Wilson, P.M.; J. McDavitt, Org.; W. Lloyd, S. The brethren present were Bros. Townsend, Mathison, A. Hill, C. J. Hill, Fanequay, Burrage, Osborn, Denny, Hubbard, Chant, Whaley, Duke, Spratt, E. Walker, Nunn, Brüstlin, and Flint. The visitors, E. Dottrige (172), Forbes (J.W. 65), Vaughan (193), Lloyd (780), Nicholson (P.M. 172), H. Muggeridge, and Muggeridge, jun. The minutes of the previous meeting were read and confirmed. A ballot was then taken for Mr. Francis Cain and Mr. W. Taylor. Both were unanimously approved, and Mr. Cain, being in attendance, was regularly initiated in the mysteries and privileges of ancient Freemasonry in a very impressive manner by the W.M. After one or two propositions for initiation on the ensuing lodge night, the lodge was closed with solemn prayer, and the brethren adjourned to an excellent banquet prepared by Bro. H. Gabb. After the cloth was removed, the usual Masonic toasts were given. The toasts of the "Freemasons' Charities" was very eloquently responded to by Bro. H. Muggeridge, who in the course of his speech, addressed a few pertinent remarks to the newly-initiated brother, and likewise complimented the lodge upon the great assistance it has rendered to the benevolent institutions. The W.M. then proposed the newly-initiated brother's health, who in reply expressed his gratification at being admitted into the Fraternity. He had long desired to do so, and now he should endeavour to carry into execution those true principles upon which it seemed to him to be founded. The W.M.'s health was then proposed, who thanked the brethren and officers for the assistance they had rendered him. "The Visitors" was responded to by Bro. Nicholson, P.M. (172). Bro. Bartlett, S.W., informed the brethren that he had accepted the office of Steward for aged Freemasons and their widows, and solicited their support at the festival in January next. The evening was enlivened by some excellent playing and singing by Bro. McDavitt, Organist, assisted by Bros. Hubbard, Blyth, and Vaughan.

*Whittington Lodge, No.* 862.—At the ordinary meeting of this lodge, at Anderton's Hotel, Fleet-street, on Monday evening, Bro. D. J. Davis, W.M., presided, assisted in his working by Bros. W. Hurlstone, P.M.; Jas. Weaver, S.W.; S. S. Davis, J.W.; J. Geo. Thompson, P.M. Treasurer; R. W. Little, P.M., Secretary; Jas. Brett, P.M.; W. F. Smith, P.M.; Quintin Dix, and several others. Bro. W. Schuegelsberg was passed, and Bro. Thos. Voigt raised. Bro. James Weaver, S.W., was unanimously elected W.M.; Bro. J. G. Thompson, Treasurer, and Bro. Gilbert, T. Two pounds were handed to a distressed Brother. The Treasurer proposed, and the Secretary seconded the motion, that a Five guinea P.M.'s Jewel be presented to the retiring W.M., Bro. D. J. Davis. Bro. James Brett proposed that the Treasurer and the Secretary should each be allowed a visitor free of expense at every meeting of the Lodge, accompanying his proposition with the remark that the long and faithful services of both those brethren deserved some recognition. Bro. Weaver seconded the motion, and the Lodge unanimously adopted it. The Lodge was then closed, and the brethren partook of one of the most agreeable banquets that the Bros. Clemows ever provided. Bro. H. Massey was the only visitor.

*Rose of Denmark Lodge, No.* 975.—The first meeting of this lodge for the season was held at the White Hart Tavern, Barnes-terrace, on Friday the 15th inst., under the presidency of Bro. F. C Newens, the W.M., who was supported by Bros. G. H. Oliver and R. W. Little, P.M.'s; G. T. Noyce, S.W.; C. A. Smith, J.W.; Rev. J. Sydney Darvell, Chaplain; W. H. Barnard, S.D.; R. B. Huddeston, C.S.; H. Potter, Treas.; T. Farrell, J. Niblett, C. Butcher, G. Steele, C. Willcox, W. Ayles, and R. Curtis. There were several visitors, including Bros. E. Sisson, P.M. (101, 901, &c.); G. Hyde, W.M. (141); Way, &c. The minutes of the previous meeting were read and confirmed, and ballots taken for two candidates for initiation. Mr. Arthur Claridge being in attendance was then duly initiated, and a brother was subsequently passed to the 2nd degree. The elections for the ensuing year resulted unanimously in favour of Bros. G. T. Noyce, S.W., as W.M.; H. Potter, Treas.; and J. Gilbert, Tyler; Huddleston, Barnard, and Stevens, were chosen as auditors. A P.M.'s jewel was then voted to the retiring Master, and the lodge was closed. The usual banquet followed, and good harmony and fellowship prevailed during the evening. The incoming Master will be installed on the 19th Nov., by Bro. R. Wentworth Little, P.M. of the lodge, and now the senior member, when a large gathering may be confidently anticipated, as Bro. Noyce of Richmond, the W.M. elect., is highly respected by the brethren.

*Macdonald Lodge, No.* 1216 (1st Surrey Rifles).—This lodge held its seventeenth regular monthly meeting at Head-quarters, Camberwell, on Wednesday evening, the 13th inst., and was largely attended. The W.M., Bro. Major A. L. Irvine, P.M., opened the lodge at half-past six o'clock, supported by Bros. James Stevens, P.M., S.W.; J. H. Hastie, as J.W.; Dr. E. Cronin, Treas.; J. J. Curtis, Sec.; F. Dubois, S.D.; S. Wagstaff, J.D.; H. Puckle, as I.G.; and J. Messenger, Stewd. There were present, amongst others, Bros. Thomas Meggy, P.M.; S. Rosenthal, P.M.; H. Rassam (late of Abyssinia). W. Willis, Charles Phare, H. Francis, D. Fourdrinier, W. H. Thomas, W. Dicker, T. W. Carnell, M. S. Larlham, C. Fountain, A. Walton, A. Kethro; and visitors, Bros. N. Gluckstein (P.M. 141), Charles Swan (P.M. 869), and W. Worrell (766). After confirmation of the minutes of previous lodge, ballots were taken for Mr. Alfred Scruby and Dr. Henry Woodgates for initiation, which proving unanimously favourable, those gentlemen were severally initiated with all the impressiveness the W.M. of this lodge is so capable of imparting. The solemnity of the ceremonies was greatly enhanced by the musical accompaniments of Bro. W. Worrell, who, at the W.M.'s request, officiated as organist. The lodge was then called off for an interval of refreshment, in the course of which the W.M. drew attention to the fact that before the expiration of the week Bro. Rassam would leave this country for Aden, on a Governmental mission which would probably render his absence from the lodge of lengthened and very uncertain continuance. The W.M., after a very feeling reference to the previous services and unmerited imprisonment of Br. Rassam in Abyssinia, and to the diplomatic tact and endurance which he had there displayed, called upon the brethren to join with him in offering to that distinguished brother the best wishes and sincere regards of the lodge, and to express their earnest solicitations that the G.A.O.T.U. might hold him in safe keeping, and grant him a return at no very distant date to receive their congratulations on reunion with them in their Masonic labours.—In answer to this appeal the health of Bro. Rassam was drank with much enthusiasm, and the worthy brother received a parting grasp from each of his Masonic associates. Responding to the toast, he expressed his earnest satisfaction at having joined the brotherhood, and thanked the lodge for his initiation by them and the subsequent pleasures he had received at their hands. He trusted so to carry with and about him in distant lands that Masonic reputation which should add lustre to the Order, and should never forget either the principles inculcated by it, or the respect and duty which he owed to those who had first introduced him to the light of Masonry.—"Poor and distressed Brethren" having been duly remembered, the lodge was called on, and Bro. Stevens, S.W., at the request of the W.M., delivered the fourth section of the First Lecture in an able manner and to the great satisfaction of the members and visitors present.—After the dispatch of a few matters of Masonic business, the lodge was closed in due form, and adjourned to the second Wednesday in November.

*Stanhope Lodge, No.* 1269.—This summer lodge held its last regular meeting for the season on the 12th inst., at the Thicket Hotel, Anerly. The lodge was opened in the three degrees, and the W.M. having resumed to the first degree, the minutes were read and confirmed, after which the W.M., assisted by the officers, initiated Mr. Edward Palmer and Mr. Charles Wm. Stevens, into the ancient mysteries of Freemasonry. He subsequently resumed the lodge to the 2nd degree, when Bro. Jno. Garland was passed to the degree of F.C. The lodge was resumed to the third degree, and Bros. F. Croydon, Wm. Thomas Goddard, and Alfred Sanders were raised to the sublime degree of M.M. The lodge was well attended, the members present including Bros. H. W. Lindus, W.M.; John Thomas, P.M. (507); W. P. Clifford, S.W.; J. Kench, J.W.; J. Hart, Sec.; T. E. Hardy, J.D.; J. C. Ring, I.G.; C. W. Stevens, Edward Palmer, Jno. Garland, F. Croydon, W. T. Goddard, Alfred Sanders, J. W. Lassam, H. Webster, R. Waygood, Seymour Smith, and others. The visitors were Bros. W. T. Farthing (Constitutional Lodge, 55), and Cohen (Old Concord, 172). After the lodge was closed the brethren adjourned to an excellent banquet, and spent a very pleasant evening. The next regular meeting of the lodge will take place in the month of May next.

### PROVINCIAL.

Leicester.—*St. John's Lodge, No.* 279.—A regular monthly meeting of this lodge took place on Wednesday week, at the Freemasons' Hall, Halford-street, the W.M., Bro. Kelly, D.P.G.M., in the chair, supported by the I.P.M. and all the officers of the lodge, except the Treasurer and the J.D. The business of the evening included an initiation, a passing, and two raisings; but from various causes only one of the candidates was able to attend, viz., Bro. Roper, who was duly raised to the third degree. Bro. Weare, P.M. and Treas. of the lodge, having recently lost his wife, a vote of condolence with him on that mournful event was unanimously passed, and the Sec. was desired to communicate the same to him. A letter was read from the R.W. Prov. G. Master, the Earl Howe, in reference to the announcement made at the recent annual meeting of the Provincial Grand Lodge at Oakham, of his intended retirement, owing to ill-health and advanced years, and expressing his lordship's opinion as to the brother best qualified to be his successor in the P.G. Mastership. The letter was ordered to be entered on the minutes, and the Sec. was instructed to thank his lordship, and to state that the assembled brethren unanimously concurred in his opinion, which they had received with the liveliest satisfaction. A candidate for initiation was then proposed, after which there was a discussion as to the desirability of a Masonic Ball taking place in the town during the ensuing winter, the general opinion being in the affirmative, should the brethren of the John of Gaunt Lodge be willing to co-operate in it. The lodge was then closed, and the brethren adjourned to refreshment.

Liverpool.—*Temple Lodge, No.* 1094.—On the 13th inst., this lodge was opened in due form at the Masonic Temple, Liverpool, by Bros. E.M. Sheldon, W.M.; R. H. D. Johnson, P.M., S.W.; Williams, J.W.; Smith, P.M.; D. Winstanley, S.D.; Dunson, J.D.; Wood, Treas.; Marsh, Sec.; Gilbert, I.G.; Morley and Martin, Stewards. Bros. De Cantillion, Bayley, and H. Struthers were duly passed to the degree of F.C.'s by the W.M., which did that W. Brother great credit, being the first time of his doing the work in this degree. The working tools were given by Bro. R. H. D. Johnson, P.M., and a lecture on the second degree was given by Bro. Hamer, P.G.T. One gentleman was proposed for initiation, and a number of applications for relief were made by distressed Masons. Votes of money were made to each applicant. On the motion of Bro. J. K. Smith, P.M., seconded by Bro. D. Watt, and Winstanley, S.D., Bro. Jos. Wood, Treas., was unanimously elected a Life Governor of the West Lancashire Masonic Institution for the education and advancement in life of children of distressed Masons. Bro. Wood, in a very neat speech, thanked the brethren for their great kindness in electing him to the office of Life Governor. After which the lodge was closed. Visitors of the evening were, Bros. Jones, P.M., 249; G. Tubb, 261; Hughes, 249; J. R. Williams, 1123; Gee, 249; &c.

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TORPOINT.—*Carew Lodge, No.* 1136.—The regular meeting of this young and flourishing lodge was held at Torpoint, on Monday the 18th inst. Bro. Ryder, W.M., and all the other officers being present. The lodge having been opened with solemn prayer, the minutes of the last lodge were read and confirmed. Mr. Robert S. Truscott being a candidate for initiation was balloted for, and having been accepted was then initiated into the mysteries of Freemasonry. The charge having been given by the W.M. in a most earnest and impressive manner, the lodge was closed in ancient and solemn form at 9 p.m. Visiting brethren present :—Bros. Elphinstone, P.M., Harper, Phillips, Harrington, (202) ; Foxwell (P.M. 1017) ; Stephens and Hill (954).

## *THE ROYAL ARCH.*

### METROPOLITAN.

*Industry Chapter, No.* 186.—A Convocation of this new Chapter was held on Tuesday evening, at Freemasons' Hall. Comp. W. Mann, M.E.Z. ; W. Bartlett, H. ; and H. G. Lake, J., presiding. The only business was the installation of the Principals, and Comp. James Brett, P.Z., installed Comps. Bartlett as M.E.Z, and H. G. Lake as H. Comp. E. Clark not being present, Comp. Mann took his chair as J. : Comp. H. Carpenter, P.Z., was re-invested S.E. The other officers invested were Comps. Blake. S.N. ; G. Kelly, Treasurer ; C. W. Noehmer, P.S. ; Mortlock, 1st Asst. ; J. F. Berry, 2nd Asst. ; and Jas. Kench, Steward. A magnificent P.Z. Jewel was presented by the M.E.Z. to the I.P.Z., Comp. W. Mann ; the M.E.Z. stating that all the Comps. highly approved of his conduct while in the First Principal's chair, and were greatly indebted to him for his energy in establishing the Chapter. Comp. Mann stated that he had not thought the Chapter would have been able to afford a P.Z. Jewel in the first year of its existence, but as its funds had allowed it, it was a proof of the prosperity of the Chapter, and he thanked the Comps. for their kindness to him in voting the Jewel. The Chapter was then closed, and the Comps. adjourned to the Tavern, where Comp. Charles Gosden had provided a sumptuous banquet. The evening was concluded with the customary toasts. There were present during the evening, besides the Comps. before mentioned, Comps. W. Turner, Morton Edwards, G. Henley, H. W. Lindus (742), W. C. Lucey (21), and H. Massey, J. (619).

LANCASTER.—*Rowley Chapter, No.* 1051.—An emergency meeting of this new and flourishing Chapter was held on Monday evening last, 18th October, at the Masonic-rooms, Athenæum, Lancaster, for the purpose of conferring the degree of Royal Arch on several candidates. The chairs of the principals were occupied by Comps. Dr. Moore, M.E.Z. ; W. H. Bagnall, H. and T. Mason, J. The following Comps. were also present ; W. Hall, E. ; James M. Moore, as N. ; Fenton, E. Story, as Assist. Soj. ; Whimfray, Taylor, and Watson. The Chapter having been opened in due form, Bro. Edmund Simpson, P.M. and Sec. Lodge of Fortitude, No. 281, Lancaster, and Edward Airey, No. 281, were admitted and exalted to the supreme degree of the Royal Arch, by the M.E.Z., the duties of the P.S. being undertaken by Comp. Hall, Scribe E. The lectures were afterwards given by the principals.

### SCOTLAND.

GLASGOW.—*St. Andrew's R.A. Chapter, No.* 69.—The monthly meeting of this Chapter was held within their Chapter-rooms, Buchanan-street, Glasgow, on Tuesday, 12th inst., for the purpose of installation : The following Companions, who were elected on the 23rd ult. (Autumnal Equinox), were installed into their respective offices, viz. :—Thomas M. Campbell, M.E.P.Z. ; William McEvan, M.E.P.H. ; John Buchanan, M.E.P.J. ; Neil McCallum, E.S.E. ; Peter Gray, E.S.N. ; Edward Crasher, Treas ; Isaiah N. Johnson, 1st Soj. ; Robert Prout Blackwood, 2nd Soj. ; William Lindsay, Soj. 3rd ; J. Gourlay, S.B. ; Duncan Colville and Thomas Niblo, Stewards ; Thomas P. Mullins, Janitor. The ceremony was performed by T. M. Campbell, M.E.P.Z., Life Member of the S.G.R.A. Chapter of Scotland. We believe this to be one of the most flourishing Chapters in the West of Scotland.

## *ORDERS OF CHIVALRY.*

## RED CROSS OF ROME & CONSTANTINE.

### METROPOLITAN.

*St. George's Conclave, No.* 18.—A preliminary meeting of the founders of this Conclave was held at the Palmerston Arms, Grosvenor Park, Camberwell, on the 13th inst. The chair of Constantine was occupied by Sir Knt. R. W. Little, G.R., and that of Eusebius, by Sir Kt. W. H. Hubbard, G.T. The M.P.S. designate, Sir Knt. H. Thompson ; the V.E. J. Thomas, W. H. Wright, E. Shaughnessy, and C. L. Marshall were also present. Seven brethren being in attendance were then admitted into the Order, after which Sir Knts. Thomas and Shaughnessy were advanced to the priestly grade. Sir Knt. Thompson then took the chair and appointed the officers : W. H. Wright as S.G., and G. A. Taylor (P.M. and P.Z.,) as J.G. The days of meeting, subscription, and other details were then satisfactorily arranged, and the formal Inauguration of the Conclave was fixed to take place on the second Wednesday in January, 1870. The utmost enthusiasm was manifested by all the members in their resolve to make "St. George's" Conclave a prosperous branch of the Ancient Order of Constantine, the authenticity of whose connection with the Craft in England has been so remarkably demonstrated of late years. It was further resolved to invite Lord Kenlis and Col. Burdett to the Inauguration ceremony, when a guard of honour will be furnished by the 3rd London R.V., to do honour to the occasion. We must not omit to state that Sir Knt. T. Wingham, jun., was appointed Organist, and officiated at the harmonium during the closing of the Conclave. After partaking of biscuits and wine, the Knts. separated.

### PROVINCIAL.

LANCASTER.—*Red Rose Conclave, No.* 12.—A regular meeting of this Conclave was held on Monday evening, the 11th inst., at the Masonic-rooms, Athenæum, under the presidency of the Ill. Sir Knight J. D. Moore, M.P.S., Inspector-General for North Lancashire, who was assisted by the Emt. Sir Knight T. Mason, V.E., and other officers of the Conclave. After the usual business had been transacted, the Conclave was resolved into a Preceptory of Instruction. A candidate for installation was proposed, and certificates from the Grand Council distributed to several of the members. The labour of the evening being ended the Conclave was duly closed.

## LODGE OF BENEVOLENCE.

The monthly meeting of the Lodge of Benevolence was held in the Board-room, Freemasons' Hall, on Wednesday evening, the 20th inst., W. Bro. John Savage, P.G.D., presided, and was supported by Bros. J. Mason, P.G.S.B., as S.W. ; J. Brett, A.G.P., as J.W. ; J. Hervey, G. Sec. ; J. Smith, P.G.P. ; J. Nunn, G.S.B. ; J. Udall, P.G.D. ; H. G. Buss, R. Wentworth Little, J. G. Thompson, W. H. Hubbard, C. A. Cottebrune, J. R. Sheen, R. Tanner, G. King, sen., G. King, jun., H. Dicketts, J. Stevens, W. J. Palmer, J. Graydon, S. G. Foxall, H. Potter, R. H. Marsh, T. Tyrrell, C. H. Potter, W. H. Andrew, T. Mortlock, J. Rowland, A Cameron, M. A. Bontroy, A. Stoner, J. J. West, J. B. A. Wolfert, and W. H. Warr.

No less than twenty-seven cases were investigated, of which twenty-one were relieved to the extent of £287 10s., including a recommendation to Grand Lodge for a grant of £30 in the case of the widow of a well known brother.

The necessity for additional powers being conferred upon the lodge of Benevolence was fully exemplified at this meeting, as a great many cases were recommended to the Grand Master, which ought to come within the scope of the Board. We therefore hope that Bro. Clabon's scheme, for revising the present system will be well supported by the members of Grand Lodge.

BRO. J. G. STEVENS, P.M. (554), will give a reading at the Green Dragon, Stepney, on Tuesday week, the 2nd November, at 7 o'clock, in aid of the funds of the Royal Masonic Institution. We hope that a large number of brethren will attend to support the good cause.

It is a permanent regulation in England, that every candidate shall be examined as to his proficiency in the degree he last took, before he can be advanced.

BREAKFAST.—EPPS'S COCOA.—Grateful and Comforting.—The very agreeable character of this preparation has rendered it a general favourite. The *Civil Service Gazette* remarks :—"The singular success which Mr. Epps attained by his homœopathic preparation of cocoa has never been surpassed by any experimentalist. By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctor's bills." Made simply with boiling water or milk. Sold by the Trade only, in ¼ lb., ½ lb and 1 lb. tin-lined packets, labelled JAMES EPPS & Co., Homœopathic Chemists, London.—ADVT.

EPILEPSY OR FITS.—A sure cure for this distressing complaint is now made known in a treatise (of 48 octavo pages) on Foreign and Native Herbal Preparations, published by Prof. O. Phelps Brown. The prescription was discovered by him in such a providential manner that he cannot conscientiously refuse to make it known, as it has cured everybody who has used it for Fits, never having failed in a single case. The ingredients may be obtained from any chemist.—Persons desiring a copy may address Prof. O. Phelps Brown, No. 2, King-street, Covent garden, London enclosing stamp. Six copies, three stamps.—ADVT.

## PRESENTATION TO BR. CAPT. H. NEWMAN, 1st LANCASHIRE E.V.

Recently the members of the E. Company of the First Lancashire Engineer Volunteers met in the Royal Assembly Rooms, Great George-street, for the purpose of presenting their Captain, Bro. H. Newman, with an illuminated address and sword as a token of their appreciation of that gentleman's efforts in the interests of the corps, and as a mark of the esteem in which he is universally held by its members. The meeting took the form of a *soiree* and ball, and was got up by the sergeants of the corps. There was a large muster of the men, with their wives and sweethearts, and among the invited guests were the following :—Bro. Major Bousfield, Bros. Lieuts. Blundell and Wallace (1st L.R.V.) ; Capts. Barry and Bros. Kirby, and Capt. and Adjutant Murdock (1st L.A.V.) ; Capt. Bathgate (12th L.A.V.) ; Lieutenant Joynson, Assistant-Surgeon Bro. Johnson, Hon. Bro. Quartermaster Edwards, and Sergeant-Major Donnelly (1st L.E.V.) ; Capt. Mulvany (47th L.R.V.) ; Capt. Bro. W. J. Newman and Lieut. Peet (80th L.R.V.) ; Town Councillor Campbell ; Messrs. Rogers, Cope, Forbes, Bro. Dyke, Swainson, Bro. Owens, Crowther, Jenson, Bro. C. P. Ackerley, Macbeth, Bro. Thomson, Bro. Newman, Pearson, Bro. Molyneux, Hargreaves, Baker, Forsyth, Capper, Calvert, Robertson, Crompton, Short, T. Pearson, Mackey, W. Armstrong, T. Armstrong, Falkner, Bro. Smith, and Horsfall.

Colour-Sergeant GEORGE PEALING stepped forward and said the important and pleasing duty devolved upon him of presenting Capt. Newman with a sword, and called upon Sergeant Samuel Fraser to read the address.

Sergeant FRASER then read the address as follows :—

*To Captain Henry Newman, E Company, First Lancashire Engineer Volunteers.*

Dear Sir,—We the undersigned, on behalf of seventy members of your company, beg your acceptance of the accompanying sword as a mark of their sincere respect for your private character, and a proof of their appreciation of your valuable services to the company while under your command. On parade, or when off duty, you have always manifested the most gentlemanly courtesy towards us and the liveliest interest in our individual welfare. We also think we are especially favoured by your constant attendance at battalion drill, for which we are most grateful, believing as we do that it is the secret of our success as a company, it being a great inducement for members to attend, knowing that they can depend upon at all times meeting their officers there, which, together with other favours, have, under your guidance, imparted new life and vigour to our company and rescued it from the position of being probably the weakest and least efficient, till now we think we can say without egotism it is the strongest both in point of numbers and efficiency in the corps. Sir, in conclusion, we trust that the good feeling now pervading all ranks of the E company may never be disturbed. Wishing yourself and family every happiness, and hoping you may long remain in command with increasing satisfaction to yourself and honour to us, we are, Sir, your obedient servants,

| | |
|---|---|
| Colour-Serg. GEORGE PEALING, | Serg. JOSEPH STAINER, |
| Serg. JOSEPH TAYLOR, | Serg. SAMUEL FRASER, |
| Corpl. SAMUEL NURSE, | Sap. JOHN DOWDIGGIN, |
| Corpl. EVAN WILLIAMS, | Sap. GEORGE RYAN.' |

Colour-Sergeant PEALING then formally presented Captain Newman with the sword, which bore the following inscription :—

"Presented to Captain Henry Newman, E Company, First Lancashire Engineer Volunteers, by seventy men of the company as a mark of their appreciation of his valuable services in raising E Company to its present state of efficiency, and a grateful testimony of his uniform kindness and generosity during the four years he has been in command.

"Liverpool, October 1st, 1869."

Capt. Newman, who was warmly received, in reply thanked his friends from the bottom of his heart for the mark they had given him of their respect and esteem, and felt gratified that what he had done had merited their approbation. It had always been to him a pleasure to do what he could to advance the interests of the corps, and he had but one object in view, and that was to do his duty, which with the men he had the honour to command was a most pleasing task. (Applause). He thanked them for the kind wishes towards himself and his family, and hoped with his comrades that they might long remain banded together in one common cause for the defence of their beloved Queen and country (Applause). He could assure them that he should as long as he lived prize the very handsome sword with which he had that evening been so kindly presented.

In response to numerous calls, Bro. Major Bousfield addressed the meeting, and expressed the pleasure he felt at seeing Captain Newman presented with such a pleasing testimonial, and said he sincerely trusted the corps might long prosper, and that Captain Newman might be long spared to wear the sword which had just been presented to him.

Dancing was then begun and kept up with unflagging zeal to the spirited strains of the company's band till an early hour in the morning.

[We congratulate our esteemed Bro. Newman on the well-deserved compliment which has been paid him.]—ED. *F.*

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## Births, Marriages, and Deaths.

### BIRTHS.

**Murton.**—On the 20th inst., at 9, Houghton-place, Harrington-square, the wife of Bro. Chas. A. Murton, P.M. of Lodge No. 7, of a daughter.

**Templeton.**—On the 17th inst., at 43, Broomielaw, Glasgow, the wife of Bro. J. F. W. Templeton, Prov. Grand Steward, "Lodge Clyde" (No. 408), of a son.

### MARRIAGES.

**Dick - Chapman.**—On the 19th inst., at Emmanuel Church, Weston-super-Mare, by the Vicar, the Rev. W. W. Rowley, M.A., Bro. Paris Thomas Dick, to Selina, second daughter of Ralph Chapman, Esq., Solicitor, all of Weston super-Mare.

**Moore—Rogerson.**—On Wednesday last, the 20th inst., at the parish church, Leeds, by the Rev. A. R. Evans, M.A., Worshipful Bro. J. Daniel Moore, M.D., (F.L.S., of Lancashire, P.M., M.E.Z., K.T., R.+, P.G. Supt. of Works, West Lancashire, Inspector-General Red Cross of Rome and Constantine), to Annie, elder daughter of the late Edward Rogerson, Esq., of Woodlesford, Yorkshire.

**Perry—Welch.**—On the 19th inst., at the parish church, Hillingdon, Middlesex, by the Ven. Archdeacon Thomas, Vicar of the parish, Septimus Perry, Esq., M.A. Oxon, to Miss Bridget Clare Welch, both of Hillingdon.

**Sutherland—Winsland.**—On the 17th inst., at the parish church, Lambeth, Mr. Sutherland, of Clapham, to Louisa, eldest daughter of Bro J. A. Winsland, of Pulteney-street, Golden-square, P.M. and Treasurer, Lodge 228.

### DEATHS.

**Jones.**—On the 17th inst., at his house, Craven-hill-gardens, W. Bro. Thomas Jones, Q.C., aged 57 years.

**Woodbridge.**—On the 15th inst., at New Brentford, Middlesex, aged 63, Thomas Anthony Woodbridge Esq., Solicitor, father of Bro. T. A. Woodbridge, of the Villiers Lodge, No. 1194, Isleworth.

## Answers to Correspondents.

**B.O.**—Certainly not; the rank of P.M. must be acquired by actual service in the chair for twelve months.

**Credo.**—The Duke of Sussex is buried in Kensal Green Cemetery, and not at Windsor, as you supposed. H.R.H. was 70 years of age at the time of his decease, and had been a Mason 45 years, and for the last 30 years he ruled over the English Craft.

**H.P.A.**—The "Freimaurer Zeitung," or Freemasons' Gazette, is edited by Bro. Moritz Lille, and published at Leipzig. The first number was published in January last.

**Lion and Lamb.**—We regret that your report did not reach us until Friday morning, when The Freemason was already printed; and as another report has been inserted it will be as well not to broach the subject specially, at the same time we advise you to watch the conduct of the offender very closely, and should he transgress again, report him at once to the Board of General Purposes, who will soon put a stop to his vagaries.

**M. M.**—The only Act of Parliament which relates to Freemasonry is one which was passed on the 12th July, 1799, entitled "An Act for the more Effectual Suppression of Societies established for seditious and treasonable purposes, and for better preventing treasonable and seditious practices," now known as 39, Geo. III. Secs. 5, 6, and 7, chap. 79, of this Act exempt Freemasons from the penalties attaching to other secret societies, provided the names of the members of each lodge be deposited with the Clerk of the Peace for the county or division where the lodge may be held. Acts of Parliament can be obtained at the Queen's Printer's, Spottiswoode, West Harding-street, E.C.


# The Freemason,

Saturday, October 23, 1869.

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The Editor will pay careful attention to all MSS. entrusted to him, but cannot undertake to return them unless accompanied by postage stamps.


## FREEMASONRY A POWER IN THE UNIVERSE.

It has been said that poets are the unacknowledged legislators of the world, and truly when we reflect upon the lofty ethics of a Milton, and the sterling philosophy that glorifies the pages of a Shakspeare, we are tempted to believe the assertion. "Let me write the songs of a nation, and let who will make its laws," is another parallel saying, uttered by one who could read human nature like an open book, and who recognised in the minstrel's mission the power of a moral Archimedes—a lever, sufficient in its majesty and might to sway the thoughts and actions of a world. In ancient times the Bards of Britain and the Scalds of Scandinavia held a defined position in the State, and exercised unquestioned power over the people; and although their modern successors no longer possess class privileges, their influence and importance are admitted by all sound thinkers. It is an undoubted fact that tremendous results have followed the composition of some spirit-stirring song, whose words of flame seem to reflect, as in a mirror, the fiercest passions of the human breast. Again, the art of the poet is exemplified in his mastery of softer themes—in awakening the feelings to pity, sympathy, or love. The true poet works for good—for the happiness of his fellow-men. He delights to picture the beauty of wisdom, and the joy of knowledge. He clothes Virtue in garments of Light and Truth, and strips Vice of its false and fading splendour. He crowns Honour and Fortitude, Justice and Mercy, with the amaranths of praise; he shatters with a strong, relentless hand, the hypocrisies and the shams of life. And this he accomplishes by the force of reason, the strength of thought, and the resistless charm of melody. His music sinks deep into our hearts, and his lofty ideas control the secret emotions of our minds. We are thus unconsciously ruled by an ideal monarch, whose sceptre is none the less potent because unseen.

Now, the influence of Freemasonry, evident as it is—tangible as it is, and acknowledged as it is, to some extent—is yet immeasurably greater than it is popularly supposed to be, even by its friends and adherents. Like the verse of the poet, it has an impalpable power, an immaterial strength, which is seldom taken into consideration. Like the subtle sound of music, it sinks into the heart, and its still small voice presides over our thoughts and deeds. The true Mason can no more shake off its esthetic influence than the needle can resist the magnet's force. It is an ever present power, an infallible guide, because what Freemasonry teaches is the essence of eternal truth. No man can materially err if he practises the sublime precepts of Freemasonry; no man can be a good citizen unless he obeys its behests. The Freemasonry we speak of is the Freemasonry of the heart, not the mere ceremonial observances, however suggestive they may be. And this is what the majority of our brethren have yet to realise; and yet it is the secret of our strength, and the glory of our Fraternity. We can all feel it individually; we can tell that a certain course is opposed to our solemn professions, our sacred vows, as Masons, and if we are real subjects of the spell, we recognise the power of those guiding principles by refraining from evil and striving to do good. This is the magic of our symbolism; it is identified with the mighty range of human action, it is in consonance with the history of the human race.

Freemasonry figuratively takes man in his primitive state—rude, uncultured, savage—and develops in his soul, by successive impressions, the dignity of his nature and the grandeur of his destiny. By a retrospective view, in the crowning degree of the Craft, we behold the whole arcana of philosophy and religion, and dull, indeed, must be the soul which remains uninfluenced by the lesson it reveals.

It is not merely a question of imagination, although we will not ignore the fact that the effect is greater upon plastic and enthusiastic minds; it is an exercise of reason, and the highest faculties of man may be employed in the investigation of its mysteries. No frightful ceremonies to overawe the candidate; no vague oracular utterances are here presented. Truth in her divine simplicity—Truth in her essential unity—is the teacher, and Freemasonry is but her heaven-inspired interpreter. It will thus be seen that we claim for our Order an unseen and immaterial influence, and we appeal to all who have studied its esoteric principles, whether we are not justified in asserting its claims. It is the abuse of this power that we have to fear; it is the misdirection of this current that we have to deplore. Freemasonry, as the visible embodiment of an idea—as the representative of Universal Brotherhood—is made by some false brethren a convenient cloak for conspiracy, and a stepping-stone to bloodshed and revolution. This degradation of her higher mission we strongly resent and will ever oppose. This interpretation of her doctrines we utterly repudiate.

We yield to none in our admiration of freedom, but we abhor anarchy and liberticide. We believe in progress, we endorse liberality in sentiment and act, but the humanitarian ideas by which we are actuated will never induce us to assert that Freemasonry is necessarily the pioneer of free-thought, of democracy, or of irreligion. These are subjects not so much considered by English brethren. Geographically isolated as we are from the continent, we are still more so in thought and feeling, but the time is rapidly approaching when an exposition of the true principles of Freemasonry will be sought at our hands; the time is coming when the real power of our Order will be felt, and shall it be said that we were dumb in the presence of the Destroying Angel?

Freemasonry on the Continent is fast becoming a political and anti-religious movement. In the British Islands and in the United States of America it happily still preserves its original character as a glorious allegory of the present eternal life and prospects of man. Supported by our American brethren, we hope to lead the erring sheep into the fold—we hope to dissociate the abiding precepts of Freemasonry from the ephemeral doctrines of a day; and if all comes to the worst, we hope to prove to the world that true Freemasonry still exists, and owns no fellowship with anarchists and atheists; that it is not our mission to pull down the altar of any man's faith, or to shatter the allegiance he owes to himself, his country, and his God. We hope to prove that the strength of Freemasonry is to be found in its power for good; that its might is based upon toleration, brotherly love, relief, and truth; that its ceremonies are the cement of kindly feelings, friendly fellowship, and unchangeable affection; that, in a word, it fulfils the dictates of charity, rivets the bonds of amity, and by cultivating peace and good-will to all mankind may justly claim to be a vital power in the Universe.

We observe with pleasure that the Masonic and General Fire and Life Office, 8, New Bridge-street, has contributed the sum of £16 10s. towards the funds of the Boys' School, this year. We can plainly perceive that as this office progresses from year to year, it will be likely to become a power in the Craft, for it necessarily follows that the subscriptions will be in an increasing ratio, and the voting power will be correspondingly important hereafter. All members who assure in this office, thus indirectly become interested in the Charities — a feature which alone entitles it to the warmest sympathy and support of the Masonic body.

We are informed on good authority that Bro. Albert W. Woods (G. Director of Ceremonies), the Lancaster Herald, has been appointed Garter King of Arms, in succession to the late Sir Charles J. Young. It is usual to confer the honor of Knighthood upon the "Garter King," and we are sure that the Craft at large will hail with pleasure the accession of "Sir" Albert Woods to such a distinguished post.

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## Multum in Parvo, or Masonic Notes and Queries.

In the *Critic* of October 16th, 1854, p. 555, there is a notice of a volume of selections from the Diary of Sebastian Giustinian, ambassador from the Venetian Republic to the Court of Henry VIII. Can Brother Yarker inform us whether this personage was an ancestor of the Abbè Giustiniani, to whom allusion is made by Robson in his sketch of the Order of Constantine (History of Knighthood)? ENQUIRER.

I cannot see the drift of those who pretend to under-rate the antiquity of Freemasonry, or to under-value the traditions it preserves. Among the ancients a dim, undefined respect for the Hebrew worship of one God prevailed to a very great extent; witness the reverence shown by Alexander the Great to Jaddua, or Jaddus, the high priest, when the latter came forth from Jerusalem, dressed in his pontifical robes, to meet the renowned conqueror. It is to me a strong internal evidence of the antiquity of our ceremonies when we find them based upon the historical records of the Jews--a race, as I have stated, better appreciated of old than during the middle ages or any subsequent era. It is assuming an impossibility to allege that the ceremonies and traditions of the Craft could have been invented by men who despised the source from whence they professed to derive them, and contempt was the feeling of Christendom towards the Jews until a comparatively recent period. I am perfectly willing to admit that Freemasonry has undergone many modifications and many organic changes in its system and government, but the idea of an universal bond of brotherhood can be traced in the various ages of the world's history, developed, as doubtless it has been, under different names, and assuming various phases; and this grand idea is the germ of modern Freemasonry.

THE SON OF SALATHIEL.

Pope Pius the Ninth's tirade against Freemasonry is but one of a series issued by the dignitaries of Rome. I rememember, when stationed at Malta in 1843, that the Archbishop of Rhodes, Monsignor Caruana, who was also Bishop of Malta, issued a pastoral in which he strongly denounced the Order. Among the choice expressions he used were "the diabolical creation of this lodge," "that pestilential centre of iniquity," "common sewer of all filth," "monsters of iniquity," &c. He also referred to the anathemas of Popes Clement XII., Benedict XII., Pius VII., Leo IV. and Gregory XVI., and excommunicated all who even accorded "common salutations" to the Freemasons, much less hospitality. The funny part of the story is, that at the very time the prelate was cursing the Freemasons, he was a frequent guest at the table of an English officer of rank who belonged to the proscribed Order, and who was a constant attendant at the "infernal tribunal," as the Bishop called the lodge in Senglea. I believe the brethren made some stir about it at the time, but as I left Malta with my regiment soon afterwards, the finale is not known to me, unless we may take the present prosperous condition of Masonry in the island as a sufficient refutation of the Archbishop's calumnies. On the other hand, I have met two or three jolly priests at Masonic banquets, who were thorough gentlemen and good Masons. One more especially, Father Peter Macnamara, who lived not a thousand miles from Ennis, in the county Clare, was a diamond of the first water.

A. L., late Colonel H.M. service.

"ANCIENT MASONRY AND TEMPLAR JOTTINGS."

I have read Brother Yarker's remarks at page 177, but his special pleading won't do. We want real evidence, not useless "it is said's," or "I have heard," &c. Point to the substance, and never mind the imaginary shadow. Then, Bro. Reitam's remarks, as quoted by Bro. Yarker, are worth nothing. The plans of Roslyn Chapel did not come "from Rome," the style of the building is Spanish, and the pretended "gash on the apprentice's forehead" is simply a streak o red chalk drawn across a sculptured head by some wag. So much for that silly would-be legend. If, instead of talking nonsense, our brethren who have the opportunity would examine and publish the records of the Mason societies, or corporations, before the middle of last century, it would be doing *real* service. And if the old records of other trades or crafts were published, we should thereby know their customs, and what peculiarly small differences existed amongst the old co-existing crafts. LEO.

## ROYAL MASONIC INSTITUTION FOR BOYS.

A Quarterly General Court of the Subscribers and Governors of this Institution was held on Monday last, in the Board-room, of Freemasons' Hall. The chair was taken at twelve o'clock, by Bro. JOHN HERVEY, G.S., V.P. There were also present:—Bros. Raynham W. Stewart, P.G.W. for Essex; H. Browse, P.G.J.D.; W. Young, P.G.S.B.; Benj. Head, Samuel May, W. Watson, Geo. M. E. Snow, Prov. G.W. for Kent; John Symonds, P.G.D.; J. Finch, W. Bramwell Smith, Major R. R. Nelson, F. Gotto, E. H. Patten, P.G.S.B.; F. Webb, John Udall, P.G.D.; J. R. Sheen, H. Massey, Thos. W. White, James Stevens, Brackstone Baker, F. Binckes (Sec.), Henry Smith, Richard Spencer, Edward Cox, Edward Harris, Charles Swan, F. Walters, A. Pratt, F. M. Haigh and W. H. Warr.

Bro. BINCKES (Secretary) read the minutes of the Quarterly Court of July, and of the different committees which had met since. The minutes which required confirmation were confirmed, and Bro. JOHN UDALL brought forward the motion of which he had given notice, "That the right to a perpetual presentation of a properly qualified boy for admission to this Institution may be purchased on payment of a thousand guineas, no votes being exercised in virtue of such payment." In introducing the motion, Bro. Udall said that he had satisfied himself that the interest of the money would pay the expense of maintaining, educating, and clothing one boy in the Institution, and he hoped that if the Court passed the resolution, some friend would come forward and pay the the money down.

The CHAIRMAN enquired whether the correspondence which had taken place between the solicitors of the school and the solicitors of Bro. Blair, as to the deed which was to be executed, coming under the Charitable Trusts Act, had cleared away all doubt on the point.

Bro. BINCKES replied that it had, and that the deed was in course of preparation, and would shortly be ready for execution.

Bro. UDALL said that a rule, similar to that contained in his proposition, was in force in the Royal Asylum of St. Anne's Society.

Bro. BENJ. HEAD seconded the motion.

Bro. JOHN SYMONDS gave his support to the proposal, but he wished to mention that it was a pity Bro. Udall had not given notice of a similar motion for the Quarterly Court of the Girls' School. Committees of both Institutions had recently been at great pains to assimulate the laws of the two schools, and this motion would make them different. He suggested that another meeting should be got together to place this rule if carried, among those of the G.rls' School.

The motion was put and carried immediately.

The election of six boys out of an approved list of fifty-four was proceeded with, and the scrutineers named to examine the votes, were: Bros. Raynham W. Stewart, F. Walters, E. M. Haigh, J. Robins, W. H. Warr, F. Webb, John Udall, H. Empson, James Stevens, R. R. Nelson, Alfred Pratt, and H. Browse. When the poll was declared, at five o'clock, the following boys were found to be the successful candidates:—

| | |
|---|---|
| Lane, Charles | 1366 |
| Birks, Maurice | 1341 |
| Bush, Henry Charles | 1334 |
| Whiteley, Alfred Bayldon | 1284 |
| Newman, Herbert Horace | 1253 |
| Beaumont, William | 1052 |

Bro. W. WINN, 657, in proposing a vote of thanks to the scrutineers said that their labours had been of no ordinary character, because the votes recorded for as many as fifty-four candidates had to be examined. He had himself at times been a scrutineer, and knew practically what the labour was.

Bro. H. GARROD seconded the motion, which was then put to the meeting, and carried unanimously.

Bro. H. EMPSON would not at that late hour, (a quarter past five), detain the Court with any lengthened observations, but in responding to the vote he could honestly say that the scrutineers' work was to him, and the brethren associated with him, a labour of love. They went into the scrutineers' room, and worked hard all the time they were there. He know the brethren were satisfied with the scrutineers' efforts, for he had heard only one slight murmur, if murmur it might be salled, where a brother, when the candidate had polled 1366 votes, said he had polled fourteen more. (Laughter.)

Bro. JOHN SYMONDS moved a vote of thanks to Bro. JOHN HERVEY, G.S., the chairman, in acknowledgment of his fraternal attention to the business of the day, a motion which he was sure expressed the feelings of every one present.

Bro. HENRY SMITH seconded the motion, which was put and carried.

Bro. JOHN HERVEY: It affords me great satisfaction if at any time I can be of service to the Craft, and I am glad that my performance of my very light duties to-day has given you satisfaction. (Laughter.)

The Court was then dissolved.

## Obituary.

### BRO. THOMAS JONES, *Q.C.*

We regret having to announce the death of Bro. Thomas Jones, *Q.C.*, Past Grand Deacon of the Grand Lodge of England, a gentleman who was held in high estimation by a large circle of friends. Bro. Jones was initiated on the 20th June, 1845, in the Prince of Wales Lodge, No. 259, in which he served the office of Master, and continued a member to the time of his decease. He was appointed Senior Grand Deacon in April 1856, and on the 14th June following joined the Royal Alpha Lodge, No. 16, the membership of which is restricted to Grand Officers. Bro. Jones was exalted in the Prince of Wales Chapter on the 2nd June, 1854.

## ORDER OF MEMPHIS.

The following is a copy of the circular issued by Grand Lodge, ten years ago, with reference to the Order of Memphis:—

"Freemasons' Hall, London, 24th October, 1859.

"Dear Sir and W. Master,—I am directed to inform you that it has come to the knowledge of the Board of General Purposes that there are at present existing in London and elsewhere in this country, spurious lodges claiming to be Freemasons.

I herewith furnish you with a copy of a certificate issued by a lodge calling itself "The Reformed Masonic Order of Memphis, or Rite of the Grand Lodge of Philadelphes," and holding its meetings at Stratford, in Essex.

"I am directed to caution you to be especially careful that no member of such body be permitted, under any circumstances, to have access to your lodge; and that you will remind the brethren of your lodge that they can hold no communication with irregular lodges, without incurring the penalty of expulsion from the Order, and the liability to be proceeded against under the Act 39, George III., for taking part in the meetings of illegal secret societies.

"I am further to request that you will cause this letter to be read in open lodge, and the copy of the certificate to be preserved for future reference in case of necessity.

"I remain, dear Sir and Brother,

"Yours fraternally,

WM. GRAY CLARKE, G.S.

"N.B.—It is to be observed that the original certificate contains various emblematical devices which it has not been deemed necessary to have copied."

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## Original Correspondence.

[The Editor is not responsible for the opinions expressed by Correspondents.]

### CIPES AND A "TEMPERANCE SOCIETY."

*(To the Editor of The Freemason.)*

Sir and Brother,—I have been much surprised to peruse a letter from "Cipes" in The Freemason (page 172), reflecting on a Temperance organization which has been in existence for some years in the United States, and is a most extensive and useful society. I am not a member of the Order myself, but wish to be, and have not only been a Mason for a long period, but I have been a Total Abstainer from all intoxicating liquors from birth. I therefore protest against the Order of "Good Templars" being dragged into the pages of The Freemason, especially when we cannot discuss its merits in a Masonic Magazine, as its columns are devoted almost exclusively to the Craft. "Cipes" states that this society of "Good Templars is clearly contrary to the law of the land," and is founded in "evident contravention of the law against secret societies." This I emphatically deny. The Act of Parliament passed on the 12th July, 1799, was made law "for the more effectual suppression of societies established for seditious and treasonable purposes;" and nothing is contained in this Act that would prevent any society having certain "secrets" for legitimate purposes, only not taking *oaths* from its members to keep them *inviolate—e.g.*, the "Odd Fellows," "Foresters," and "Druids" have their secrets, and so have the "Rechabites" (of which I have the honour to be a Past Chief Ruler), and these societies have been held in England for many years, and moreover have proved most useful to many, who would otherwise have become a burden to themselves and the "parish." I cannot for the life of me see what the Order of *Knights Templar* have to do with this Temperance Society. Probably if a few of the former I know were to join the latter it would be for their benefit and would tend to improve the Order in public estimation, but, otherwise, I really cannot see what, we as Knights Templar, have to do with *Good Templars*.

Yours fraternally,
RES NON VERBA.

### A QUERY.

*(To the Editor of The Freemason.)*

Dear Brother Editor,—Is it permitted to indicate to what the author of "Papers on Masonry" in your excellent journal alludes, when he mentions the claims *another Order* have upon him? Which *Order*, he says, "*never proselytizes*"—is "unsectarian and universal"—"loves to preserve the Religion of the Heart, and scorns to bind itself to the creeds of the hour," and possesses the glorious traditions he enunciates.

Surely, if an Order like this, having such high, noble, holy aims, do not proselytize, it will admit an aspirant who longs above all things to meet with what is here pointed out, believing such to be the "summum bonum" here on earth?

Though the name of the writer is hidden, can it not be made plain, and some further insight into the excelling mystery he dimly shadows be obtained?

Yours faithfully and fraternally,
ROYAL ARCH.

### THE MASONIC LIFEBOAT FUND.

*(To the Editor of The Freemason.)*

Dear Sir and Brother,—Having observed in a recent impression a letter, signed "C. H. L.," respecting the above Fund, I can assure him, from *information received*, that the Fund approaches £150, some part of which would not have been called in, but a good round sum having been received and no prospect of it increasing, while it remains in the same hands, at least I take at a fair estimate that if it does not move faster than at present it will take twenty more years to subscribe enough to purchase a Lifeboat with its appliances. Why then, Mr. Editor, should not the money be returned to the donors, or a statement published, the total amount paid over to the Lifeboat Institution, or otherwise, as the subscribers may wish? Your correspondent may well say "there are ugly rumours abroad;" I agree with him, and fear there will be great difficulty to come to *terms* at all.

R.

### CENTENARY SERMON.

*(To the Editor of The Freemason.)*

Dear Sir and Brother,—The sermon delivered by Bro. the Rev. Charles Lee, *M.A.*, to the St. John's Lodge, No. 167, on the occasion of its Centenary, appears at page 183 of your columns. I perused it there, and as for its historical statements, they are rather wide, I am afraid. He talks of "the celebrated Grand Lodge at York," which he says "was established by Royal Charter in 926, the very original of that Charter remains, I believe, to the present day." Bro. Buchan, of Glasgow, is very desirous to see this pretended "Charter," and if Bro. Lee can get it, and give him a loan of it for a short time, no doubt but we might get something definite out of it. However, I would respectfully suggest to my Rev. Brother, that before he publishes any more Masonic sermons, to examine into the real history of the Craft a little better than he evidently has done. He might thereby have his future remarks appreciated as much as his present ones are deprecated.

I am, yours fraternally,
LEO.

### MASONIC BANQUETS.

*(To the Editor of The Freemason.)*

Dear Sir and Brother,—I have observed at some of the banquets an absence of system in regard to the seating of guests at these festivals, and in the hope that some plan may be devised whereby to improve on this state of things, I am induced to trouble you with a few remarks, including a suggestion thereon. It is generally requested that brethren who intend putting in an appearance at these convivial meetings, will give timely intimation to the Stewards or caterers, but the request is but seldom regarded; indeed, it is often the case that brethren do not apply for tickets until the eleventh hour, and frequently then procure places at the table to the exclusion of others who purchased their's a day or two previously. To prevent the dissatisfaction and confusion that is thus occasioned, I would suggest the adoption of a similar plan to that which applies to reserved seats at concerts and like places of entertainment; namely, the tickets to bear distinctive copy numbers on the seats which they are respectively entitled to occupy. Thus, the card numbered 1, will justify the holder of it to occupy the chair which bears the same number. I may remark, that for want of such a system as this, I have not been able to take my place at a banquet, to attend which and the lodge I had travelled more than 60 miles.

Yours, fraternally,
A P.M.

### MASONIC VERSION OF THE NATIONAL ANTHEM.

*(To the Editor of The Freemason.)*

Sir,—I trust the accompanying version of "God Save the Queen," which has always been most cordially received by all the brethren who have had the good fortune to hear it sung as I have, and especially by those who have heard it in the metropolis of "Erin's Green Isle," will be allowed a space in your valuable periodical. It is by Bro. J. Fowler, late D.G. Sec. for Ireland.

I have the honour to be, Sir,
Yours very fraternally,
FRAS. BURDETT, P.G.S.W.,
Rep. of G.L. Ireland at G.L. England.

God save our gracious Queen!
Long live our noble Queen!
God save the Queen!
Send her victorious,
Happy and glorious,
Long to reign over us
God save the Queen!

Hail! mystic light divine,
May'st thou ne'er cease to shine
Over this land.
Wisdom in thee we find,
Beauty and strength combined;
Masons are ever joined,
In heart and hand.

Come then, ye sons of Light!
In joyous strains unite,
God save the Queen.
Long may Victoria reign,
Queen of the azure main;
Masons! resound the strain,
God save the Queen.

### INELIGIBILITY OF BASTARDS AS FREEMASONS.

*(To the Editor of The Freemason.)*

Dear Sir and Brother.—Having already pointed out the landmarks, laws, and ancient charges preventing the bastard from being admitted as a Freemason, or continuing to act as such even after he has been initiated, I require to say nothing more in regard to it; and have to advise Bro. "Leo," previous to his saying anything further on the subject, to first study the laws of incest in regard to the law of God, of the land in which he lives, and also in regard to Freemasonry. To look around him within twelve miles of his own home, how bastards escape justice in regard to crimes too horrid to mention, and if they were admitted as members of the Order, or tolerated to continue to act as such, they could perpetuate monstrosities, which even the savage condemns, and escape punishment either by the present laws of Freemasonry, or of the laws of Great Britain. I repeat again, study the laws of incest, then, if you are prepared to say members of the ancient and honourable Order of Freemasons, should be of such as can commit incest and receive (or rather are out of the pale of reach) no punishment, "Leo" places himself in antagonism to the whole Christian world, and to the highest interests of society.

I must retort one charge Bro. "Leo" sets forth in his letter, "that a better acquaintance with the real history of our Order, &c., might have prevented him from writing as he has done." I think a better knowledge of the Order would prevent *him* writing as he does, and saying impurity should enter the threshold of a Freemasons' lodge.

With every fraternal feeling for Bro. "Leo," whom I respect in many things, and being truly sorry he has in this question mistaken ideas,

I am, yours faithfully and fraternally,
CIPES.

[We must now close the discussion upon this subject.]—Ed. *F.*

### THE ANTIQUITY OF FREEMASONRY.

*(To the Editor of The Freemason.)*

Dear Sir and Brother,—Your correspondent Bro. "Leo's" not admitting Freemasonry (in which we have been initiated) to be of Jewish origin, is a statement which all Masons acquainted with Freemasonry and its lectures can see denies the very foundation on which Freemasonry stands. I need not therefore, trouble your readers with any of my remarks about it.

But as to Bro. Leo's pretence to know *so much* about the Jewish History, and his statement that "the Jews were not a nation of builders," before I proceed to make any remark upon the subject, and as Bro. "Leo" promises us that he will at a future time give us a reply to the argument with Bro. "Cipes," allow me to quote to him a beautiful Latin saying; it might be very good advice to him.

"Si sapiens fore vis, sex serva quae tibi mando,
Quid dicus, et ubi, de quo, cui, quomado, quando."

(Translation.)

If thou art willing to be wise,
These six precepts don't despise;
Both what thou speak'st, and how, take care,
Of, and to whom, and when, and where.

Now to prove to Bro. "Leo" that the Jews where a nation of builders, I beg to call his attention to passages in the Book which every Mason is acquainted with.

In the 1st book of Kings, the 7th chapter, 13 and 14 verses: "Hiram, out of Tyre, the widow's son, of *the tribe of Napthali*"; a very clever builder, and a descendant of Israel.

Again in the history of Moses building the Tabernacle, we find a man similar to Hiram in the 31st chapter of Exodus: "Bezaleel," of *the tribe of Judah*, a descendant of Israel.

I should be a great trespasser on your valuable paper, if I were to keep on quoting passages from the Bible on the subject, but let Bro. "Leo" read that Book; and he will find he is mistaken.

All the great men connected with the Jewish history we find were builders: "Cain builded a city called Enoch;" Noah builded an ark, and then an altar; Abraham, Isaac, and Jacob builded altars.

So, we see, that from the beginning of the Jewish history up to the time of Ezra, and no doubt until the time of the destruction of the second temple, there were men amongst them like "Bezaleel," "Hiram," and "Ezra."

After the destruction of the Temple, the Jews were driven from one country to another and mingled amongst the nations. Spread thus over the world to find an abiding place, the Jews did not, and could not, carry on a trade like building.

I must leave the subject for your readers to judge if Bro. "Leo" is acquainted with the history of the Jews, when he says "the Jews were not a nation of builders."

I am, yours fraternally,
D. STOLZ.

The New Vade Mecum (invented and manufactured by Charles H. Vincent, optician, of 23, Windsor-street Liverpool) consists of a telescope well adapted for tourists, &c., to which is added an excellent microscope of great power and first-class definition, quite equal to others sold at ten times the price. Wonderful as it may seem, the price of this ingenious combination is only 3s. 6d., and Mr. Vincent sends it (carriage free) anywhere, with printed directions, upon receipt of post-office order or stamps to the amount of 3s. 10d.—Advt.

The Blood Purifier.—Old Dr. Jacob Townsend's Sarsaparilla. Other Medical Testimony.—In speaking of the "Blood Purifier," old Dr. Jacob Townsend's Sarsaparilla, G. C. Kernott, M.D., L.S.A. Lond., says:—"I strongly recommend it in cutaneous diseases and all impurities of the blood." March 24, 1869.—In a letter to the proprietors, June 6, 1869, Dr. Irvine, of Irvine's-town, says:—"I have been in the habit of ordering your Sarsaparilla for my patients with the best results. Send me six quarts and six mammoth bottles." For all skin diseases, for purifying the system of mercurial poisons, and building up the broken constitution it is the only safe and certain remedy.—In Bottles 2s. 6d., 4s., 4s. 6d., 7s. 6d., 11s. Sold by all Druggists Pills and Ointment each in Boxes, 1s. 1½d., 2s. 9d., 4s. 6d. Testimonials also from the Hon. the Dean of Lismore; General William Gilbert, of the Indian Army; ordered also by Apothecaries Hall, London. Caution—Get the red and blue wrappers, with the Old Doctor's head in the centre. No other genuine.—Advt.

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## THE ARCANA OF FREEMASONRY.

By Cipes.

The origin of Freemasonry is involved in the obscurity of great antiquity, an obscurity probably in great part also owing to the gradual growth and development of the system. We may safely hold that Freemasonry was not the invention of any one who introduced it as a complete system at once; it evidently appears to derive its present perfection from the growth of ages, and the contributions of many minds, the most intelligent, the noblest, purest, and most refined of their different ages and countries. That Freemasonry dates from the erection of the Temple of Solomon is a fact admitted and acknowledged amongst Freemasons, and in a certain sense this is true; the system probably received a fuller development then, than it ever had before, but it must have existed before that time, or the Temple of Solomon could not have been built. And what shall we say of the erection of the pyramids, and of the many other great buildings of antiquity? These buildings could not have been erected without a knowledge of many things not then commonly known in the world, not published in books, or taught in universities and schools as now; laws of mathematics and of mechanics which must have been carefully preserved and studied amongst the initiated, the members of a particular craft. The study of these laws demanded a high culture for the human mind, and is it not wonderful, therefore, that amongst members of the Masonic Craft were always many of the most scientific, the most accomplished, and the most excellent men of their time; nor is it wonderful that what is called Speculative Freemasonry, aiming at all that is high, pure, and good, grew up in connection with practical Masonry. For, except in the astronomical studies of the Chaldeans and others, which were often abused to purposes of superstition, there was nothing in the early ages of the world so noble and elevating as the art of architecture; nothing which necessarily involved so much of science, and required so much application of the intellectual faculties. That the moral powers should be cultivated along with the intellectual, may almost be deemed a thing of natural consequence; and it is the glory of Freemasonry, that they have been always cultivated together where its influence has prevailed. Freemasonry requires the devout acknowledgment of God as the Creator and Ruler of the Universe; it requires also truth and honesty, with the utmost benevolence towards men. The Freemason may be a Christian, or may be of another religion. A belief in God and in a judgment to come, is, however, necessary for admission into the Order. If a Freemason professes Christianity, as is usual in Christian countries, he is expected to live as a good Christian. Anything contrary to his Christian profession is inconsistent with his Masonic obligations, and, indeed, Freemasonry as it exists in Christian countries, may be said to be founded on Christianity. It derives its highest sanction from the truths and principles of the Christian religion.

We may here quote a passage from Ashe's *Masonic Manual*, which is interesting in relation to this subject: "That the society of free and accepted Masons possess a grand secret among themselves is an undoubted fact. What this grand secret is, or of what unknown materials it consists, mankind in general, not dignified with the Order, have made the most ridiculous suppositions. The ignorant form incoherencies, such as conferring with the devil, and many other contemptible surmises, too tedious to mention, and too dull to laugh at; while the better sort, and more polished part of mankind puzzle themselves with reflections more refined, though equally absurd. To dispel the opinionative mist from the eye of general error is the author's intention, and however rash the step may be thought, that he, a mere atom in the grand system, should attempt so difficult, so nice a task, yet he flatters himself that he shall not only get clear over it, but meet with the united plaudits both of the public and his brethren. And he must beg leave to whisper to the ignorant as well as to the judicious who thus unwarrantably give their judgment, that the truth of this grand secret is as delicately nice as the elements of air; though the phenomenon continually surrounds us, yet human sensation can never feelingly touch it, till constituted to the impression by the Masonic art. The *principal*, similar to the art of light, universally warms and enlightens the *principles*, the fact of which virtue, like the moon, is heavenly chaste, attended by ten thousand star-bright qualifications. The Masonic system is perfectly the emblem of the astronomic; it springs from the same God, partakes of the same originality, still flourishes in immortal youth, and but with nature will expire."

The term Freemasons may be explained as signifying the "Catholic community of free minds throughout the world," the very term Freemason bears this universality of moral and spiritual comprehension, and implies all that is generous and liberal. Love, benevolence towards men, founded upon piety and love to God, is one of the first principles of Freemasonry. Preston, a standard authority on Freemasonry, thus expresses himself on this subject: "Besides all the pleasing prospects which everywhere surround us, and with which our senses are at every moment gratified; besides the symmetry, good order and proportion, which appear in all the works of creation, something further attracts the reflecting mind and draws its attention nearer to the Divinity. It is the universal harmony and affection that prevail among the different species of beings of every rank and denomination. When we extend our ideas we shall find that the innate principle of *friendship* increases in proportion to the exercise of our intellectual faculties; and the only criterion by which a judgment can be formed respecting the superiority of one part of the animal creation above another, is by observing the degrees of kindness and good nature in which it excels." "Masonry," says a distinguished brother, "both in its moral and secular departments, awakens all the noblest faculties of the soul, pointing out its high origin and destination, holding up universal happiness as the crown of the race set before us, and giving those faculties their full force and operation in cultivating the means of winning and wearing that crown. It not only points out the way to immortality, but furnishes the mind with the viands of refreshment on the way that leads us to the victory. In fine, Masonry tends to restore man to that semblance he in Eden fell from, and his complete dominion over all beneath the sun. Nor need we wonder at its being the glory of ancient and modern times, the only human institution that ever survived the shocks of ignorance and opposition, when we reflect that it is founded on the firm basis of reverence and love to the Supreme, loyalty to the powers that He hath set in authority over us, and good will to the whole human race.

Freemasonry probably derives its origin from the *Alibenium*, or sons of God, mentioned in the book of Genesis. The name *Alibenium* is derived from the Hebrew name of God, and from the word *ken*, which signifies both a *son* and a *building*. In Greece, the initiated called themselves *Theopanphilists*, from *Theos*, God; *Pan*, all; and *Phileo*, to love; as those who believed in the universal exhibition of the divinity in characters of love. They also called themselves *Mesouranists*, from *mesos*, middle; and *ouranos*, heaven; as those who considered God's throne as the centre of all being, as the sun is the centre and source of all light. Their science was denominated *Lux*, light or splendour, for they continually meditated on that light which enlightens the whole world. From these Mesouranists, the Freemasons first derived their name.

The Christian Freemason finds his highest model, and exemplar of all that is excellent in humanity, in the Divine Saviour himself. The Freemason who is not a Christian, cannot refuse to recognize the moral excellence of the character presented to his view, and thus far all Freemasons must agree in seeking to imitate it. "Our Eternal Redeemer's human character," says a brother in his writings more than thirty years ago, "which lends to revelation such vital and inspiring efficacy, was admirably well adapted for such a universal model. It embraced in its might and indefinable circumference, all those divinest and grandest elements of our nature, in which every heart participates and equally sympathizes; it was placed in such a diversified variety of trying and hazardous positions, that all men find the essence of their own circumstances analogous to His; and His discourses have that profound and general, yet searching and individual interest, which so well became the celestial teacher of the human race." We may well conclude with a quotation from Channing, "How is the character of Christ to be explained on the principles of human nature? We are immediately struck with this peculiarity in the author of Christianity, that while all other men are formed in a measure by the spirit of their age, we can discover in Jesus no impression of the period in which He lived. We know with considerable accuracy, the state of society, the modes of thinking, the hopes and expectations of the country in which Jesus was born and grew up; and he is as free from them, and as exalted above them, as if he had lived in another world, with every sense shut on the objects around him. His character has in it nothing local or temporary; it can be explained by no argument of human experience. His history shows him to us as a solitary being, living for purposes which none but himself comprehends, and enjoying not so much as the sympathy of a single mind."

So is Freemasonry; it is not local, but universal.

Cipes.

Holloway's Pills.—Indigestion, Stomach and Liver Complaints.—Persons suffering from any disorder of the liver, stomach or the organs of digestion, should have recourse to Holloway's Pills, as there is no medicine known that acts on these particular complaints with such certain success. Its peculiar properties strengthen the stomach, increase the appetite, and rouse the sluggish liver. For bowel complaints it is invaluable, as it removes every primary derangement, thereby restoring the patient to the soundest health and strength. These preparations may be used at all times and in all climates by persons affected with biliousness, nausea, or disordered liver, for flatulency, and heartburn, they are specifics. Indeed, no ailment of the digestive organs can long resist their purifying and corrective powers.

## INELIGIBILTY OF BASTARDS AND THE MAIMED AS FREEMASONS.

By Bro. D. Murray Lyon,

*A.M., Masonic University of Kentucky, U.S.; Hon. Corresponding Member of the Union of German Freemasons, and of the Rosicrucian Society of England; one of the Grand Stewards in the Grand Lodge of Scotland; P.G.S.W. Ayrshire; Hon. Fellow of the London Literary Union; author of the "History of Mother Kilwinning," etc., etc.*

Of all that has appeared in these pages relative to our article in The Freemason of August 21, in defence of the illegibility of illegitimates as Masons, not a word has been advanced that can in any degree be said to disprove our statement, that no principle of Freemasonry, as recognised in Scotland, is violated by the admission of good men, the offspring of illicit intercourse. In the name of Scotchmen and Scotch Masons, therefore, we reiterate our repudiation of the dogma of the "ineligibility of bastards as Freemasons" as in any respect applicable to Lodges working under the Grand Lodge of Scotland. Bro. A. O. Haye is the only Scotch Masonic writer of any note who advocates the exclusion of illegitimates, and he has done so in his papers on "Scottish Masonic Jurisprudence," written in 1865 for the "Scottish Freemasons' Magazine," of which periodical he was then editor. Under "Freeborn" he remarks, "Slavery having ceased, the question refers only to purity of birth, as the gates of the Lodge close against the admissions of bastards." The author having done us the honour of sending for our perusal the MS. of the papers in question, with a request that we should favour him with our opinion of their soundness as exponents of Scotch Masonic law, we, in returning the copy, took exception to his construction of the phrase "freeborn," and to his views on the ineligibility of bastards, as not being in accordance with the hitherto unchallenged usage of the Scottish Craft. Notwithstanding this, and the remonstrances of other brethren, he adhered to his opinion, insisting that for Masonry to receive a bastard into her ranks would be to "homologate a crime in practice which she condemns in theory"—a remark which might have some point if advanced in support of the exclusion of the fathers of bastards; but in the sense in which it is used appears to us to be meaningless. His unsoundness on this point, however, did not affect his correct rendering of other and more important passages in the Constitutions of Masonry, or his courtesy to those of the brethren who chanced to entertain opinions upon Masonic subjects different from his own.

In order to show that the Grand Lodge of Scotland is not singular in its rejection of the law that would exclude illegitimates from Freemasonry, we shall present a few extracts from the recently-published Cyclopedia of Freemasonry by our esteemed friend and distinguished brother, Robert Macoy, of New York—a work, which will take its place as a standard one, and will go down to succeeding generations as a memorial of the author's learned research and herculean labours in the dissemination of Masonic knowledge:—

"Of the nature of the landmarks of Masonry," says Brother Macoy, at page 178 of the Cyclopedia, "there has been some diversity of opinion; yet the conviction has become settled that the true principles constituting landmarks are those universal customs of the Order which have gradually grown into permanent rules of action, and originally established by competent authority, at a period so remote that no account of their origin is to be found in the records of Masonic history, and which were considered essential to the preservation and integrity of the institution, to preserve its purity and prevent innovation. Dr. Albert G. Mackey, who has devoted much study and attention to the subject, enumerates the following as the unchangeable Landmarks of Masonry: '. . . Certain qualifications of candidates for initiation are derived from a landmark of the Order. These qualifications are that he shall be a man—shall be unmutilated, free-born, and of mature age. That is to say, a woman, a cripple, or a slave, or one born in slavery, is disqualified for initiation into the rites of Masonry.' . . . John W. Simons, in his excellent and popular work on the 'Principles and Practice of Masonic Jurisprudence,' offers the following to be the Landmarks of Masonry, in the proper sense of the term: '. . . That new-made Masons must be free-born, of lawful age, and hale and sound at the time of making.' . . . The Constitution of the Grand Lodge of New York sets forth in a concise and masterly manner, the following as the Landmarks of the Order: '. . . That men made Masons must be at least 21 years of age, free-born, of good report, hale and sound, not deformed or dismembered, and no woman, no eunuch.' . . . Bro. Luke A. Lockwood, in his work entitled 'Masonic Law and Practice,' gives the following as the Landmarks: '. . . That every candidate must be a man, of lawful age, born of free parents, under no restraint of liberty, and hale and sound, as a man ought to be.'"

At page 266 of the same work, Bro. Macoy gives a lucid summary of the moral, physical, intellectual, and political qualifications which are indispensable in a candidate for initiation into the mysteries of Freemasonry. The being "born in wedlock" is not one of these requisites. Indeed, were this condition insisted upon, it would, in Scotland, exclude men who,

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although born out of wedlock, are yet legitimate in the eyes of the law.

The eccentricity of Masonic legislation on the subject of disqualifications is exemplified in the Grand Lodge of Ireland's Constitutions of 1768, where occurs the following passage: ". . . No Lodge shall hereafter enter a person among them, who shall then be an officer of mace, sheriff's officer, bailiff, constable, livery-servant, or any person of such like occupation."

Certain words which are reported to have been uttered by the late Bro. Dr. Oliver "in conversation about six years ago," have been quoted in support of the Masonic anathema against illegitimates. We feel disposed to place less reliance upon what Dr. Oliver is alleged to have *said* than upon what he has *written* regarding the relation of bastards to Freemasonry. Treating of the "disqualification of illegitimacy," at page 98 of "The Freemasons' Treasury," published in 1863, the Dr. remarks, "This invidious stigma would now be considered a disgrace to any society of Christians, because the child cannot be morally responsible for a sin committed by its parents before its birth; and it was an old-established belief that such children 'will be witnesses of wickedness against their parents.' The system of Freemasonry, however, now contains no such disqualifying ingredient, and therefore the landmark has become obsolete."

The immutability of what are called "the Ancient Charges" is one of the exploded Masonic theories of the past to which many worthy brethren still fondly cling. Another quotation from Dr. Oliver's "Treasury" may help them to a common-sense view of the subject: "The truth is, that how pleasing soever the doctrine of irremovable landmarks may sound in theory, it is not borne out by practice; nor can it be, amidst the ever-varying changes in manners and customs, and improvements in science and arts; for Freemasonry, to hold its own, must keep pace with the progress of other institutions,—and this can scarcely be accomplished without the occasional pruning of antiquated observances to meet the requirements of an altered state of society."

PHYSICAL DISQUALIFICATIONS.

The admission of the maimed, though still regarded with suspicion by a small section of the Craft, has become wide-spread among Lodges under the Scottish Constitution. The Grand Lodge of Scotland itself very properly gives effect to this custom, by freely admitting to its courts every regular-appointed delegate, irrespective of physical qualification; hence on its roll of members are to be found the names of brethren who are crippled in their limbs, but whose misfortune in this respect has not prevented their becoming efficient Freemasons.

If those who regard the initiation of the maimed as a thing of recent occurrence will consult Bro. Dr. Morris's comprehensive "History of Masonry in Kentucky," they will find that the subject of physical disqualifications engrossed the attention of the Grand Lodge of Virginia seventy years ago, and with a result at variance with the dogma that debars the mutilated from becoming Freemasons:—

"Dec. 1798. It was settled, in opposition to the Constitution then governing the Masons of Virginia, that the old requisition 'every brother desiring admission must be upright in body, not deformed or dismembered at the time of making, but of hale and entire limbs as a man ought to be,' was not obligatory, as 'the literal observance of the said requisition, were it constantly and rigidly enforced, might operate to the exclusion of many persons otherwise qualified to become useful and ornamental members of the Society.' A rule was thereupon established that corporeal deformity was not a sufficient reason for rejection, unless he was thereby rendered incapable of pursuing his worldly avocations, or procuring a livelihood."

At its third grand communication, held in 1801, the Grand Lodge of Kentucky passed a resolution, authorising the initiation of a candidate who had lost his right arm, on the ground "that the deformity of the candidate is not such as to prevent him from being instructed in the arts and mysteries of Freemasonry, and that his being initiated will not be an infringement upon the Landmarks, but will be perfectly consistent with the spirit of the Institution."

But we do not need to cite the custom of transatlantic lodges in support of the practice of the Grand Lodge in Scotland in homologating the initiation of men possessed of bodily defects. Bro. Oliver, the greatest English Masonic authority, is most explicit on the point:—

"Exclusion now hinges (says the Dr. at page 102 of his 'Treasury') solely on the conditions of mature age, sound judgment, and strict morality. . . . The English Book of Constitutions contains no specific law by which a candidate can be excluded by reason of any bodily defect, because in the present state of the society this ancient prohibition would be embarrassing; and therefore it has been ignored in accordance with the practice of other societies where the observance has become burdensome, useless, or inconvenient. We therefore, do not find fault with this improvement in our regulations, and only adduce it as a pregnant instance in proof of the fact that some ancient landmarks have been occasionally laid aside by the irresistible fiat of a vote in Grand Lodge, to meet the altered circumstances of the times, and in accordance with the liberal principles which increasing intelligence has pointed out as wholesome departure from restrictions which our ancient brethren considered necessary to preserve the healthy operation of the society. . . . . Mental requirements are now alone necessary to constitute a title to admission into speculative Masonry. It would indeed be a solecism in terms to contend that a loss or partial deprivation of a physical organ of the body could, by any possibility, disqualify a man from studying the sciences, or being made a Mason in our own times, while in possession of sound judgment, and the healthy exercise of his intellectual powers."

## ST. ANDREW,
### THE PATRON SAINT OF SCOTLAND.

By Cipes.

Some further particulars concerning this part of our subject, as narrated by ancient Scottish chroniclers, may be interesting, especially to Scottish readers. Regulus was a Greek monk, living at Patræ, the city of Achaia where St. Andrew suffered martyrdom, and by him the relics of the martyred apostle were guarded. About the year A.D. 307, he was warned by a vision in the night, three nights before the Emperor Constantine came to the city, to translate the whole of the precious relics to Constantinople, to go to the shrine where they were kept, and to take out thereof an armbone, three fingers of the right hand, a tooth, and a knee-pan, which he was enjoined carefully to preserve and to carry them to a region far to the west, in the utmost parts of the world. Regulus was at first much troubled by the strangeness of the vision, but after a little time resolved to obey. So putting the relics in a little box, he went to sea, accompanied by a priest named Domianus, two deacons named Gelasius and Tubaculus, eight hermits, and three devoted virgins. With much toil and hardship they passed through the Mediterranean Sea, along the Coasts of the Bay of Biscay, and into the German Ocean, where they were long tossed with grievous tempests, and at last were driven into the bay now known as the Bay of St. Andrews, and there their vessel was dashed to pieces on the rocks. But Regulus and his companions all reached the shore in safety, although of all that their vessel had contained, nothing was left to them but the precious relics, which they were above all things careful to preserve. They did not, however, perish for want, although the place where they landed, where the city of St. Andrews now stands, was wild and desolate, a forest much inhabited by wild boars. But the fame of their arrival soon spread through all the surrounding country, and many of the Picts, in whose kingdom that region then was, resorted to them, some for devotion, some from curiosity. Amongst others came Hergust, King of the Picts, who, when he beheld the gravity and piety of the strangers, and the form of the religious service which they maintained, erected for them a suitable dwelling in that place, and made provision for their support. Shortly after, Hergust bestowed upon them all the lands of the forest, and erected a church. Here Regulus and his company abode, in great reputation for the piety and austerity of their lives. Regulus is said to have lived for thirty-two years after his arrival in Scotland. From the time of his arrival, or soon after, St. Andrew seems to have been regarded with great veneration by the Picts, and may almost be deemed to have been their patron saint, but this place was more fully assigned to him in the beginning of the ninth century, when Hungus, King of the Picts, being at war with Athelstane, King of Northumbria, and returning home from an expedition into the territories of his enemy, was unexpectedly overtaken by Athelstane near Haddington, and surrounded by a superior force, but in the extremity of his danger, had recourse to the protection of St. Andrew, vowing that if he were delivered from his enemies, he would bestow upon the Saint a tenth of all his dominions. The same night the Apostle appeared to him, assuring him that he would on the morrow obtain an easy victory, and that an Angel would bear the Holy Cross before his army. The Saint also exhorted him to be mindful of his vow, when he returned home. The king, awaking from his sleep, told his vision, by which his whole army was wonderfully encouraged, and displayed such valour that their enemies were soon put to flight. It is even asserted that a light of extraordinary brightness appeared in the heavens, and that the form of a cross gladdened the eyes of the Scottish warriors. Athelstane and all his immediate attendants were slain, and Hungus cut off the head of the Northumbrian King, placed it on the point of a spear, and carried it to Inchgarvie, an island near Queensferry, where he placed the spear on the top of a rock. Thence he proceeded to St. Andrews, where he religiously performed his vow.

St. Andrew's memory is still held in high reverence in Scotland, as appears from the fact that many buildings throughout the country exhibit a life-size statue of him. The soldiers of some of the regiments wearing the Highland dress, have on the top of their *sporran malloch* a small figure of St. Andrew, also on the brooch which buckles the plaid on the shoulder is to be seen a representation of St. Andrew and his cross. Those of our noble and truly soldier-like volunteers, who wear the kilt, as many do in Scotland, also exhibit on the same parts of their garb figures of St. Andrew. It may be hoped they often think of the example of their forefathers, on that occasion when they ascribed a glorious victory to the intervention of St. Andrew, and when he was adopted as the Patron Saint of Scotland. The recollection of that ancient triumph over a formidable invader will animate them, like the name of Wallace or of Bannockburn, to repel all assaults on their beloved native land.

St. Andrews is the home of the Past Grand Master Mason of Scotland, and in the town of St. Andrews is a highly-popular Freemasons' Lodge.

## METROPOLITAN MASONIC MEETINGS

*For the Week ending October* 30, 1869.

### Monday, October 25.

Lodge No. 28, "Old King's Arms," Freemasons' Hall.
" 79, "Pythagorean," Lecture Hall, Royal-hill, Greenwich.
" 183, "Unity," London Tav., Bishopsgate-street.
" 831, "British Oak," Bank of Friendship Tavern, Bancroft road, Mile End.
" 902, "Burgoyne" Anderton's Hotel, Fleet street.
" 905, "De Grey and Ripon," Angel Hotel, Great Ilford.

Macdonald Mark Masters' Lodge of Instruction, Lyceum Tav., 354, Strand, at 7.30; Bro. C. Swan, Preceptor.
Camden Lodge of Instruction, No. 704, Adelaide Tavern, Haverstock Hill, at 8; Bro. T. A. Adams, Preceptor.
Eastern Star Lodge of Instruction, No. 95, Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gottheil, Preceptor.

### Tuesday, October 26.

Lodge No. 14, "Tuscan," Freemasons' Hall.
" 22, "Moira," London Tavern, Bishopsgate-street.
" 141, "Faith," Anderton's Hotel, Fleet street.
" 115, "Prudent Brethren," Freemasons' Hall.
" 186, "Industry," Freemasons' Hall.
" 205, "Israel," Radley's Hotel, Blackfriars.
" 1158, "Southern Star," Montpelier Tav., Walworth.
" 1196, "Urban," Old Jerusalem Tavern, St. John's Gate, Clerkenwell.

Chapter 7, "Royal York of Perseverance," Freemasons' Hall.
" 29, "St. Alban's, Albion Tavern, Aldergate-st.

Metropolitan Chapter of Instruction, George Hotel, Aldermanbury at 7; Comp. Brett, Preceptor.
Domatic Lodge of Instruction, Palmerston Tavern, Grosvenor-park, Camberwell, at 7.30.
Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8. Bro. C. A Cottebrune, Preceptor.
Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui Preceptor.
Prince Frederick William Lodge of Instruction, No. 758, Knights of St. John's Tavern, St. John's wood; Bro. F. G. Baker, Preceptor.

### Wednesday, October 27.

Lodge No. 507, "United Pilgrims," Horns Tav., Kennington.
" 754, "High Cross," White Hart Hil, Tottenham.
" 871, "Royal Oak," Royal Oak Tavern, High-street, Deptford.
" 898, "Temperance in the East," Private Assembly Rooms, 6, Newby place, Poplar.

Chapter 13, "Union Waterloo," Masonic Hall, Woolwich.
United Strength Lodge of Instruction, 228, Bull and Gate, Kentish Town road, at 8; Bro. J. N. Frost, Preceptor.
Confidence Lodge of Instruction, No. 193, Railway Tavern, Railway-place, Fenchurch-street, at 7.
New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.
Sydney Lodge of Instruction, No. 829, Cambridge Hotel, Upper Norwood, at 7.30.

### Thursday, October 28.

General Committee, Girls' School, Freemasons' Hall, at 4.

Lodge No. 22, "Neptune," Radley's Hotel, Blackfriars.
" 60, "Peace and Harmony," London Tavern, Bishopsgate street.
" 65, "Prosperity," Guildhall Coffee House, Gresham-street.
" 66, "Grenadiers," Freemasons' Hall.
" 858, "South Middlesex," Beaufort House, North End, Fulham.
" 1056, "Victoria," George Hotel, Aldermanbury.

Chapter 177, "Domatic," Anderton's Hotel, Fleet-street.
" 534, "Polish National," Freemasons' Hall.

Finsbury Club of Instruction, "Jolly Anglers' Tavern," 42, Bath-street, City-road.
United Mariners' Lodge of Instruction, Three Cranes Tav., Mile-end-road, at 8; T. J. Barnes, Preceptor.

### Friday, October 29.

Stability Lodge of Instruction, Guildhall Coffee House, at 6.
Emulation Lodge of Improvement for M.M.'s, Freemasons Hall, at 7.
Metropolitan Lodge of Instruction, George Hotel, Aldermanbury, at 7; Bro. Brett, Preceptor.
United Pilgrims' Lodge of Instruction, Horns Tavern, Kennington at 7.
Belgrave Lodge of Instruction, Duke of Wellington Hotel, Spring-gardens, Charing-cross; Preceptor, Bro. Pulsford
Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, Preceptor.
Duke of Edinburgh Lodge of Instruction, The Silver Lion, Penny-fields, Poplar.

### Saturday, October 30. [Nil.]

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I shall commence my observations by a description of the occult religious observances of the Indian Brahmins.

The gloomy cavern and the consecrated grove bore witness to the earliest devotions of mankind The deep shade—the solemn silence—the profound solitude—of such places inspired the contemplative soul with a kind of holy horror, and invested with peculiar sanctity the purer doctrines of philosophy and religion therein inculcated. The same circumstances were found equally favorable to the propagation of science, and tended to impress upon the minds of the hearers the awful dictates of truth and wisdom.

The Brahmins of India and the Druids of Europe were therefore constantly to be found in the recesses of the sacred grotto, and in the bosom of the embowering forest. In those undisturbed retreats, they chanted their pious orisons to the Creator of all things, and, from the example of their own severe corporeal mortification, preached to mankind a ceaseless lesson of the vanity of wealth—the folly of power—and the madness of ambition. The whole continent of Asia, though rich in colossal architectural remains, cannot boast of more august and admirable monuments of antiquity than the caves of Salsette and Elephanta, with the wondrous sculptures that adorn them. They were used not only as subterranean temples of the Deity, but within their mysterious depths were taught the principles of those sciences for which the Brahmins were so widely celebrated throughout the East. And it may be observed that, in every age of the world's history, from the deep obscurity of caverns and woods have issued the brightest beams of knowledge, of morality, and of religion. Zoroaster, the great reformer of the sect of the Persian Magi, amidst the gloom of a cavern composed his renowned system of theological institutions. Epictetus, and the famed philosopher, Pythagoras, who was himself a pupil of Zoroaster, sought wisdom in the solitary cell. Even the venerable prophets and priests of the true God took up their abode in the hitherto untrodden wastes and lonely deserts. St John, the herald of the Messiah, whose food was the locusts and wild honey which those solitudes produced, declares himself to be the "voice of one crying in the wilderness."

The profound reverence equally entertained by the Magi of Persia and the Brahmins of India for the solar orb, and for the element of fire, forms a striking feature of resemblance between the dogmas of Zoroaster and the religion of Brahma. In the union of astronomy and theology, which were sister sciences in those days, we shall find—notwithstanding the many perplexities that beset the path of investigation—the clearest elucidation of those singular rights of secret worship, believed to have been anciently practised in the islands of Salsette and Elephanta. Whatever may have been the primeval object of devotion to the Persians or the Brahmins—although it is but fair to add that there is cumulative evidence of sun worship having been the earliest idolatry of oriental lands—it is at least probable that the priests of Brahma and the disciples of Zoroaster only improved upon the popular superstition, by rejecting its gross fabric or sensual manifestations, and building up, as it were, an inner tabernacle of spiritual belief, by which the perfect epopt or purified aspirant was enabled to hold communication with his God. It was, therefore, at the period when solar worship flourished in Asia—when it was in the zenith of its glory, that those stupendous chasms were hewn out of the native rock with such untiring labour and perseverance, stimulated—as the votaries were—by devotion and the hopes of eternal reward. It was the custom of the Brahmins to mount the loftiest pinnacles of those rocks, and salute the rising sun. They ascended the heights of Salsette, even as the Egyptian priests of old climbed to the apex of their pyramids, to pay their adorations at the dawn of day to the source of light, and to make astronomical observations. When the shades of evening approached, and the sun disappeared beneath the horizon, the Brahmins descended into their stony recesses, and there renewed their oblations of praise and devotion before figures and objects that symbolized the power and attributes of the luminous Divinity. The orb of radiated gold—the bright spiral flame ascending from the ever-glowing altar—impressed their imaginations with a potent sense of the ever-present Deity. The planetary bodies were represented by images equally emblematical of their supposed form and influence, and the signs of the Zodiac blazed in imitative gold round the embossed and vaulted roof. All the caverns might truly be called *pyræia*, or sanctuaries that cherished the eternal flame. The whole circumference of the rock was illuminated, and the mountain burned with fire. Throughout all the deep recesses of its caverns continually reverberated the echoes of the hallowed conque of sacrifice. Around all the shores of the island the sacred bell of religion incessantly rang. The secret gloom of those majestic forests that surrounded the rock perpetually resounded with the mystic song of praise and thanksgiving. One order of priests, arrayed in vestments of woven bark, and having on their heads caps of that pyramidal form which equally distinguished the Indian and Egyptian priesthood, attended to watch the never-dying flame, which they frequently invigorated with precious spices and aromatic woods. Another order of priests was employed in preparing the various sacrifices—some were occupied in instructing the younger Brahmins in the profound arcana of those more abstruse sciences of which numerous emblems on every side conspicuously attracted their attention—while others again were engaged in initiating them into the mysterious rite of that mythology of which the principal deities were sculptured on the walls around. Many of those devices cannot now be accurately explained, but it is evident that they refer to the sacred history of the Indian religion, as well as to the heroic feats of the ancient rajahs. Description cannot convey to the mind the splendour and sublimity of the scenes in which these mysteries were celebrated, nor can we fully conceive the awful reverence which they inspired in the minds of their devout votaries; and, however much these occult rites may have been afterwards corrupted by the introduction of vicious or licentious practices, there is little doubt that they were originally the sanctuaries of a purer system of theology than was known or followed by the generality of mankind.

(*To be continued.*)

We are informed that on Saturday, the 30th inst., the first meeting of the South Eastern Masonic Association New Cross branch will be held at the Marquis of Granby, New Cross-road, for the purpose of receiving subscriptions. The committee hope that, assisted by the prompt payment of subscriptions on that occasion, they may be enabled to ballot for the first Life Governorship emanating from this association. Bro. James Barrett, is the Hon. Sec.

Breakfast.—Epps's Cocoa.—Grateful and Comforting. "The very agreeable character of this preparation has rendered it a general favourite. The *Civil Service Gazette* remarks:—"The singular success which Mr. Epps attained by his homœopathic preparation of cocoa has never been surpassed by any experimentalist. By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctor's bills." Made simply with boiling water or milk. Sold by the Trade only, in ¼ lb., ½ lb and 1 lb. tin-lined packets, labelled James Epps & Co., Homœopathic Chemists, London.—Advt.

## AN ANSWER TO A QUERY.

*Not a "Paper on Masonry," though*

By Cryptonymus.

> It were all one
> That I should love a bright particular star,
> And think to wed it, he is so above me.
> In his bright radiance and collateral light
> Must I be comforted, not in his sphere.
> *All's Well that ends Well*, act i. scene 1.

> Non intret Cato theatrum nostrum;
> Aut, si intraverit, spectat. Martial.

"Royal Arch," in his friendly letter, "puts me to the proof." What right, in *his* anonymity, has he to challenge *mine?* Masonry, although endeavouring to retrieve, by charity, a lost error, forgets to acknowledge that an Order co-existent with its wonderful integrity might and would be bound to exist. The higher the mountain, the deeper the valley. The greater the delusion, the clearer the Light.

Brekekekex, coax, coax!

If Royal Arch is one who prefers the misty condition—which wets an Englishman to the skin—I, for one, do not envy him. Had he known *how* to read the contributions of Cryptonymus to the pages of The Freemason, he would have rejoiced. Begun in honour, continued with pleasure, they have ended in a manner somewhat painful; but as the illustrious Unsworth would say, THAT is no reason why the Osirified individual should not go to Amenti.

There is a touching American ballad fit to be used in this place:—

> Hans Breitmann gife a barty—
> Vhere ish dat barty now!
> Vhere ish de lofely golden cloud
> Dat float on de moundain's prow?
> Vhere is de himmelstrahlende stern,
> De shtar of de shpirit's light?
> All goned afay mit de Lager Beer—
> Afay in de Ewigkeit!

It would be preposterous and extra-masonic—whether with or without fee and reward—to expect a revelation of Rosicrucian or Masonic secrets; and the secrets of which Cryptonymus is possessed should, at least, be esteemed at some kind of equal value.

If Royal Arch—who has read, no doubt, a certain meagre blue pamphlet—likes to encounter Cryptonymus in fair combat, in a sort of friendly way, no doubt the Grand Recorder of the Rosicrucian Order would transmit any letter to me; or, if the arena is to be Common Sense, there is the alternative of 4, St. Martin's place, Trafalgar-square, or Bethnal-green.

"Aber 'es kommt mir Spanisch vor!" At any rate, NOT the Rite of Memphis!

CRYPTONYMUS.

We understand that the Worshipful Bro. Brett, Assistant Grand Purst. (Instructor of the Metropolitan) will work the ceremonies of Consecration and Installation this day, at the Marquis of Granby Tavern, New-cross-road, (near the Station Bridge).

St. John's Gate, Clerkenwell.—On Saturday last, in consequence of an invite from that ever courteous and worthy brother S. Wickens, we paid a visit to his establishment at that famous remains of the once splendid Preceptory of The Knights Hospitallers, dedicated to St. John of Jerusalem, at Clerkenwell, now known as St. John's Gate, and we must express the astonishment and pleasure we experienced on viewing the really splendid and convenient manner in which the baronial rooms of this interesting relic of antiquity have been fitted up. As it is less than five minutes' walk from the Farringdon-road station of the Metropolitan Railway, it is really astonishing that although large numbers visit it, many more thousands do not pay a visit to one of the most ancient and interesting buildings in London. The luncheon bar, and the coffee-room are most unique in their character. The extensive collection of curious old engravings, etchings, pictures, MSS., a complete series of "The Gentleman's Magazine," &c., are well worth the inspection of persons of taste in those things, and we feel assured that Bro. S. Wickens on all occasions feels much pleasure in acting as *cicerone*.

A distinguished Freemason, Lord Londesborough once observed that "Masonry gave him an opportunity of mixing with the classes that were below him as a peer of the realm in the scale of society, without being branded with the stigma of a popularity hunter." This coming from so high a source is pregnant with valuable thought.

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# Reports of Masonic Meetings.

## THE CRAFT.

### METROPOLITAN.

*Lodge of Israel, No.* 205, held its first meeting of the present session in the lodge-room, at Radley's Hotel Blackfriars, (Bro. J. Hart's), on Tuesday, when the W. Bro. Chamberlin, the respected Master of this most flourishing lodge, initiated into the mysteries of the Craft Mr. Joseph Mawbey, passed Bros. Kippenhagen and Cohen, and raised to the degree of M.M., Bro. George Purnell. The W.M. was ably assisted by his very competent officers, Bros. Emanuel, S.W.; Harris, J.W.; A. M. Cohen, P.M., Sec.; Turner, S.D.; Vander Bosch, J.D.; Hogard, I.G., and the Worshipful Past Masters, Stanton-Jones, Lazarus, Coote, Littaur and Harris, the visitors were, Bros. F. Walters, P.M., (73, &c.), Barnett (25), Cooper (254), Wintler, (548). Hollyman (754) Pollitzer (1017), and Connell, of the Lodge of St. Nicholas, Aberdeen. At the banquet table in an eloquent speech by Bro. Cohen, the hard-working Hon. Sec., (who by special request returned thanks for the toast of the P.M.'s), advocated the cause of Bro. Sacqui, the Father of the lodge, as a candidate for the benefits of The Royal Masonic Benevolent Institution, which resulted in numerous members becoming subscribers to the amount of 10s. each, the I.G. 20s., another brother, 21s., and a resolution to carry his election. The W. Bro. Walters returned thanks for the visitors in a very happy speech, and after the ordinary toasts the meeting adjourned.

*United Strength Lodge of Instruction, No.* 228.—We have had the pleasure of visiting this popular lodge of instruction—held at Bro G. Garratt's, the Bull and Gate, Kentish Town, every Wednesday night at 8 o'clock—and would advise all those who are desirous of learning the ceremonies and ritual to attend this lodge, where they will have an excellent opportunity of acquiring Masonic information. It is under the preceptorship of Bro. J. N. Frost, an old P.M. of the parent lodge, and who evinces the greatest desire of imparting knowledge to aspirants to office in their several lodges.

*Beadon Lodge, No.* 619, met on Wednesday se'nnight at Bro. W. Middlecott's, the Greyhound, Dulwich, when the brethren had an opportunity of seeing the admirable performance of the ceremonies of passing and raising by the W.M., Bro. Alfred Avery. Bro. W. J. Edwards was passed, and Bro. Dr. J. J. Barrett raised. A P.M. came forward and offered himself as Steward for the Lodge at the next Festival of the Benevolent Institution, and the brethren consented to support him. The lodge was then closed, and a banquet, to which between thirty and forty brethren sat down, followed. The customory toasts were given, Bro. W. Farnfield, P.A.G.S., responding for the Grand Officers, and Bros. James (19) and F. Walters (73) for "The Visitors." Bros. J. Hill (P.M. 87), J. Whiffin (P.M. 147), W. B Roberts (P.M. 181), and Lassam (1269) were the other visitors who attended.

*Belgrave Lodge, No.* 749.—The first meeting of the season of this flouriahing lodge took place at Anderton's Hotel, Fleet-street, on Wednesday, the 13th inst. Bro. Bourne, W.M., was supported by Bros. Pyman, S.W., P. Parsons, J.W., S. Honewood. S.D., E. Harper, J.D., T. Carter, I.G., J. H. Froud, P.M., Treas., H. Garrod, P.M., Sec.; P.M.'s Runting, Ough, and G. P. Woodstock; Bros. T. Ship, Scott, Mackrill, Wilson, Knight, and about forty other brethren. The lodge was honoured by the presence of the following visitors:—Bros. James Philips (P.M. 754), T. E. Scott (P.M. 771). and Henry Crabtree (87). Bros. Hubbard and Greenwood were then passed to the degree of F.C., in a faultless manner, by the W.M. Bro. George Pymm was unanimously elected W.M. for the ensuing year; Bro. Froud, Treasurer; and Bro. Daly, Tyler. A jewel was unanimously voted to W.M. Bourne for the able manner in which he had discharged the duties of the chair during his year of office. The lodge was then closed with solemn prayer, and the brethren adjourned to a banquet which was served in Bro. Clemow's best style. The Tyler's toast brought to a close a very happy evening, which was ably superintended by Bro. Smith.

*Finsbury Lodge, No.* 861.—On Friday, the 22nd, in the unavoidable absence of Bro E. Davey, the W.M., Bro. Thos. Mackey, P.M. in his usual felicitous style initiated Messrs. Senior, Albrecht, and Tilley into our mysteries. There were present, Bros. Nicholls, I.W.; Day, P.M. and Treas., (who occupied the chair at the banquet table in his usual jovial manner); Bro. Purdy, P.M. and Sec., (the worthy son of a worthy father, who was one of the most learned and disinterested instructors in all degrees of the present century); Benjamin, S.D.; Stokes, J.D.; Bibby, Org.; Meanwell, I.G.; G. Leach, P.M.; R. Leach, P.M., and Bond, P.M.; amongst the visitors we particularly noticed Bros. Terry, W.M., 1278, and G.S.B. Herts; Grose, 166; Satchwell, 749; Gregory, 745; Shepperd, 27, &c. Upwards of forty brethren partook of one of Bro. Bond's hospitable and liberal banquets, and the usual toasts followed, Bro. Tilley, in a neat speech, returning thanks for the initiates, and the W. Bro. Terry, in his usual elegant style, for the visitors, as also very eloquently on behalf of "The Masonic Charities."

*Stanhope Lodge, No.* 1269.—[We extract the following from a more detailed account of the interesting meeting of this lodge at Anerley on the 12th inst. than appeared in our last, the present report not having reached us in time for insertion in that impression.] During the proceedings in lodge, it was proposed, seconded, and carried unanimously that a lodge of instruction should be held at the Thicket Hotel, to be called the Stanhope Lodge of Instruction, under the sanction of the parent lodge. The W.M. was graciously pleased to give his assent to the same, and promised his assistance. Several gentlemen were proposed for initiation at the next lodge meeting, and the lodge being closed in usual form, the brethren adjourned to a most excellent banquet provided by the very worthy host, Bro. Lassam, which appeared to give universal satisfaction, as every brother seemed to enjoy himself immensely, and to judge from the demand for waiters, must have done ample justice to the good things provided for them. The wines throughout were excellent. After the usual toasts to the Queen and the rulers of the Craft, the W.M. severally proposed the healths of the initiates and visitors, which were cordially received by the brethren. The initiates and visitors having each returned thanks, Bro. J. Thomas proposed the health of the W.M., and asked the brethren to respond to it in a bumper, as he so well deserved it for his great kindness and urbanity, and having on the present occasion so perfectly rendered the ceremonies in the three degrees, they had a right to be proud of such a Master. The toast was received in a truly Masonic spirit, and the W.M., in response, thanked the brethren, and made some very appropriate remarks as to the proper working and management of the lodge, particularly thanking his several officers for their very punctual attendance. He concluded by proposing the health of their adopted P.M., Bro. J. Thomas, which was cordially honoured by the brethren. Bro. Thomas returned thanks, stating that the way in which the W.M. and his officers had severally performed their duty gave him infinite pleasure. He very seldom indeed had seen the business carried out in so perfect a manner as he had witnessed that evening, and considering it was so young a lodge, and most of them new members of the Craft, it did them very great credit and augured well for the future. He begged to thank them sincerely, for, he could assure them, he was proud of the honour they had conferred upon him, during his temporary absence in the country, in electing him an honorary member of their lodge, and he hoped that he should in some measure be able to repay them for their kindness by attending and rendering them his assistance on every possible occasion. The W.M. then proposed the health of his several officers, bestowing on each a proportionate meed of praise. The toast was responded to, in a neat speech, by the S.W. After spending a delightful evening the "Tyler's Toast" brought our merry and social meeting to an end, reminding us that it was time to depart, and having various distances to go, some of the brethren immediately retired to partake of their favourite coffee and souchong, while others, taking their parting "nips" and burning their weed, took their departure, ourself being amongst the latter.

### PROVINCIAL.

Ipswich.—*British Union Lodge, No.* 114.—On Thursday last the usual monthly meeting of this lodge was honoured by the presence of the Prov. Grand Master for Suffolk, Col. Sir R. A. Shafto Adair. The lodge having been opened in the three degrees by the W.M., Bro. W. Booy, and closed to the first, the P.G.M. made some interesting remarks or reflections caused by his wearing, the first time for many years, his original M.M. apron which he received at Cambridge, some thirty years ago.

Bros. F. Gull, P.M. (114) and P. Cornell, J.W. (114), then worked the first section (most perfectly), and lodge closed finally. At the banquet one of the most successfulever yet given at the Hall, the usual loyal and Masonic toasts were given in the W.M.'s well known happy style that of the P.G. Masters' being especially received with great enthusiasm. Among the brethren present were Bros. Rev. E. J. Lockwood, D.P.G.M.; Mills, P.M. (376); C. Schulen, P.M. (114); G. Turner, P.M. (376); W. Spalding, P.M. (376); Lea, and Neave, P.M. (114); E. C. Tidd, A.P.G.S. (Suffolk), R. Stephens, S.W. (376), &c.

Scarborough.—*Old Globe Lodge, No.* 200.—This lodge met in their lodge room, Globe-street, on Tuesday (for Wednesday), the 19th October, when the following officers and brethren were present: Bros. William Peacock, W.M.; W. F. Rooke, *J.P.*, P.M., P.P.G.J.W.; H. A. Williamson, P.M.; R. H. Peacock, S.W.; D. Fletcher, J.W.; H. C. Martin, P.M., P.P.G.D.C., Sec.; G. H. Walsham, S.D.; J. Parker, J.D.; G. Ruddock, I.G.; Ash, Tyler; Harvey, Verity, Garnett, Hardgrave, Groves, Allen, Brearey, Chapman; and Prince, visitor. The lodge was opened at 7.45, p m. The minutes were read and confirmed, when Mr F. Fitzherbert Jay, Surgeon, was ballotted for, elected, and initiated in the first degree by the W.M. It was proposed, seconded, and carried unanimously, that the Cromo-Lithograph pictures of the Masonic Girls' and Boys' Schools be purchased out of the funds, and Bro. Ruddock was requested to frame and glaze the same. It was also proposed, seconded and carried unanimously, that one guinea be paid over to Bro. the Rev. Tattersall's banker, towards defraying the debt of £500 incurred by him in defending himself against the prosecution of the notorious begging Mason, Torkler, after which the lodge was closed with solemn prayer.

Towcester, Hunts.—*Lodge of Fidelity, No.* 445.—The annual meeting of this lodge was held at the Pomfret Arms Hotel, Towcester, on Friday, the 15th inst. The lodge was opened in due form, and Bro. Wm. Tomalin, jun., was passed to the degree of F.C., Bro. Richard Howes, W.M., officiating. It was then proposed by the W.M., and seconded by Bro. C. Blencowe, "That Brother the Rev. Thomas Russell, of Brackley, a member of the Churchill Lodge, 478, Oxford, become a subscribing member of this lodge." After a ballot, the Rev. Brother was declared to be unanimously elected. The Treasurer, Bro. George Osborn, P.M., then reported that the funds of the lodge were in a more prosperous state than for some years past. On the motion of Bro. Samuel Inns, D.P.G.M., seconded by Bro. S. Jacob, P.M., a donation of £10 10s. was given to the Boys' School, and £5 5s. to the Girls' School. Bro. the Rev. Wm. Atkinson Howes was then duly installed W.M. for the ensuing year, Bro. Inns assisting at the installation. The following were the officers appointed by the W.M.:—Bros. Henry Shepheard, S.W.; Wm. Whitton, J.W.; J. Hopcraft, S.D.; J. Steane, J.D.; Wm. Simmonds, I.G.; G. Hefford, sen., O.G.; Geo. Hefford, jun., Asst. O.G.; James Teeton, Sec. Amongst the visitors present were P.M's Bros. Brook Gates, E. R. Welchman, and George Robinson, of the Pomfret Lodge, Northampton. After labour was ended the brethren sat down to a sumptuous banquet, provided by Bro. J. Tunnard in his usual good style, Bro. Howes, W.M., occupying the chair, and Bro. Shepheard, S.W., the vice-chair. The customary toasts were heartily honoured, interspersed with some excellent fraternal and other songs, and the brethren separated at an early hour. We may mention that the lodge—which, like many others, has ere now passed through troublous times, is now in a thoroughly flourishing condition, six gentlemen having been initiated and passed since last anniversary—a by no means insignificant addition to a small lodge.

Hulme, Manchester.—*Blair Lodge, No.* 815.—On the 8th inst., this lodge held the festival of Saint John the Evangelist, in the Town Hall, Hulme, Manchester, when Bro. James Redford was installed by the immediate P.M., Bro. Towle, as W.M., for the ensuing Masonic year. Afterwards a banquet was held, at which were present of the P.G.L. of East Lancashire, Bros. Hine, P.P.G.S.W.; Wike, P.G.S.W.; Figgins, P.P.G.C.; Kennedy, P.G.T.; Dill, P.G.P., and also P.M. Bro. Binckes, the able Secretary of the Boys' School, London. The usual loyal and Masonic toasts were given. The immediate P.M. was presented with a P.M. jewel by the W.M., in the name of the officers of the lodge, and in recognition of the many valuable services rendered to the Blair Lodge. Able speeches by Bros. Wike, Hine and Binckes were made during the banquet, drawing attention to the Masonic Charities and the good they were doing. The brethren separated in peace and harmony, after a delightful evening.

Fordingbridge, Hampshire.—*Vale of Avon Lodge, No.* 1112.—The third annual meeting of this lodge was held on Friday, 15th October, at the Greyhound Hotel Fordingbridge. Bro. Ward, W.M., opened the lodge in the first degree, and the minutes of the last meeting having been read by the Secretary (Bro. C. W. Wyndam, P.M.), were confirmed. The lodge was opened in the second and third degrees by Bro. the Rev. W. M. Heath, P.M. 622, P.P.G.C., Dorset, to whom the W.M.-elect, Bro. M. G. Hanford, J.W., was presented for installation. Bro. Heath performed this imposing ceremony in a most admirable and sublime manner. The W.M. then proceeded to invest the officers for the ensuing year in the collars and jewels of their respective offices, as follows:—Bro. F. Perm, I.P.M.; R. Chillcott, S.W.; G. H. Taylor, J.W.; S. Croft, Treas.; C. W. Wyndham, Sec.; S. H. Perman, S.D.; J. Lewis, J.D.; D. Stevens, I.G.; J. Bonnett, Tyler. The ceremony of installation having been completed, a vote of thanks was unanimously accorded to the Rev. Brother Heath, for his kind attendance and for the efficient manner in which he had conducted the ceremony.—Bro. Heath, in thanking the brethren, assured them it would always afford him much pleasure to attend and assist them at any time.—Bro. Perm, I.P.M., congratulated the brethren on their having selected so able and efficient a W.M. as Bro. Hanford.—The W.M. thanked the lodge for the honour they had done him in placing him in the proud position he now occupied, and assured them that no effort should be wanting on his part to promote the prosperity of the Vale of Avon Lodge and advance its best interests. I have now (the W.M. went on to say) a very pleasing duty to perform, and one I feel sure will be very gratifying to every member of the lodge. It is to present Bro. Ward with a P.M.'s jewel, and beg his acceptance of a life membership of this lodge, as a slight recognition of his valuable services, he having been the first W.M. of the lodge, and one of its founders. To his exertions and those of Bro. Wyndham, is to be attributed the success that the lodge has attained. Brother Ward, in presenting you with this jewel, I beg to share the kind feeling every member of this lodge entertains towards you, and trust it may adorn your breast for many, many years to come, and in the ruling of the G.A.O.T.U., when you shall be summoned from this lower lodge and leave all that endears you to this world, you will leave behind you a name intimately associated with each of us, and an example worthy of our imitation. (The W.M. then placed the jewel on Bro Ward's breast amid the acclamations of the brethren.)—Bro. H. Ward, P.M., replied as follows: Worshipful Master and Brethren, I cannot find words with which to express my feelings to you at this moment for your very kind and handsome presents. I scarcely know which to value most—the handsome jewel you have given me, or the electing me a life member of your lodge, thereby retaining my name on your roll of members. This is indeed a proud moment which I shall ever treasure in memory's storehouse, and look back upon with gratitude and pleasure. Whatever services I have rendered to the lodge I have given freely and heartily and from a pure love of Masonry and those glorious principles on which our Order is founded. I have, indeed, been very anxious to see this lodge successful, and it is very gratifying to me to see it in such a prosperous state. That gratification is a sufficient recompense for any services I have rendered. I have only tried to do my duty, and that is the duty of every Freemason. Permit me once more to thank you, and assure you how highly I prize your kindness, and trust it may stimulate others to do all they can for the interests of this lodge and Freemasonry in general.—There being no further business, the lodge was closed in peace and harmony, and the brethren adjourned from labour to refreshment, an excellent banquet being provided by Brother Chillcott. On the removal of the cloth, the W.M. gave the usual loyal and Masonic toasts, which were heartily received and responded to.

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Scarborough.—*Denison Lodge, No.* 1248.—This lodge met in their lodge room, Grand Hotel, Scarborough, on Thursday, the 14th October. The following officers and members were present: Bros. J. O. Surtees, W.M.; S. H. Armitage, S.W.; J. Groves, J.W.; J. Donner, Sec.; J. E. Green, S.D.; H. W. Garnett, J.D.; H. C. Martin, P.M., I.G.; J. Verity, Tyler; also a number of members and visitors. The lodge was opened at 7.30, p.m., and the minutes were read and confirmed. The lodge gave at a previous meeting one guinea out of its fund, towards defraying the debt of £500, incurred by Bro. the Rev. Tattersall in defending himself against the prosecution brought against him by the notorious begging Mason, Torkler. There being no further business, the lodge was closed with solemn prayer.

## SCOTLAND.

Johnshaven.—*St. John's Lodge Centenary.*—A hundred years having now passed since the formation of this lodge, it was some time ago decided to celebrate the centenary, and Friday, the 15th October, was fixed as the most suitable day. On that day the brethren met in their hall at half-past three. A deputation from the Kilwinning Lodge, No. 15, Montrose, and individuals from other lodges assembled with them. Rather remarkably, a deputation from this same Kilwinning Lodge had assisted in making office-bearers at the foundation of St. John's Lodge. The hall on this occasion was tastefully decorated with evergreens and dahlias, given by Mr. Scott. The lodge being opened, and the brethren ranked in marching order, they proceeded directly to Brotherton Castle, the residence of Hercules Scott, Esq., whose grandfather, David Scott, Esq., of Nether Benholm, was the first R.W.M. of St. John's Lodge, and the chief instrument in obtaining its charter of erection and constitution. There they received a very kind welcome from Mr and Mrs. Scott. The R.W.M., Alex. Middleton, jun., read a complimentary address to Mr. and Mrs. Scott, referring to the part taken in founding the lodge by Mr. Scott's grandfather, a hundred years ago, to the philanthropic spirit of Mr. and Mrs. Scott, and wishing "the Great Architect" of the world to bestow on them every blessing. To this address Mr. Scott gave an appropriate reply, referring to the many alterations which had taken place during the past 100 years. He contrasted the time when a proprietor offered a farmer 300 or 400 marks to take a farm, with the present state of matters. He also said that at that time tea was unknown, except in the gauger's family; and said that a 100 years hence it would perhaps be a matter for surprise that at this time the best light the people of Johnshaven had was that of paraffin oil. He invited them freely to inspect his grounds. After giving Mr. and Mrs. Scott three cheers, and taking a view of the garden, &c., the brethren left by the lower gate and entered the village by the east end. They then marched through the town, and arrived again about 6 p.m. at their hall, where they found a sumptuous dinner awaiting them, prepared by Mrs. McHardy. In all 41 sat down to dinner. After the usual loyal and Masonic toasts, the Treasurer, Alex. Middleton, gave a graphic and detailed history of the lodge from the commencement to the present time, contrasting the difficulties they had at times to contend with, with their present prosperous state, their funds now amounting to £550. He also spoke of the good they had been enabled to do to their sick members and widows by the allowances granted them, and to the general community by lending money on security. Song and sentiment now followed each other in rapid succession until about 10 p.m., when the lodge was closed. The proceedings were concluded by a full dress ball, the most orderly and best that could be, to which Mr. Thomas Young's violin band supplied the music. All present were delighted with the day's enjoyment, to which there was but one slight alloy—rainy weather.

## *THE ROYAL ARCH.*

### METROPOLITAN.

*Caveac Chapter, No.* 176.—On Friday, the 22nd inst., the installation meeting of the Caveac Chapter was held at Radley's Hotel, Blackfriars. Comps C. T. Dorey, M.E.Z.; A. D. Loewenstark, as H.; and P. A. Nairne, J., presided. Bros Plestow and Hinde were exalted into R.A. Masonry. Comp. R. Wentworth Little, P.Z., then installed Comp. Nairne H., and Comp. Pemble Browne J. Comp. Lacy, who had been elected Z., was not present, and the I.P.Z., Comp. Dorey, continued to preside. The officers for the year are—F. Walters, Treasurer and S.E.; Mont. Scott, S.N.; R. S. Foreman, P.S.; Alf. Williams, 1st A.S.; Wm. Nelson Smith, 2nd A.S.; C. T. Speight, Janitor. Comp. F. Walters first announced that Comp. W. Holland would stand as Steward for Caveac Chapter at the Benevolent Institution Festival in January next, and then presented an elegant P.Z. jewel to Comp. Dorey. This concluded the business of the Chapter, and the Companions afterwards sat down to a splendid banquet supplied by Comp Hart, and enjoyed some capital singing and imitations by Dr. J. J. Pope, Mont. Scott, and Bryant. Comp. Hervey, G.S.E., responded to the toast of the Grand Officers in a very happy vein, and Dr. Pope replied for the visitors. The meeting was a very successful one. This Chapter which has been established only two years, already numbers twenty-two full members.

### PROVINCIAL.

Leicester.—*Chapter of Fortitude, No.* 279.—An emergency Convocation of this Chapter was held, after the summer recess, at the Freemasons' Hall, on Friday week, for the installation of Principals H. and J., the exaltation of three candidates, and other business. The Chapter having been opened by the Principals, Comp. Kelly, P.Z. and P.G.H., installed Comp. L. A. Clarke in the 2nd chair; the installation of Comp. G. H. Hodges, J.-elect, being again of necessity postponed, he being in the United States. The Comps. having been admitted, a ballot was taken for Comp. the Rev. Chas. J. E. Smith, of the Euclid Chapter, No. 859, Cambridge, who was unanimously elected a joining member. Of the three candidates one only, Bro. J. G. F. Richardson, was in attendance, who was duly exalted; the ceremony being very efficiently performed by the Rev. J. Spittal, M.E.Z., and Comp. Toller, P.S.; after which, the historical, symbolical and mystical lectures were delivered by Comp. Kelly. The regular quarterly Convocation was announced to take place in the ensuing month, after which the Chapter was closed and the Companions adjourned to refreshment. Amongt those present were Comps. Rev. J. Spittal, M.E.Z.; L. A. Clarke, H.; Kelly, P.Z. and P.G.H., as J.; Pettifor, P.Z.; Stretton, E.; Partridge, N.; Toller, P.S.; Buzzard. A.S.; J. Hodges, J. C. Clarke, Atwood, Goaling, Scott, Thorpe, Crow, and others.

*Grove Chapter, No.* 410.—A convocation of this Chapter was held on Saturday last at the Spring Hotel, Ewell. Comps. H. Muggeridge as M.E.Z., F. Walters as H, and Conrad C. Dumas (Z.) acting as J., opened the Chapter in the presence of a large number of Installed Principals. Comp. Greenwood, P.Z. and S.E., read the minutes, and afterwards occupied the J. chair, when Bro. Isaac Wilcox, (P.M. 22) was exalted to the R.A. degree. The ceremony was admirably rendered by the Principals and Comp. W. Williams, P.S. After this the Companions sat down to banquet, and spent one of the most pleasant evenings we have ever shared in. Comps. Conrad C. Dumas, M.E.Z., J. Hart, H., and C. Greenwood, as J., presided, and exerted themselves to the utmost to make every one comfortable. Comps. James Hastie, C. L. B. Roberts, W. S. Masterman, A. Parsons, H. T. Dumas, and S. Rosenthal were present, and the visitors who partook of the Companions' hospitality were, among others, John A. Rucker, G. Haydon, H. Muggeridge, F. Walters, and H. H. Partridge.

*Inkerman Chapter, No.* 1222.—This Chapter met at the Carnarvon Hall, Weston-super-Mare, on Wednesday, the 20th inst. The business consisted of the Installation of the three Principals, viz., Comps. F. G. Irwin, M.E.Z.; G. B. Mumbee, H., and F. Vizard, J., after which six brethren of the St. Kew Lodge, 1222, were exalted to this sublime degree: Bros. Benjm. Cox, Sec., and Prov. Grand Steward of Somerset; Thos. Clarke, S.W.; E. B. B. George, Treas.; Commander John Townsend, *R.N.*; Edwd. C. Gregory, Org.; and Lieut. Wiltshire, Steward. The ceremony of exaltation was worked with great care by every officer, all being emulous of doing there duty with zeal and ability. Visiting Comps., A. Demoline, P.Z., 68; W. A. Scott, P.Z., 68; S. Short, P.Z., 103; J. Pickford, P.S., 68; J. L. Veysey, A.S., 103, and T. Taylor, 187. The appointment and investiture of officers were postponed until the meeting to be held on Monday, Oct. 25th. The Chapter was closed with solemn prayer.——The Chapter again assembled at the Carnarvon Hall, on Monday, the 25th. The Chapter being opened by the three Principals, Comps. F. G. Irwin, M.E.Z.; G. B. Munbee, H. and F. Vizard, J. The other Companions entered and took their seats in the Chapter; two members of the St. Kew Lodge, were exalted to the sublime degree of R.A. Comps. viz., Bros. Rev. J. C. Pigot, J.W. and Prov. Grand Chaplain, and Bro. J. H. Parsons. The following Comps. were then appointed to the different offices, Comps. E. B. B. George, Treas. and S.E.; J. Townsend, S.N.; B. Cox, P. Soj.; Rev. J. C. Pigot, 1st A. Soj.; Lieut. H. Wiltshire, 2nd A. Soj.; E. Gregory, Org., and J. H. Parsons, Janitor. Two members was proposed for exaltation at the next meeting of the Chapter, Bros. Rev. C. R. Browne and E. J. Inskip. The M.E.Z. having expressed a wish that each officer would make himself efficient in the duties appertaining to his respective office previous to the next meeting, the Chapter was closed in due form. The Companions afterwards partook of a supper, and an interchange of fraternal, expressive, and good feeling, closed a happy evening.

## *ORDERS OF CHIVALRY.*

### RED CROSS OF ROME & CONSTANTINE.

Weston-Super-Mare.—*Rose and Lily Conclave, No.* 10.—The annual assembly of this Conclave was held in the Masonic Rooms, Weston-Super-Mare, on the 18th inst.; officers present Ill. Sir Knight F. G. Irwin, K.G.C., Inspector General for Bristol and Gloucester, and M.P. Sov. of Conclave, No. 10; Ill. Sir Knight G. Roland Munbee, K.G.C., Inspector General for Somerset, and M.P. Sov. (elect); Em. Sir Knight E. T. Inskip, M.P. Sov. of Conclave No. 17; Em. Sir Knight Rev. J. C. Pigot, M.P.S. and High Prelate; Em. Sir Knight T. Clarke, V.E. (re-elect); Sir Knight John Townsend, Senior General, Sir Knight B. Cox, Recorder of No. 10 and 17 Conclaves; Sir Knight E. Gregory, Organist; and Sir Knight S. Jones, and Knight J. H. Parsons, Sentinel The Ill. Sir Knight Major-General G. R. Munbee, K.G.C., opened a Military Chapter, when the minutes of the previous conclave were read and duly confirmed. Sir Knight Munbee then proceeded to open a College of Viceroys for the purpose of consecrating two Sir Knights (viz): Sir Knight John Townsend, Commander R.N., and Sir Knight Sidney Jones. The ceremony was extremly imposing and ably performed. Sir Knights below the degree of Ven. Eusebius, cannot imagine any thing more beautiful than this degree when well rendered, which it was on this occasion, especially that part where the signs are given and explained; also the investment and placing of the Candidates in the chair of Eusebius. The M.P. Sov. requested all Sir Knights below the Imperial degree to retire, after which he opened a Senate of Sovereigns, and Ill Sir Knight Irwin, enthroned Ill. Sir Knight G. B. Munbee as the M.P.S. of Conclave, No. 10; also Em. Sir Knight E. T. Inskip as the M.P. Sov. Conclave No. 17. Viceroys and Military Knights being again admitted, saluted the newly enthroned Sovereigns with seven salutes, &c. The Conclave was then resumed in the Military degree, when Sir Knight Munbee made the following appointments:—Em. Sir Knight Rev. J. C. Pigot, High Prelate; Sir Knight J. Townsend, Senior General; Sir Knight E. T. Inskip, Junior General; Sir Knight B. Cox, Recorder and Treasurer; Sir Knight E. Gregory, Prefect; and Sir Knight S. Jones, Standard Bearer. The other appointments of officers were postponed until next Conclave, except that of the permanent Council which consists of Sir Knight Munbee, M.P.S; Sir Knight Irwin, Past M.P.S.; Sir Knight Clarke, V.E.; Sir Knight Cox, Recorder and Treasurer; Sir Knights Townsend, Pigot, and Gregory. The Recorder presented the annual report in accordance with the 12th By-law, as follows:—

"Sir Knights,—In submitting the first annual report since the organisation of the Conclave, I have few remarks to add other than those which are in the detailed statement of the funds herewith annexed.

"It will be seen that during the past year four Sir Knts. have joined the Conclave, and eleven others have been installed, making the number fifteen in all who have been received as members and placed on the roll.

"The ordinary disbursements are exceedingly small in amount, yet heavy items of expense during the past year have been incurred, which will not be an annual charge, (viz., furnishing the Conclave, and printing bye-laws for members.) The amount received in fees has been £12 6s., and the only disbursement £3 8s. I respectfully submit to your approval, for order to pay the same, all bills now due by the Conclave. After discharging the said bills there will be due to the Treasurer, £1 7s. 10d., which will eventually be recouped by subscriptions falling due.

"I beg to remain, Sir Knights, in fraternal bonds,

+ "Benjamin Cox,

"Recorder of Conclaves, 10 and 17."

| Receipts. | | | Disbursements. | | |
|---|---|---|---|---|---|
| Installation fees | £10 | 10 0 | To Grand Council for warrant of Constitution | £1 | 1 0 |
| Subscriptions | 1 | 16 0 | Do. Registration, &c. of members ... | 2 | 7 0 |
| | | | Balance in hand | 8 | 18 0 |
| | £12 | 6 0 | | £12 | 6 0 |

The report was received and ordered to be recorded in the minute book. A letter was written from the Recorder of Conclave No. 19, Birmingham, asking for information, and Sir Knt. Cox was requested to reply thereto. The business of the Conclave being ended it was closed with prayer by the High Prelate, and the Chevaliers adjourned to a supper (provided by Bro. Kirkbride, of the York Hotel), and spent a pleasant evening under the presidency of Ill. Sir Knt. Irwin, K.G.C.

Birmingham.—*Rose of Sharon Conclave, No.* 19.—The second regular assembly of this flourishing conclave was held at the Masonic Hall, Birmingham. The M.P.S. the Rev. W. B. Smith presided, there was a large attendance of Sir Knights, and the room was appropriately arranged for the degrees. Sir Knts. J. T. Kennedy and A. Horrocks supplied the necessary furniture and banner of the Order, the latter was especially admired, and is certainly one of the most handsome we have ever seen. The conclave having been opened in imperial form, the lines commencing "Thou, whose almighty word," were chanted. After which the minutes of the previous meeting were put for confirmation A ballot was then taken for the candidates, six in number; and it proving unanimous in their favour, three of them who were in attendance having been properly prepared, were admitted and duly installed as Knights of the Order. The M.P.S. discharged his duties in an excellent manner. Sir Knt. M. Belcher, Organist, added greatly to the impressiveness of the ceremony by the beautiful and appropriate music. Letters were read from three of the candidates who were unable to attend, also from Colonel John Machen, who was detained in London and unable to attend for the purpose of taking the priestly degree and being installed as M.P.S. to qualify him for the office of Inspector General of the province, for which ceremony, authority had been received from the G.I.C of the Order. Six candidates were proposed for installation, a committee appointed to frame bye-laws, and a very handsome tunic adopted as the dress in lieu of the apron, the conclave was then closed in imperial form. The brethren adjourned to the banquet room, and partook of an excellent banquet the usual toasts of the Order were proposed and responded to. Sir Knt. R. W. Little's song of the Order, "Lets rally round the Standard," was sung by Sir Knt. J. T. Kennedy in his usual effective style, the Sir Knts. separated at an early hour, highly pleased with the success attending the Rose of Sharon Conclave. A conclave of emergency is to be held for the purpose of conferring the priestly degree on Colonel Machen, and installing some of the candidates.

Holloway's Ointment and Pills.—Unwholesome Changes.—The changeable weather is causing much sickness, and exerting the most powerful influence in deranging the secretions of the body. Alternating chills and heats so derange the capillary circulation that the liver, stomach, or lungs, must become disordered. Holloway's Ointment well rubbed over these parts twice a day, proves the quickest, safest, and best corrective. It penetrates the skin, enters the deeper structures, purifies their blood, rouses torpid organs to more active exertions, cleanses their substance, regulises their circulation, and renders their secretions abundant, without annoying irritation or in any way depressing, much less exhausting, the vital forces. Holloway's medicaments afford an easy means of curing coughs, colds, influenza, and asthmatic affections.

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And all Booksellers and Newsagents in England, Ireland, and Scotland.


## Births, Marriages, and Deaths.

BIRTH.

Meggy.—On the 26th inst., at 3, Stockwell-park-crescent, S.W., the wife of Bro. Thomas Meggy, of a son.

DEATH.

Kerr.—On the 16th inst., at his residence, the Queen's Arms Hotel, 178, Walton-road, aged 29, Bro. Charles Alexander Kerr, deservedly respected and sincerely regretted.

All communications for The Freemason should be written *legibly*, on one side of the paper only, and, if intended for insertion in the current number must be received not later than 10 o'clock a.m. on Thursdays, unless in very special cases. The name and address of every writer must be sent to us in confidence.


# The Freemason,

Saturday, October 30, 1869.

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The Editor will pay careful attention to all MSS. entrusted to him, but cannot undertake to return them unless accompanied by postage stamps.


## A GLANCE AROUND.

The season of work has returned. The metropolis of England again rejoices in the active labours of Freemasonry—rejoices we say advisedly, because the cause of charity is now being pleaded, not without success, in the hundred-and-sixty lodges of this great city. The Boys' School requires aid, and we can bespeak for it the prompt, vigorous, and zealous support of the Craft, who, we feel assured, will never leave in the Slough of Despond an institution which appeals to our warmest sympathies; for let it not be forgotten that in cherishing the sons of our less fortunate brethren we are in reality building up a rampart for the future. The lewises now under our care will be the men of the coming generation, and by educating them well and wisely, we are in reality perpetuating our ancient Brotherhood. The building in which these boys are housed is unquestionably one of the most magnificent of its kind in the kingdom. Every requisite for the comfort of the children is provided, together with appliances which, although to some they may appear superfluous, prove beyond question that the happiness of the juvenile inmates is the primary object kept in view by the managers of the institution.

We have also the Girls' School—an equally noble foundation—fortunately more prosperous than the former, although we may add that this institution also deserves strong support, and there must be no diminution of our interest or pecuniary help to continue the work it now so well carries on. The Royal Benevolent Institution is likewise, we are happy to say, in a very flourishing condition, so that if the brethren will but pull together with a will *now*, and extricate the Boys' School from its difficulties, we shall be able to face the future without fear, in the full conviction that true charity—the brightest ornament of Freemasonry—will ever maintain those noble institutions in prosperity for all time to come.

We have had occasion before to glance at the proceedings of our brethren abroad, and now that the London Masons are actively working, let us look around, and see what are the objects and aims of our *freres* on the continent. France appears to be full of the Congress mania, and is setting her house in order as if she expected a deadly conflict between the lodges and the Papal power as represented by the Œcumenical Council. The "Monde Maçonnique," a very able exponent of advanced liberal views, takes exception to some of the remarks we made recently upon the suppression of the formula commonly used at the head of continental Masonic documents, "To the glory of the Grand Architect of the Universe," and our contemporary enquires when will English brethren recognise the right of man to believe or disbelieve according to the dictates of his conscience? We have never disputed this right; and we may fearlessly speak for English Masons generally when we assert that they will be found the strongest upholders of liberty of conscience and freedom of worship, not only within the limits of the three kingdoms, but throughout the world at large. This, however, is not incompatible with our requiring a declaration from all our candidates of their belief in a Supreme Being. We bind them to no creed, but we must be satified that they are men who will respect an obligation; consequently a man who believes in nothing, to whom virtue and vice are mere abstract terms, and for whom the sublime doctrine of the immortality of the soul is a shadowy dream—is very properly excluded from the Masonic Fraternity in England. We advise our clever contemporary to reconsider the question, when we doubt not it will give English Freemasonry credit for being the advocate of true toleration and rational progress.

In Germany, we find the Masonic horizon clouded by the mystic speculations of utopian philosophers. We have on the one hand, what is called the "Union of German Freemasons," whose main object seems to be to overthrow legitimate authority by preaching a crusade against the right of Grand Lodges to rule the Craft. On the other hand, we have conflicting jurisdictions—three existing in Berlin alone—each governed by principles more or less antagonistic to those which guide the others. If we proceed to Italy, we find matters worse; four or five grand Masonic bodies divide the territory between them, and we fear that in more than one lodge under their sway political discussions and anti-religious tirades are more regarded than the work of genuine Freemasonry. In Spain, the Craft is beginning to emerge from the forced torpor to which it was reduced under Bourbon rule. We have lately had advices from Madrid which state that there are now fifteen lodges organized in that capital, besides many others in the provinces. By refraining from identifying Freemasonry with any faction or party in the State, our Spanish brethren will earn the respect and esteem of the Fraternity, and promote the stability and success of the Masonic Institution in their beloved country. Portugal has long enjoyed a more tolerant *régime* than the other portion of the Peninsula, but even there we find there is a difficulty, as a spurious body appears to have taken root, and fills the land with its moral miasma.

In Holland and Belgium, and in the Scandinavian kingdoms, the Order seems to enjoy the blessings of unity, peace and concord. No rival jurisdictions exist, and the supreme bodies are not troubled with any internal dissentions. Russia is now the only nation in Europe in which Freemasonry is not openly practised. Even in Austria the Craft is rapidly progressing, and lodges are being formed in Hungary and Transylvania without let or hindrance. Turkey is in rather an anomalous position, as the Prov. Grand Lodge formerly held under England is virtually extinct, and this is a great drawback to the extension of lodges under the English constitution. Ireland, France, Italy, Germany, and the United States have all started lodges in the Sultan's dominions, which are evidently considered Masonically, as "No man's land," and if this conflict of jurisdictions goes on, it cannot fail to act prejudicially to the interests of the Craft.

After all, we have reason to believe that the true principles of Freemasonry are as well understood and as thoroughly practised in England as in any other country in the world. Even if we have to plead guilty to a little excess occasionally on the part of a few *bon vivants*, it is an error that sinks into comparative shade when we witness the graver error—the unpardonable sin—for such we must call the perversion of our tenets by some misguided brethren abroad, who appear to think that the conspirator's dagger is a more noble weapon for a Mason than the Deacon's wand; and, to conclude, we are satisfied that in the excercise of charity, English brethren will bear favourable comparison with any of their compeers, and we trust that instead of the frothy "Liberty, Equality, and Fraternity," our motto will long continue to be "Brotherly Love, Relief, and Truth."

It is with great pleasure we extract the following appointment from the *London Gazette* of last Thursday:—

"Whitehall, Oct. 25.—The Queen has been pleased to direct Letters Patent to be passed under the Great Seal of the United Kingdom of Great Britain and Ireland, granting unto Albert William Woods, Esq., Lancaster Herald, the office of Garter Principal King of Arms, with the name of Garter, and the style, liberties, and pre-eminences belonging to the said office, the same having become vacant by the decease of Sir Charles George Young, Knight, late Garter."

Bro. Woods being as most of our readers are aware the Grand Director of Ceremonies.

## GRAND LODGE OF COLORADO.

At the annual Communication of the M.W. and Honourable Fraternity of F. and A. Masons of Colorado, held in Dewrer, on Tuesday, the 28th of Sept, the following named Grand Officers were elected and duly installed: Bros. M.W. H. M. Teller, G.M., Central; R.W. R. Lopriz, D.G.M., Dewrer; W. D. Anthony, S.G.W., Dewrer; Halsays, J.G.W., Central; W. W. Ware, G. Treas., Georgetown, and Ed. C. Parmela, G. Sec., Georgetown. Bro. L. N. Greenhaf, of Dewrer, was appointed Chairman of the Committee on Foreign Corrrespondence

In our leading article last week the sentence beginning "In the British Islands and in the United States of America it happily still preserves its original character as a glorious allegory of the present eternal life and prospects of Man," should read *present prospects* and *eternal life* of Man.

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## Multum in Parvo, or Masonic Notes and Queries.

SELECT MASTER.

This Degree is the perfection of Ancient Masonry, and without which the history of the Royal Arch Degree cannot be complete. It rationally accounts for the concealment and preservation of many essentials of the Craft which were discovered and brought to light at the erection of the second temple, after they had been concealed from the Masonic eye for a period of four hundred and seventy years Many interesting particulars relative to those few who, for their superior skill, were selected to complete an important part of King Solomon's Temple are also explained.

ARCANA.

In the secret arcana of our mysteries a series of valuable truths are preserved which correspond with the teaching of Christianity, and point to the appearance of a Saviour in the world, to atone for human transgression and carry us from earth to heaven; and being the conservator of such valuable mysteries, it is not surprising that in these days of superior piety and intelligence it should so rapidly increase in public estimation and be practised by the wise and good, not merely as a source of rational amusement, but as a means of promoting the blessings of morality and virtue amongst mankind and augmenting a respect for the institution of religion.—*Dr. Oliver.*

MASON.

The speculations of many Masonic writers respecting the origin and derivation of this word are too puerile to be repeated. It is evidently the German "metzen," to cut. In Germany, the operative masons were called "stein-metzen," stone-cutters, and sometimes "mauern," wall-builders. The term Mason is simply the German word anglicized by softening the tz sound.—*Macoy.*

## CONSECRATION OF THE WARREN LODGE, No. 1276, AT EGREMONT, CHESHIRE.

A new lodge, called the "Warren" Lodge, intended to be held at the Workmen's Institute, Tobin-street, Egremont, Cheshire, was consecrated on Friday 22nd inst. In the absence of Bro. the Right Hon. Lord de Tabley, R.W.P.G.M. of Cheshire, Bro. Captain Cope, W.P.G.S.B. of England and P.G.S.W. of Cheshire, performed the ceremony. Among the brethren present were Bros. Hy. Bulley, P.J.G.W.; J. P. Platt, P.P.J.G.W.; The Rev. — Terry, P.G.C.; Thos. Platt, P.P.J.G.D.; H. Griffiths, P.G.S.; W. Bulley, P.P.J.G.D.; John Twiss, P.G.O.; Jas. Hamer, P.G. Treas., Lancashire; Robt. Wylie, P.G.D.C. West Lancashire; J. H. Johnston, P.G Stwd.; Joseph Sillitoe, P.G. Stwd.; Capt. W. C. Bathgate (48), R. Williams (1094), J. T. Lea, P.M. (605); J. W. Baker, P.M. (220); Healing, P.M. (294); R. Wilson, P.M. (241); T. Shepherd, P.M. (1035); H. Thornton, W.M. (1182); E. Friend, P.M. (1013); J. B. Robinson, W.M. (1013); Chisworth, W.M. (724); Cain, S.W. (724); J. C. Baker, Sec. (241); S. Peek, J. J. Knight, Jas. Thompson, Halton, Purcell, and Nash (241); Wensley (823), Pemberton, S.W. (1264); Williams (605), Ball, P.G. Tyler, W.L.; and others numbering upwards of fifty brethren.

The warrant having been read, the ceremony was proceeded with in due form, after which the following brethren were invested the first officers of the lodge:—Bro. C. H. Hill, W.M.; Bro. Jas. F. Jones, S.W.; Bro. Matthews, J.W.; Bro. W. P. Mills, Treas.; and Bro. C. Dilworth, Sec.

Twenty-one brethren were proposed as joining members, and three candidates for initiation, so that the lodge will start at its first regular meeting with thirty-five members, and every prospect of a steady increase.

After the lodge was closed a first-class banquet was given at Stokes Hotel, Seacombe, attended by all the Prov. Officers and a numerous company of the brethren, who cordially united in wishing prosperity to the new lodge. Bro. Hill, W.M., in the chair.

The New Vade Mecum (invented and manufactured by Charles H. Vincent, optician, of 23, Windsor-street Liverpool) consists of a telescope well adapted for tourists, &c., to which is added an excellent microscope of great power and first-class definition, quite equal to others sold at ten times the price. Wonderful as it may seem, the price of this ingenious combination is only 3s. 6d., and Mr. Vincent sends it (carriage free) anywhere, with printed directions, upon receipt of post-office order or stamps to the amount of 3s. 10d.—ADVT.

## Original Correspondence.

[The Editor is not responsible for the opinions expressed by Correspondents.]

### PROPOSED TESTIMONIAL.

*(To the Editor of The Freemason.)*

DEAR SIR AND BROTHER.—Brother the Rev. C. J. Martyn, P.M. and G. Chaplain, being about to leave the province of Gloucestershire, where he has done so much to promote the interests and spread the principles of Freemasonry, it has been deemed desirable to present him with some Testimonial of the esteem and respect in which he is held by the brethren.

A joint Committee has been appointed by the Royal Union and Foundation Lodges, the Royal Arch Chapter, and the Cheltenham and Keystone Lodge of Mark Masters, to carry out this object.

This Committee has appointed Bro. E. Williams, W.M. 82, Chairman and Treasurer, and I am directed to solicit Subscriptions to the Testimonial, to be forwarded either to him or me.

I am, Dear Sir & Brother,
Yours fraternally,
WILLIAM FORTH, J.W. 246,
Hon. Sec.

Masonic Hall, Cheltenham, Oct., 1869.

### JURISDICTION OF GRAND LODGES.

*(To the Editor of The Freemason.)*

MR. EDITOR.—In America the doctrines that Grand Lodges have *exclusive* jurisdiction in their several territories, has become so firmly established, that all attempts to change it in practice are useless. It would seem, indeed, that this doctrine so commends itself to the sound judgment of the Craft that no such attempts would be made. Two distinct *civil* governments could exist in the same territory, as well as two distinct *Masonic* governments. Both are impossibilities.

It follows as a necessary consequence to this doctrine that no person made a Mason in any state by any authority other than the Grand Lodge of that state, can be recognised in that state. He is held to be irregular and clandestine.

It further enevitably follows that the Scottish Rite must commence at its *fourth* degree, and that its degrees can be conferred only upon Master Masons of the York Rite, or else that there must be no recognition between the two Rites. A York Rite Mason would recognise a Scottish Rite Mason made under authority of the Supreme Council as a Mason, no sooner than he would an Odd Fellow, as a member of any other organisation.

The Rite, whether wisely or unwisely has chosen the former alternative, and accordingly the Constitution of the Supreme Council 33° of the Northern Jurisdiction expressly provides that the degrees shall be conferred *only upon affiliated Master Masons*, this has given rise to a question of Masonic law, which has been much discussed, viz.:—"What is the effect of an expulsion, by a lodge, of a possessor of the higher grades?" Let it be remembered that there is no appeal beyond the Grand Lodge, and that the higher degrees "cannot in any manner interfere in the trial."

The higher bodies of the York Rite, which build upon the Masters degree precisely in the same manner as the bodies of the Scottish Rite, have often decided this question. They hold that when the foundation is destroyed, the whole structure falls. If the Grand Master of Templars in the United States should be expelled by his lodge, and the expulsion confirmed by the Grand Lodge, he ceases to be a Master Mason, Royal Arch Mason, or Knight Templar.

The same rule is applied in the Scottish Rite, and we can as well maintain that a structure will remain in its position after its foundation has been removed and destroyed, as that a man can be a Mason of the thirty-third degree without being a Master Mason!

The same doctrine of exclusive Grand Lodge Jurisdiction is the foundation of the complaint of the Grand Lodge of Louisiana, against the Grand Orient of France, the Grand Lodge of Louisiana so far as *she* is concerned, does not inquire whether Chassaignac's Council is spurious or not, she holds that a lodge of Masons formed in the state of Louisiana *by any other authority whatever than her own* is an irregular and spurious lodge, and all its initiates clandestine Masons. But she finds that this Council has undertaken to establish lodges in her territory, and that the Grand Orient of France has recognised those lodges.

Those lodges were in existence, were held by her to be spurious, were also held by the Grand Orient of France to be spurious for years before they admitted persons of colour into their membership. But when they proclaimed that they admitted Masons without regard to race or colour, the Grand Orient recognised them, the logical proposition embodied in the action of the Grand Orient is, that a spurious lodge by admitting members without regard to race or colour thereby becomes regular!!

If Chassaignac's lodges admitted only such candidates as other lodges, they would be held spurious equally as now, the character of the initiates has nothing whatever to do with the question.

The same rule is applied in the case of the lodge established by the Grand Lodge of Hamburgh in the State of New York. In that Lodge, the Grand Lodge of New York (as well as all the other American Grand Lodges,) holds to be irregular without regard to the character of the membership or initiates.

The action of the Grand Orient as shown in the *Bulletin* for July, is based upon an utter misconception of the question. It was assumed that the Grand Lodge of Louisiana, and the Supreme Councils in the United states hold those lodges to be spurious, *because they initiate persons of colour*, this is not so. The Grand Lodge of Louisiana (in accordance with the general Masonic sentiment in the United States) holds, as its published record shows, that lodges have the right to receive candidates of any race or colour. It seems impossible that the Craft in general will fall into the error of the Grand Orient.

Yours fraternally,
DELTA.

### THE JEWS NOT A NATION OF BUILDERS

*(To the Editor of The Freemason.)*

DEAR SIR AND BROTHER.—At page 190 of your issue of 23rd of October, I find your correspondent Bro. D. Stolz, rating me for stating that the Jews were Not a Nation of Builders, he considers I am wrong in saying so, and after frightening me with a Latin quotation, goes on to tell us about certain parties, whom he says were connected with the Jewish history, and "were builders," such as Cain, Noah, &c.! I must confess my ignorance before this of the above "connection." Although a Scotsman myself, I always supposed that I had about as much claim to Noah as an ancestor as the Jews or any others, and as for Cain I have no desire to claim any relationship with him, more, I would suppose, according to Jewish history, that the posterity of Cain were anniliatated by the flood. Then as to Abraham, the Ishmailites, and the Edomites could claim him as their ancestor as well as the Jews, and Isaac was as much the father of Esau as he was of Jacob, so that the Arabs of to day are as much the descendants of Abraham, as are the Jews. Cain is therefore disposed of, Noah built a *wooden* house, while Abraham, Isaac, and Jacob gather a few stones together and "builded altars." The Masonic efforts were therefore rather on a small scale. While the Jews were raising as a nation in Egypt, they saw some real building, and were forced to learn some of the Egyptian arts, hence the capabilities of "Bezaleel" in the wilderness, but to *prove* that the Jews themselves were *Not* a Nation of Builders, we find that for the long period of 400 years after they possessed Canaan, they built no temple for their worship, and when about B.C. 1012 they did set about erecting one, they had to *get strangers to do it*, as per 1st Chron., 22nd chap., verse 2, "And David commanded to gather together the strangers that were in the land of Israel; and he set Masons to hew wrought stones, to build the House of God," and at chap. 27, we read of store-houses for grain, vineyards, olive trees, herds and flocks, but nothing about Masons.

The building of Solomon's Temple, which would have been a mere "flea-bite" to the Egyptians was a great matter to the Jews, it was something extra, hence the way it is detailed and gone about. And as for Hiram, the architect, it was not his widowed mother, ("a daughter of Dan,") who taught him, of course not, it was his *father*, who was a man of Tyre, hence Hiram learned his cunning *in Tyre* not in Israel.

Again the Jews—something like our merchant gilds five hundred years ago, more or less—rather looked down upon handicraftsmen, as we may partially see by their making the Gibeomites "hewers of wood and drawers of water," and as I show above they employed *strangers as Masons*. The Jews dealt more in merchandise, herds and flocks, wheat, oil, &c., and their craftsmen were generally "strangers."

Then when Solomon did build the Temple he had to send to the King of Tyre for men, and David's palace before then was a wooden one, and as at the building of the second although they might have through necessity and the force of circumstances, a spirt at building, that was only an exception. I think that I need say nothing more to show that the Jews were not a nation of builders. No! Their forte was rather different, and so was their real glory. The Jews built a *spiritual* temple! for just in so far as the Egyptians and Greeks excelled the Jews in stone edifices, just so much did the Jews excel them in their religious ideas and worship. Greater Glory therefore I give to the Jew for upon Him we build all our hopes of Eternity, and it is through Him we hope to find a place in the Grand Lodge above. The *Bible* of the Jews is worth a thousand times more to us than all the buildings, rank and pomp of antiquity piled together. Hence I love sincerely to hear of the breaking down of our bye-past unworthy prejudices against the Jews. I love to hear of Jews being Freemasons, and therefore brethren in our fraternal bond. And I consider that our British Parliament honours itself, as well as bestows honour, when it admits Jews to its membership.

I am, yours fraternally,
LEO.

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## THE INSTALLATION OF THE RIGHT HON. EARL PERCY, AT ALNWICK.

On Tuesday last, an event occurred which is fraught with the highest interest to the Freemasons of this province, and to the Masonic Fraternity generally, an event which will become historical, and a source of gratifying reminiscence to those who had the good fortune to take a part in it. At the annual meeting of the Alnwick Lodge, No. 1167, presided over by Bro. James Heatley, the Right Hon. Henry George, Earl Percy, Prov. Senior Grand Warden of England, was installed Master of the lodge for the ensuing twelve months. The ceremony being impressively conducted by Bro. E. D. Davis, of Newcastle, supported by the brethren of the Alnwick Lodge, and by officers of the Prov. Grand Lodge, among whom were, The P.G. Chaplain, and Bros. L. M. Cockcroft, J. S. Challoner, J. Anderson, T. Y. Strachan, Smales, Allen, W. E. Franklin, G. Thompson, J. H. Thompson, and J. A. Hair, all from Newcastle-on-Tyne, and Bros. Braithwaite, R. King, Reed, &c., from Morpeth. The Right Noble Earl appointed and invested the following officers to serve under him, Bros. James Heatley, P.M.; Hy. H. Blair, S.W.; Wm. Brown, J.W.; Rev. E. L. Marrett, Vicar of Lesbury, G. Chaplain; Edw. T. Turnbull, Treas.; Thos. Robson, Sec.; G. W. Busby, S.D.; J. P. Simpson, J.D.; Hy. Candlish. I.G.; Thos. Pickard, Tyler; Heatley, and A. Robertson, jun., Stewards,

After the ceremony a banquet was served in the Town Hall, to which about seventy of the brethren sat down, the Right Hon. Master occupying the chair, and stating he was very sorry for the absence of the Right Worshipful Provincial Grand Master, the Rev. E. C. Ode, of Kirkley, but must really plead guilty to being the cause of it in a second sense, as important circumstances which he really could not help, made it impossible to invite the Grand Master to stay at the castle just at the present time. (The noble Earl was understood to allude to the hourly expected birth of an heir to that noble house.) He announced his intention of undertaking the duties of his office as far as his time would allow, and signified his intention to accept the office of Steward of the Boys' School, and hoped the brethren would liberally support him in his representation of that valuable institution.

Bro. Davis, in proposing the health of the newly-installed Master, referred to the enthusiasm with which the toast of our beloved Queen was always received, and stated that it would be absolutely impossible, under the very walls of Alnwick Castle, to greet the heir of the House of Percy in such a character as that which he had now assumed, without the utmost enthusiasm. The Masons had conferred upon him the highest honour in their power by electing him to be their Master, and he fully appreciated the compliment, and would rule over them worthily and aright, and give them the benefit of his experience and exalted position. He hoped his lordship's acceptance of the chair was a foretaste of the honour which awaits the Alnwick Lodge for ages to come, and that our children's children when scores and scores of years have passed since the first Percy was placed in the chair, may still have one of the House of Percy to preside over them.

The Noble Earl, in replying assured the brethren that this was but another of those proofs of cordiality and kindness towards himself and his family that are always uniform and always extreme, but to-day it is called forth in a peculiar manner, I cannot feel that I have not earned my post, but it shall be my endeavour to justify your choice, and I will attend on all possible occasions to the duties which I have this day undertaken. I will now propose the health of the present officers of the lodge, the chief of whom I reinstate, to prevent injustice being done by my having temporarily superseded them. I cannot take credit for acuteness in their selection, but I know they are the best men, and I couple with the toast, the name of Bro. Heatley.

Bro. James Heatley, P.M., in responding said: Right Worshipful Earl Percy, dignitaries and brethren all, it would be a piece of sheer affectation on my part, and I should be guilty indeed of gross hypocrisy did I not admit that I feel proud of the circumstances in which I now rise to address you; true it is that "some achieve greatness, while others have greatness thrust upon them." The latter has been especially my case in regard to Freemasonry, the force of circumstances, and not any merit on my part has placed me in the honourable position of Past Master in the Alnwick Lodge. I thank you cordially for the honor you have just done me in drinking my health at the call of the Junior Warden, and I am sure that Bro. Burn will excuse me if I say that he has been more than usually exuberant in his language. Pardon me however if in the company of so many distinguished Masons I venture in expressing my thanks, to recur a little to the past, as well as to congratulate ourselves on the auspicious occasion on which we have assembled this day. Not quite three years ago, the determination was formed to restore the light of Masonry to Alnwick, which had erewhile been extinguished; along with a few brethren whom I see around me I then became a humble instrument in rekindling the flame. I can assure you it did appear to us rather a hazardous undertaking. But the attempt was made in hope, as well as in fear. How these hopes have been more than realised, ye are witnesses this day. The ray was at first feeble, and, in some respects, indeed, might have been regarded as a borrowed light, for we needed much assistance from another lodge (I mean the Lodge De Ogle), which I must say was cheerfully accorded. Now however at the close of the second year of our history, numbering forty-five members, we may surely congratulate ourselves on having reached the glorious sunlight; while the presence of Earl Percy in the chair this day as W.M. for the ensuing year, inspires us with the confidence that in the future that light will steadily advance onward to the "Perfect day." Brethren, in electing Earl Percy you acted in accordance with the strictest tenets of our Order, for I unhesitatingly affirm that irrespective of every other consideration you then elected the best Mason in our lodge. Allow me to ask in all seriousness, what is Freemasonry? You know, of course, the answer which would be returned were the question put in another place—but at present in view of our many responsibilities as Masons,—responsibilities to ourselves, to the Craft, and to mankind in general, I would say it is the very touchstone of honor. Masonry has been beautifully compared to a golden thread, running through the waifs and woofs of existence. It is all that, and it is something more. Like that divine faith in which we all trust, it must be something more than a mere profession—something more than a mere ritual, be it ever so gorgeous—it must be *the Life*, the living Life itself, otherwise it is without value to the possessor and worthless unto others. It is the cultivation and the embodiment of that heavenly virtue, the endowment of which we are told in holy writ is better far than the eloquence of men or even the tongue of angels. Masonry knows no condition, no color, no clime, while respecting all law and order, both human and divine, it recognizes no nationality, it is confined to no continent, but like the circumambient air itself is bounded only by earth and heaven. To the enquiry, What has Masonry done? I would rejoin, what has it not done? It has burst the bonds of antagonistic creeds, it has surmounted the barriers of political differences, it has bridged across the extremes of social rank, and teaching us to look beyond the narrow limits of particular institutions, whether civil or religious, it has enabled us to view in every son of Adam a brother of the dust. It has brought men into fraternal intercourse who otherwise would have passed through life in utter ignorance that they possessed one kindred feeling. It has smoothed down the asperities which are ever springing up in the pathway of this world through the conflicting interests of human effort; and it has quelled the note of discord which so often mars the poetry of existence. Whenever it has failed in any one instance to accomplish either of these grand and heavenlike results, it can only be when the spirit of Masonry has never enshrined within the bosom its noble principles received into the heart, or its sublime dictates allowed to regulate the conduct. I now come to the discharge of a very pleasing duty, that is to thank those officers who have along with myself performed the work of the lodge during the past year. I have to thank them personally for the kind approval and brotherly assistance which they have at all times afforded me, indeed, I have to thank all the brethren for the timely forbearance and generous sympathy which I have always received at their hands. The attendance at the lodge has been well sustained, and the work *within it* has been cheerfully done. But when I say *within the lodge*, I do not mean to exclude that important officer who stands *without*. The duties of Tyler have been discharged by Bro. Mulvany with such unswerving fidelity as to merit the highest meed of commendation. There is another office also involving a great deal of trouble and self-denying labour, which deserves special mention at my hands. I mean the office of Secretary. That laborious post was accepted so willingly by Bro. Turnbull, and its duties have been so energetically fulfilled by him, that it affords me the greatest pleasure to associate his name with the toast I have now to propose, viz., that of the Past Officers. I can safely say that during the twelvemonth which have elapsed since we last met together in a similar capacity, not one jarring note has been heard within yon sacred enclosure—we care not for the attacks of the cowan from without, but we do care that peace love, and honour may ever reign within. But at best, brethren, it can only be regarded as a temporary judgment. In a few years most of us will have passed away, admitted I trust into that Grand Lodge above, where the G.A.O.T.U. ever lives and reigns—that lodge which is never closed, where work will be worship, and labour will be prayer; and when those who may still remain shall be further down the stream of time, then we trust amongst all the hallowed memories of the past, not the least pleasant will be the recollection of the early history of this Masonic Lodge.

Bro. Turnbull having suitably responded, and some other appropriate toasts having been duly honoured, the auspicious ceremony was brought to a close.

It may be remarked that the banquet was of the most attractive character, and the choice fruits which were abundantly dispered over the tables led to the impression that the noble chairman had munificently seconded the successful efforts of the Stewards, to whom a vote of thanks was proposed by Bro. D. E. Franklin and cordially accorded by the meeting.

## PROVINCIAL GRAND LODGE OF LINCOLNSHIRE.

### CONSECRATION OF A NEW LODGE AT BRIGG.

A most interesting and successful meeting was held here on Monday the 25th October, to constitute and consecrate a new lodge under the name of the Ancholme Lodge, No. 1283. The ceremony, which was complete, has never been more beautifully rendered than it was under the presidency of W. Bros. Major Smyth, D.P.G.M., assisted by Captain E. Locock, (712,) S.W.; W. H. Radley, (838), J.W.; W. G. Moore, (297), R.; C. M. Nisbitt, (712), T.; C. E. Lucas, (712), Sec.; the Deacons and other Officers Bro. C. E. Lucas, performed the duties of Chaplain, and also gave a short congratulatory address. He was very warmly received, as indeed he always is whenever he presents himself to the brethren. There was only one circumstance which tended to throw a cloud over the meeting, and that was the unavoidable absence of His Grace the Duke of St. Alban's, P.G.M. A letter from His Grace was read stating the deep regret he felt at being unable to be present. The lodge was held in the Town Hall, which had been most tastefully decorated for the occasion by Bro. H. L. Simons, assisted by Miss Kirkham, the daughter of Bro. Kirkham of the Angel Hotel. A large number of the principal inhabitants were admitted after the Ceremony was over to view the room, and the rich illuminated emblematical devices and gorgeous banners, and the exquisitely chaste new furniture, together with the jewels and the magnificient silver vessels containing the elements, were the theme of admiration.

Though the railway accommodation is of the worst possible description making it a matter of the greatest difficulty to prosecute the double journey in one day, no less than seventy brethren were present. After the imposing ceremony of consecration had been brought to a close by singing a beautiful anthem, which was accompanied on the harmonium by Bro. Waite, of Louth, in his usual felicitous style, the installation of the W.M. took place. Bro. Valentine Dudley Carey Elwes, P.M. was presented by P.M. Bro. Fowler, 712, P.P.G.S. of W. and duly placed in the chair. He then installed Bro. George Nelson, of Great Limber, as his S.W., and Bro. D. Robbs as his J.W., and the other Officers, and there is no doubt from the efficient way in which they performed the duties of their office that the Ancholme Lodge will be well worked. If report speaks true as to the number of candidates seeking admission, there will be no excuse for their not becoming proficient. The addresses to the Wardens and the Brethren were given in a most impressive manner by W. Bro. F. R. Larken, W.M. 297, and the P.G.T. Bro. Nesbitt. At an earlier part of the Ceremony the D.P.G.M. gave an oration which will be remembered by the brethren, and which was full of good advice to the young lodge. From the earnest and truly Masonic spirit which pervades the brethren in general, and the W.M. in particular, we prophecy a career of great prosperity for the new lodge.

A sumptuous banquet was provided by Br. Kirkham, at the Angel Hotel, which was attended by all the brethren, and presided over by the W.M. Bro. J. D. C. Elwes, his S.W. taking his place in the West. The usual loyal and complimentary toasts were given with much *eclat*. Bro. Capt. Locock in proposing the Masonic Charities made a powerful appeal on behalf of the R.M.S. for Boys, and announced his intention of representing the Province as Steward at the next Festival. Bro. C. E Lucas, trusted that Bro Locock, would be as well supported, and take up quite as large a sum with him (viz.:—£112) as he did this year. He also alluded in glowing terms to the satisfactory position which the P.G.L. Benevolent Fund had arrived at, and thanked the brethren very warmly for the support they had given to his pet child, hoping that it would grow in vigour and usefulness for many a year.

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## AN ESSAY

*Concerning the most productive and most useful method of Masonic activity most in accordance with the ideas of Freemasonry. By Bro.* B. A. Cramer, *at Eichenbarleben, Member of the Lodge at Aschersleben.*

[Specially translated for The Freemason, by Bro. W. Littaur.]

Crowned Prize Essay—Continued from page 153.

### II.—Activity amongst non-Masons.

The persons received into Masonry who already possess the average moral status of the profane world, should be raised to the moral elevated status of Freemasonry. To attain this end it is not sufficient, as has already been very properly observed by a distinguished brother, "merely to express general maxims, wishes and exhortations, as these have always proved inefficacious." Neither does the mutual intercourse of the brethren within the lodge suffice; for it is proved by experience, that out of the lodge the brethren in general do not distinguish themselves at all by their possession of a higher state of morality from the great mass of the so-called educated classes; nay, we often hear of accusations against the private life of Masons. The good which is done by individual brethren, through their honest efforts in their special sphere of action, to their families and fellow-citizens, is not so much done from the fact of their being Masons, but irrespective of Masonry they are good men. We are of opinion that the little success hitherto attained by our Masonic Institution, is caused by the altogether unjustifiable and one-sided adherence to the usages of the ancient operative Masons, viz., to teach and instruct in the lodges; and also in their total disregard of the fact, that in close contiguity to the lodge, these architects had a colossal cathedral, to which their art was devoted, and through the construction of which their art was kept alive. We are now continually working at the rough stone, so that our working rather resembles that in the quarry. We allow the cubic stones to lie about and decay on the building ground, and our Masters prefer leaving everything to be arranged and fitted up by the Sovereign Architect himself, thus ignoring that it is they who are to be both the assistants and instruments, and are solely responsible for the real progress of the structure. Consequently a lodge which does not build, but is always preparing for the building, such a lodge rather resembles an Inn or house of call for idling journeymen, who boast of their dexterity and who probably practise themselves assiduously in the recital of the sayings of their crafts, but withal far prefer eating and drinking to hard work. To speak more definitely, the system of individual development has outlived itself. Indeed such a system could only have been of value in times when the individual had just cause to fear being oppressed by the barbarism then generally prevailing; but now-a-days the moral and practical wants have become quite different, in consequence of the culture of civilisation. People are beginning to perceive more and more that the individual is intimately connected with the welfare of the whole. Now if the lodges have hitherto declined to endeavour to obtain more than the one-sided development of such a proportionately small fraction of mankind, then those practised in Masonry have to unite out of the lodge in a free and independent manner, towards a great goal, which is to represent a mighty cathedral, such as we have already mentioned. This goal which is a fundamental condition for true Masonic activity, cannot be optional or directed to any particular speciality, but must be in conformity with the Royal Art—a *system* of friendship and benevolence towards men. The latter has always been a principal feature with us, and those who protest against it seem to identify it only with "old-fashioned almsgiving." Even in the fundamental constitution of the Royal York Lodge, the words of Tessler are as follows: "In accordance with our ancestors in Freemasonry, and in conformity with reason, we must consider benevolence in the widest sense of the word as the only genuine, legal, pure and original purpose of Freemasonry; which purpose is only attainable in proportion as it endeavours to lessen all the miseries of suffering humanity, the mental as well as the corporal, and this through legal means which must intimately agree with the laws of morality and those of the government." "In accordance with this explanation of the fundamental object of our Order, Fremasonry is an institution of benevolence for the whole world, by means of which and in proportion to the capacity, dignity and activity of the Members, numerous evils may be removed from society, and many heavy burthens taken off from suffering humanity." Further, "The true and only object of eclectic Masonry is a progressive development." Those belonging to the Order shall in common brotherly activity, bring about perfection in themselves, and spread everywhere the blessings of a higher state of civilization amongst men. Finally, it is said in the new constitution of the Grand Lodge "Zur Sonne" (the sun) "Moreover the lodge stimulates its members to general useful and benevolent works." Consequently there only remains a small step to be taken, which is to find out the right plan to be observed by every active brother in respect to non-Masons in the profane world. As we cannot deal here with benevolence in its more limited sense, but can only take into consideration the means for raising the standard of morality, and as the raising of this standard with the lower classes cannot be brought about except by a simultaneous improvement in their material position, it is evident that it is the *social question* we have to take into consideration; hence our duty is to co-operate in order to bring about its satisfactory solution. We do not apprehend that any one will object to this, by saying, Why! we have already been building at the temple of humanity, and have somewhat progressed in our labours, only they are not yet appreciated and will not be visible for a long period." These are antiquated views, and we here again assert that we must endeavour to approach the ideal by real means, and that this approximation is to be clearly demonstrated. Now there are already existing in connection with many lodges, associations "for good works, counsel and assistance."

The founders of the lodge at Aarau, in order to openly pursue Masonic purposes founded, many years ago, a society for mental culture which is flourishing even to this day. This proves that we desire nothing at all extraordinary in our organisation, or that it is to be established, if possible, everywhere, not only in places where there are lodges, but wherever brethren are, particularly in small towns and villages, where there is generally a want of leading minds. It is to be expected that these societies, at first isolated, will soon be developed into a large association for mental culture.

But let us now examine more closely the field of labour that presents itself before us; in doing which, we will principally follow the writings of V. A. Huberts, who, as it is well known, has been studying most attentively the social question for a considerable time.

The weal and woe of human society, depends as much upon its relation to the surrounding nature, as on the relation of its individual members and classes to each other; there classes now-a-days rigorously divide themselves into two regions, viz., the upper, of the possessors, which includes the rich and opulent; and the lower, of the non-possessors, viz, the working-classes and those totally destitute, who live only on the alms or means morally objectionable. Whilst the possessing class, full of selfishness, enjoys, revels in luxury, the lower class of people is plunged in a state of brutality, and their life is often nothing more than an animal struggling for existence. This state of the lower classes, in comparison to that of the higher, cannot be looked at by any philanthropist as corresponding with the ideas of human civilisation. For a state of things, where amongst the majority there is a total absence of improvement, and even where there is a great difficulty in securing the bare necessities of life, and where sudden and unforeseen circumstances may throw even the industrious workers into the abyss of poverty, such a state of things is totally unworthy the true dignity of man. Although we cannot entirely absolve the suffering classes from the responsibility of such a condition of things, yet the heavier guilt for the ignorance, immorality and brutality of the people falls on the higher classes, because they neglect the duties which their higher social position imposes upon them. The moral feelings are wounded by the fact of seeing the weak taken advantage of by the strong, and the destitute by the opulent. The facts belonging to this subject are of such an awful nature, that only a mental and morally vicious state of education—a state of brutality and rottenness even—in the upper classes, is alone capable of explaining how the classes can rest at ease with respect to such a wretched state of things, considering they derive their superfluities from the privations of the working classes. How seldom do we find even so much as a trace of the consciousness of our true social vocation, and the duty of compensating for these contrasts with an appropriate application of the social advantages possessed. How still more seldom do we find a serious consideration of the ways and means for a practical fulfilment of this vocation; how seldom do we find even so much as a consciousness that in the non-fulfilment of these duties lies the proof of our not being morally entitled to such social advantages. But a better condition of things is not brought about by violent destruction, but by an organised development of the healthy germs still existing.

The social disease of modern civilisation arises from selfishness in its thousand different forms; the almost obtuse thoughtlessness of the educated classes prevents their taking to heart the prevailing distress and misery. Some of those classes prefer clothing themselves with pious phrases, others do not deceive themselves as to the distress but persist in stubborn inactivity. The continally increasing pretensions of the lower classes, which are said to exist and of which people complain so much, have by no means been fully proved; and at all events, if such pretensions exist, the principal cause lies in the example set by the higher and middle classes. Let anyone who is not already lost in selfishness, give up useless weeping, hopes and wishes, and let him form instead of these, heartfelt well-founded convictions of his social vocation, in the fulfilling of which alone is to be found the true moral title-deed to every aristocratic position. Others will be ready to help in the work of salvation, and experience proves, that these only require to be guided aright, and they rest satisfied if in the exercise of their vocation they obtain but feeble success in isolated cases, simply because selfishness is foreign to their nature. Such a devotion to labour, leads naturally to the comprehension of the doctrine that a raising of the social status in as many isolated parts as possible, although *singly* considered, apparently insignificant, yet finally assist in raising the whole stratum. The Government should only interfere in an indirect manner, as even the most useful legislative action to bring about a better state of things will lack an important element of success unless very extensive preparatory labours have been made by independent social action.

The successful participation in this social action is open to every one at all places in proportion to the individul powers and the good-will possessed; it is therefore evident, that the co-operation of the many must ultimately result in a marked improvement. Only let us begin to work, before a general politico-social catastrophe occurs.

The working classes are deficient of the capacity for their own raising and improvement; they are not capable of realising their true position; our duty is therefore to give them assistance, by stimulating them to self-activity. There must be afforded to them the means for the development of their intellectual, moral, and physical capacities towards social self-help, and this must take place under the direction and co-operation of the true friends ot the people. These true friends must stand, so to speak, like a "Corps d'Elite (select body) at the head of a widely-spread association," in order to call forth the movement where it does not as yet exist, to give it support and solidity, and to maintain it in the right path. We shall meet, no doubt, with resistance from the majority of the middle and higher classes, who are led by prejudices and apprehensions; for in all necessary reforms the chief difficulties do not lie so much in the given nature of the object sought in the views and opinions people take of those objects. However, men are seldom proof against reason. Finally, the social question is totally independent of all party interests, and this fact affords the great advantage, that religious and political matters, which are the cause of all party feeling, are entirely shut out from the social question.

Thus we consider we have clearly explained the important object which is to be pursued out of the lodge, and which is perfectly in accordance with the true idea of Masonry, viz.: "The suppression of selfishness amongst the higher classes, whilst seeking to penetrate them with the true Masonic spirit, and then to bring about with the help of these classes, the moral raising of the lower stratum by the promotion of Free Associations."

In this manner our ideal may be realised and rendered productive; we shall thus find ourselves on solid ground, and on which the principles of our art are founded, and we shall then be truly useful to the world. But here, again, sacrifice must be made, for besides the material "working capital," a moral and intellectual working capital must be brought or produced. Courage and energy, which are strengthened by self-sacrifice, will certainly assist us to a happy realisation of our principles.

We now continue to discuss the means for bringing about this object; for which purpose, a short explanation will be quite sufficient; for if our principles are the right ones, their realisation will be a comparatively easy one.

*(To be concluded in our next.)*

The Blood in Old Age.—As age advances, the blood becomes thin and cloudy—or, in a full habit, thick and cloudy. The falling of the powers of life requires extra nutrition and support, and the blood yielding the excess required is soon overcharged with carbon, which gives to it the cloudy appearance. Being then impure, day by day the vitiated matter increases, and the body suffers from a thousand ailments. "The Blood Purifier"—Old Dr. Jacob Townsend's Sarsaparilla—supplies the extra nutrition to the blood, and restores to it its florid hue, and then the progress of decay is arrested, and the ailments disappear; man lives out his days, and the sunset of life is unattended with suffering. Testimonials with each bottle from the Hon. the Dean of Lismore, General Wm. Gilbert, of the Indian Army; and Rev. Francis Monck, of "The Gospel Evangelist." Ordered also by the Apothecaries' Hall, London. Sold by all Druggists, in bottles 2s. 6d., 4s., 4s. 6d. 7s. 6d., 11s. Pills and Ointment each in boxes 1s. 1½d., 2s. 9d., 4s. 6d.—Caution, Get the red and blue wrappers, with the Old Doctor's head in the centre. No other genuine.—Advt.

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## SCOTLAND.

*St. Andrew's Lodge, No. 48, Edinburgh.*

INITIATION OF H.I.H. THE PRINCE RHODOCANAKIS.

An emergency meeting of this lodge was held on Monday evening, the 18th October, for the purpose of admitting the Prince Rhodocanakis to the Craft. A large number of brethren were present, among whom we noticed Bros. Dr. Carmichael, R.W.M.; William Mann, 32°, Grand Junior Warden of Scotland; Lindsay Mackersey, 30°, Representative of the Grand Lodge of Canada; Dr. Cavins, 30°, High Prelate of the 18° and Grand Orator of the 30°; Dr. Loth, 30°; H. Y. D. Copland, R.W.M., 44°; Wm. Hay, 30°, P.M., &c.; C. Fitzgerald Matier, 18°, R.W.M., Mark Lodge, 22, Manchester; Dr. George Dickson, *L.R.C.P., S.E.*, &c.; and many other brethren whose names we did not catch. Documentary evidence of the Prince's identity, and of the recognition of his titles and prerogatives by the British and Continental Governments having been asked for by the Masonic officials the same were courteously submitted and admitted. The lodge was then opened by the R.W.M., Bro Dr. Carmichael, assisted by his officers, and after the ballot had been taken, the candidate, Prince Demetrius Rhodocanakis was admitted in due form, and was initiated into the mysteries and privileges of Ancient Freemasonry, by Bro. Carmichael, the R.W.M. The duties of Senior Deacon were efficiently discharged by Bro. C. Fitzgerald Matier, and the Charge was delivered in a most impressive manner by Bro. H. Y. D. Copland, R.W.M., &c., &c. The lodge was then advanced to the second degree, and His Imperial Highness was passed F.C., by Bro. Copland. The chair was then taken by Bro. Wm. Hay, P.M., and one of the Grand Stewards of Scotland; and the solemn ceremonies appropriate to the Sublime Degree of a Master Mason were gone through in a most efficient manner; the second part of the traditional history being given by Bro. C. F. Matier. There being no further business before the Lodge of Emergency it was closed in due form with solemn prayer, according to ancient custom. His Imperial Highness was pleased to remain with the brethren for a little brief refreshment, and responded in a most happy manner to the toast of his health, proposed by the R.W.M.; among the other toasts were the health of Bro. Mann, the G.I.W. of Scotland, Bro. Lindsay Mackersey, G.S.C., Grand Representative of the Grand Lodge of Canada. The visiting brethren responded to by Bro. C. F. Matier, and the health of the R.W.M., and prosperity to the Lodge of St. Andrew's, which was proposed by the Grand Junior Warden, Bro. Mann.

It may be mentioned that the candidate's receiving three degrees in one night, which must appear somewhat irregular to our English brethren, is in certain cases of extreme emergency, as in the present case, permitted by the laws of the Grand Lodge of Scotland. We may mention, also, that the Prince's educated manners and gentlemanly courtesy have produced a very favourable impression in Edinburgh.

The Prince, as must be well known to those of our readers who are more or less familiar with the long annals of the Byzantine Empire, derives his paternal descent in a direct line from the family of Caius Flavius Valerius Aurelius Claudius Constantinus, surnamed the Great, first Christian Emperor of the Roman Empire; and in his illustrious house, are at the present moment represented not only nearly all the extinct historical and once omnipotent families of the Byzantine Empire on whose throne they sat for generations—the Ducas, Phocas, Lacapenos, Comnenos, Botaniates, Argyzos, Angelos, Bryennios, Palaetogos, Vatatzes, Lascaris, Cantacuzinos, &c., &c., &c., and with whom his own were allied over and over again,while reigning for centuries—but also those who reigned over the ancient kingdoms of Armenia, Iberia, Bulgaria, Georgia Albania, Hungary, &c. Space will not allow of an historical sketch of this many-aided house, and we must therefore simply confine ourselves to a mention of some of the illustrious European families (representatives of some of which still exist) whose blood runs in the veins of our newly-initiated brother (the heir-apparent to the honour of his family), either through the paternal or maternal line; viz., the Old Kings of France, the Grand Dukes of Muscovy (now Emperors of Russia); the Counts, and afterwards Dukes, of Savoy (now Kings of Italy); the Dukes of Austria (now Emperors); the Dukes of Brunswick, the Marquis of Montferrat (extinct); the Old Norman Kings of the two Sicilies (extinct); the Princes of Antiochia, the Counts of Sultzpachen in Bavaria; and in more modern times (15th and 16th centuries), those of the Princes or Dukes, Crispi, Sommariva, Venieri, Ghizi, Vioressi, Sfozza, Doria, D'Este, Borgia, Caraffa, Corsini, Borghesi, Pignatelli, Giustmiani, Aldobrandini, Ursini, Grimaldi, Picodella, Mirandula, Piccolomini, San-Severino, de Coronia, Foscari, de Gozadini, Visconti, Gouzagna, Farnesi, Spinola, Colonna, Strozza, de Lusignan, Maseiuo, Mallea, Malaspina, Acciaioli, Barberini, Morosini, Spada, Santa-Croce, Carafa, Bandini, Caraccioli, Cibo, Fallieri, Delphini, Dandolo, Galatti, Frangipani, Negroponti, Scala, Daponti, Spinelli, &c., &c.

The father of His Imperial Highness, as already noticed in these pages, is the Head of his House and the Hereditary Grand Master of the Supreme Constantinian Order of the Knights of St. George. The family of His Imperial Highness, as we are instructed by history from time to time, have suffered much personally and pecuniarily, in their efforts to assert the ancient Byzantine Empire; especially in the horrible massacre of the Isle of Chio by the Turks in 1822. This place was the refuge of the family after the destruction of Constantinople in 1453, and here they remained up to the time of the said massacre, when the greater portion of the family were slain, and the survivors scattered all over the world, with sufferings equal to the calamity of the loss of Constantinople. We know on good authority that many of the lodges scattered in the provinces formerly composing the Empire had resolved to unite themselves into a Grand Orient, and had proposed His Imperial Highness as the first Grand Master. At the time this proposal was made he was unable to accept the honour, not being a Mason, but this difficulty being removed, we trust he will soon be able to assume the gavel of Grand Master of the Grand Orient of the Byzantine people, and unite all the disintegrated lodges at present spread far and wide in Moldavia, Wallachia, Turkey, Armenia, Greece, Montenegro, &c., &c., and now under about a dozen conflicting jurisdictions.

We have been requested to insert the foregoing to save enquiries from individual members of the Order; and we hear from Dr. J. Jackson Howard that the Prince's genealogy, with various documents, from the earliest times, will shortly appear under his editorship in "Miscellanea Genealogica et Heraldica," where those who wish it will find further information.

## KNIGHTS TEMPLAR.

*Royal Plantagenet Encampment of Knights Templar and Priory of Malta, Ipswich.*

VISIT OF THE ILL. SIR KNIGHT ALBERT G. GOODALL, 33°.

A very interesting assembly of the above Encampment took place on Monday evening last, at the Masonic Hall, Ipswich, when the Encampment and Priory were honored by a visit of the Illustrious Sir Knight Albert G. Goodall, 33°, Foreign Representative of the Grand Conclave of New York. The Eminent Sir Knight presented his letter of credence, which states that the Grand Commandery of New York State, believing that a closer knightly relation and intercourse between the respective bodies of Masonic knighthood would tend to strengthen the ties already uniting them, promote in a more eminent degree the principles of Order, and secure the greater unity of purpose, concert of action, and harmony. Therefore, having in view the accomplishment of this desirable object, and "reposing especial trust and confidence in Sir Albert G. Goodall, we have nominated, constituted and appointed, and by these presents do hereby appoint Sir Albert G. Goodall, General Foreign Representative near all the Grand Bodies of Masonic Knighthood, with full power, warrant, and authority to act and appear for us in the said Grand Bodies, wheresover located, in all laudable endeavours to promote the prosperity of the Order, and success of the principles of Christian Knighthood." The document is signed by John A. Sefferts, Grand Commander, and Robert Mackey, Grand Recorder. The Encampment was also honoured by the presence of the V. Em. Prov. Grand Commander for Suffolk and Cambs., Capt. N. G. Philips, 33°. In the unavoidable absence of Sir Knight F. B. Jennings, E.C., the Encampment was opened by Sir Kt. the Rev. R. N. Sanderson, 30°, P.E.C., D.P.G.M.C. Suffolk, and upon the call of the muster-roll the Sir Knights present answered to their names, viz., C. T. Townsend, Reg., P.E.C., P.G. Capt. of Lines for England, Prov. Grand Chancellor; J. A. Pettit, jun.; W. Cuckow, Expert, Prov. G. Standard-bearer; A. J. Barber, Prov. G. Organist; J. H. Townsend, 1st Capt., Prov. G. Herald; W. T. Westgate, 2nd Capt., Prov. G. D. of C.; Edwd. Dorling, Chamberlain, P.G. Capt. of Lines, England; G. S. Golding, Prov. G. Capt. of Lines; J. Chinnock, Almoner, Prov. G. Sword-bearer, and E. Robertson, Visitors, Sir Knt. Emra Holmes, 31°, P.G. Almoner, Northumberland; Sir Kt. Jno. Pitcher, P.E.C., Prudence Encampment, Prov. Grand 1st Capt.; Comp. Chas. H. Wood, of the Royal Alexander Chapter having been elected was installed a Masonic Knight Templar. Sir Knt. Emra Holmes, of the Royal Kent Encampment, Newcastle-on-Tyne, was proposed as a joining member, also a Comp. of the Royal Alexander Chapter, for installation. The ceremony was ably and impressively performed by the Rev. and Emt. Commander, assisted by the Prov. Grand Commander. After an interval for refreshment, a Priory of Malta was opened, the Rev. R. N. Sanderson, P.E.P., acting as Prior; the V.E. P.G. Com., as Captain-General; Sir Knight Dorling, Lieutenant-General; Sir Knight Goodall, 1st Lieut.; Sir Knt. Emra Holmes, 2nd Lieut. The following Knights Templar, Chas. Hector Wood, Geo. L. Golding, and John Pitcher, P.E.C. and P.G., 1st Capt., were introduced and received the honours of Knts. of St. John of Jerusalem, Palestine, Rhodes, and Malta. The interesting ceremony was ably gone through by the E. Prior, and at its conclusion the Sir Knights retired to an elegant repast, admirably served by Frater Spalding, Equerry and Hall Keeper. The usual loyal and Masonic toasts were given and responded to. The Em. Sir Knt. Sanderson, who presided, proposed the V.E. Prov. Grand Commander of Suffolk and Cambridge. The P.G. Commander responded, thanking the Knights for their kindness and expressing the pleasure he felt in coming amongst them, and noticing the prosperous condition of the Order in Suffolk, desiring them to remember that as the number of Knights Templars continued to increase they should be most particular as to the class of Masons admitted to the Orders of Chivalry. The E.C. then proposed the health of Sir Knt. Goodall, who had been sent to visit English Encampments by the Grand Commandery of New York, and who had selected the Royal Plantagenet to see the workings of the Templar and Malta Orders. Sir Knt. Goodall responded, thanking the members of the Royal Plantagenet for the kind reception they had given him on this and other occasions. The Illustrious visitor concluded a most elegant speech by hoping the day would come when he might be able to reciprocate the kindness the members of the Royal Plantagenet had shown him. The health of the E.C. in the chair and other toasts, brought a very pleasant and instructive evening to a close, and the Sir Knights separated at high twelve.

## METROPOLITAN MASONIC MEETINGS

*For the Week ending November 6, 1869.*

### Monday, November 1.

Lodge No. 25, "Robert Burns," Freemasons' Hall.
" 72, "Royal Jubilee," Anderton's Hotel, Fleet-st.
" 83, "United Lodge of Prudence." Albion Tav., Aldersgate-street.
" 90, "St. John's," Radley's Hotel, Blackfriars.
" 144, "St. Luke's," PierHtl.,Cheyne-walk, Chelsea.
" 171, "Amity," Albion Tavern, Aldersgate-street.
" 188, "Joppa," Albion Tavern, Aldersgate street.
" 256, "Unions," Freemasons' Hall.
No. 1 St. Mark's Lodge of Mark Masters, George Hotel, Aldermanbury.
Macdonald Mark Masters' Lodge of Instruction, Lyceum Tav. 354, Strand, at 7.30; Bro. C. Swan, Preceptor.
Sincerity Lodge of Instruction, No. 174, Railway Tavern, Fenchurch-street Station, at 7.
Camden Lodge of Instruction, No. 704, Adelaide Tavern, Haverstock Hill, at 8; Bro. T. A. Adams, Preceptor.
Eastern Star Lodge of Instruction, No. 95, Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gottheil, Preceptor.

### Tuesday, November 2.

Colonial Board, Freemasons' Hall, at 3.
Lodge No. 9, "Albion," Freemasons' Hall.
" 18, "Old Dundee." London Tav., Bishopsgate-street.
" 101, "Temple," Ship and Turtle Tav., Leadenhall street.
" 172, "Old Concord," Freemasons' Hall.
" 765, "St. James'" Leather Market Tavern, New Weston-street, Bermondsey.
Chapter 169, "Temperance," White Swan Tav., Deptford.
" 507, "United Pilgrims," Horns Tav., Kennington.
Metropolitan Chapter of Instruction, George Hotel, Aldermanbury at 7; Comp. Brett, Preceptor.
Domatic Lodge of Instruction, Palmerston Tavern, Grosvenor-park, Camberwell, at 7.30.
Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8.; Bro. C. A Cottebrune, Preceptor.
Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.
Prince Frederick William Lodge of Instruction, No. 753, Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.

### Wednesday, November 3.

GRAND CHAPTER, Freemasons' Hall, at 7.
Lodge No. 217, "Stability," George Hotel, Aldermanbury.
" 511, "Zetland," Anderton's Hotel, Fleet-street.
United Strength Lodge of Instruction, 228, Bull and Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.
Confidence Lodge of Instruction, No. 193, Railway Tavern, Railway-place, Fenchurch-street, at 7.
New Concord Lodge of Instruction,Rosemary Branch Tavern, Hoxton, at 8.
Sydney Lodge of Instruction, No. 829, Cambridge Hotel, Upper Norwood, at 7.30.

### Thursday, November 4.

Lodge No. 27, "Egyptian," Anderton's Hotel, Fleet-street.
" 45, "Strong Man," Freemasons' Hall.
" 136, "Good Report," Radley's Hotel, Blackfriars.
" 192, "Lion and Lamb," City Terminus Hotel, Cannon-street.
" 227, "Ionic," Ship & Turtle Tav., Leadenhall-st.
" 231 "St. Andrew's," Freemasons' Hall.
" 538, "La Tolerance," Freemasons' Hall.
" 554, "Yarborough," Green Dragon, Stepney.
" 822, "Victoria Rifles," Freemasons' Hall.
" 1155, "Excelsior," Sydney Arms, Lewisham-road.
" 1178, "Perfect Ashlar," Gregorian Arms Tav., Jamaica-road, Bermondsey.
Chapter 174, "Sincerity," Cheshire Cheese Tav., Crutched Friars.
" 733, "Westbourne," Lord's Htl., St. John's-wood.
" 742, "Crystal Palace," Crystal Palace.
Finsbury Club of Instruction, "Jolly Anglers' Tavern," 42, Bath-street, City-road.
United Mariners' Lodge of Instruction, Three Cranes Tav., Mile-end-road, at 8; T. J. Barnes, Preceptor.

### Friday, November 5.

Lodge No. 706, "Florence Nightingale," Masonic Hall, Woolwich.
" 890, "Hornsey," Anderton's Hotel, Fleet-street.
Chapter 3, "Fidelity," London Tav., Bishopsgate-street.
Stability Lodge of Instruction, Guildhall Coffee House, at 6.
Emulation Lodge of Improvement for M.M.'s, Freemasons Hall, at 7.
Metropolitan Lodge of Instruction, George Hotel, Aldermanbury, at 7; Bro. Brett, Preceptor.
United Pilgrims' Lodge of Instruction, Horns Tavern, Kennington at 7.
Belgrave Lodge of Instruction, Duke of Wellington Hotel, Spring-gardens, Charing-cross; Preceptor, Bro. Pulsford
Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, Preceptor.
Duke of Edinburgh Lodge of Instruction, The Silver Lion, Penny-fields, Poplar.
Temperance Lodge of Instruction, Victoria Tavern, Victoria-road, Deptford, at 8.

### Saturday, November 6.

General Committee, Boys' School, Freemasons' Hall, at 4.
Lodge No. 142, "St. Thomas's," Radley's Hotel, Blackfriars

TO CONSUMPTIVES.—A grateful father is desirous of sending by mail, free of charge to all who wish it, a copy of the prescription by which his daughter was restored to perfect health from confirmed Consumption, after having been given up by her physicians and despaired of by her father, a well-known physician, who has now discontinued practice. Sent to any person free.—Address O. P. Brown, Secretary, 2, King-street, Covent-garden, London.—ADVT.

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A LADY, 28 years of age, having just quitted a Clergyman's family, would gladly fulfil an engagement as LADY-HOUSEKEEPER & GOVERNESS to one or two children. Very good references. Salary, £40.

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A BROTHER (R.A., K.T.) having a small income, and a deal of time unoccupied, is desirous of obtaining some light occupation, as Collector or any capacity out doors—keeps horse and trap. Good references. Address, M.M., care of Howard, Stationer, High-street, Upper Sydenham, S.E.

A BROTHER (R.A.) is desirous of obtaining a SITUATION as Private Secretary or Corresponding Clerk. Age 29; good references and security; moderate salary required.—Address, J., Office of this Paper.

WANTED, by a Brother (P.S.W.), a situation as READER, Newspaper preferred.—Address, X., care of Printer.

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## Reviews.

*The Bards and Authors of Cleveland and South Durham*, by Bro. GEORGE MARKHAM TWEDDELL, F.S.A. of Scotland, author of "Shakspere, his Times and Contemporaries," &c. Parts I. to IX.

It is well and widely known that as an antiquarian, Bro. Tweddell holds a deservedly high position, and we may safely add that if industry, perseverance, and erudition are to be taken into account, there are few men now living better versed in those studies which illustrate the remoter periods of a nation's history.

In the work now before us, the author does not however profess merely to give us glimpses of the manners and customs of the past, his object is rather to weave with the hand of truth, a kindly tribute to the labours of those sons of literature, who by birth and residence have been associated with the district to which he himself belongs, and in which his own name, we trust, will be ever fondly remembered. We can easily imagine the pride and pleasure with which Bro. Tweddell has collected these valuable records of the good and great men of his native county. It is a feeling akin to that which prompts us to scatter flowers, and wreath *immortelles* over the graves of those we loved, as a token that their memories are still "green in our souls."

But many of the men whose names Bro. Tweddell thus delights to honour are not only men of local or provincial fame, but of national, or it may be, of world-wide renown.

They are certainly known to students in every land, and the facts now collected by Bro. Tweddell, relative to their lives and works will be treasured by men of intelligence in regions far remote from Cleveland and South Durham. Of the ability evinced in the compilation of this interesting literary *repertoire* we cannot speak too highly. Truly the pictures are adorned by the frames in which they are set.

With the biography of Cedmon, the Saxon monk, whose paraphrase of the scriptural narratives is familiar to scholars, the work commences, and Walter de Hemingford, the monkish chronicler, and Gower, the master and friend of Chaucer, one of the earliest Saxon-Norman poets, are also commemorated in Part 1. Specimens of the latter's verses are given in the commencement of Part 2, in which Bernard Gilpin, the Apostle of the North, holds a distinguished place. This great and good divine, who lived in troublous times of peril and persecution, was a consistent lover of truth, and his outspoken boldness drew upon him the humane attentions of those meek Christian prelates who flourished under the congenial sway of Mary Tudor. Happily the nefarious designs of Bonner and his satellites were frustrated in the case of Gilpin, by the intervention of Providence, for the good priest broke his leg on the road to Smithfield, and before he recovered, the sanguinary queen was summoned into the presence of her offended Maker and Judge.

*(To be continued.)*

*Guide to the Royal Arch Chapter*, by Comps. JOHN SHEVILLE, P.G.H.P. New Jersey, and JAS. L. GOULD, G.H.P. of Connecticut.

We have derived great pleasure from the persual of this splendid work, in which the Royal Arch system as practised in America is most ably illustrated and exemplified. It may be observed that the order of progression in the American Rite is Mark Master, Past Master, Most Excellent Master, and Royal Arch. The third of these degrees is all but unknown in England, and the two first are worked outside the pale of Grand Chapter. In point of fact, there is no such degree as "Past Master" in the English system—it is simply the ceremonial of installing a W.M. into the chair of K.S., and is not regarded as a Masonic grade. The information respecting the degree of M.E. Master will be found most interesting, as it is so rarely to be obtained, and the ceremonial of the Order of High Priesthood—a rank conferred only on the Past Presiding Officers of American Chapters—is also most circumstantially given. The work bears evidence of great care in its compilation, and may justly be considered the hand-book of Royal Arch Masonry in the United States. Its authors are learned and zealous Masons, holding high positions in the Order, and their conclusions may be definitely accepted as authoritative and correct. We heartily commend this "Guide to the Chapter" to all Royal Arch Masons.

*The Mason's Home Book.* Philadelphia, No. 814, Cheshunt-street; published by Bro. LEON HYNEMAN.

No. 5, for September, 1869, of this valuable addition to our Masonic Library is at hand, and contains the continued reprint of Preston's Illustrations of Masonry," a work too well-known and appreciated to need further comment.

We have had several applications for this book, as also for the following works, and shall be glad to know where they can be procured in England:—

"Macoy's Cyclopedia and Dictionary of Freemasonry."

"McClenachan's Ancient and Accepted Rite."

"Sickels' General Ahiman Rezon."

"Gould's Guide to the Chapter."

We will gladly act as agent for the sale of these works, as they are all of sterling interest to the Craft.

*The General Ahiman Rezon and Freemason's Guide*, by Bro. DANIEL SICKEL'S, 33°, author of "The Freemason's Monitor," Secretary-General of the Supreme Council, N.J. America.

This work is a most comprehensive instructor in everything that relates to the Craft degrees. It contains prayers, charges, and historical illustrations. It is at once a book for the Masonic student, and a *vade mecum* for the aspiring worker of the ceremonies.

In this latter respect it will, however, be found more useful to American than to English brethren, as it is well-known that the ritual varies to a great extent in the two countries. The work is most beautifully adorned with plates and woodcuts, and cannot fail to prove a most acceptable addition to every Masonic library. We heartily commend it to our readers and subscribers, who will find it replete with curious and valuable information.

*Impediments of Speech: Stammering and Stuttering, their Causes and Cure.* By ABBOTTS SMITH, *M.D*, *M.R.C.P.*, *M.R.C.S.*, &c. H. Renshaw, 356, Strand, W.C., 1869. Second edition.

Every one knows how painful it is to listen to the inarticulate endeavours of stammerers to express themselves intelligibly, and all who are afflicted with impediments of speech as a rule feel acutely their inability to converse in a clear, deliberate manner. Dr. Abbotts Smith's work will therefore be welcomed as a great boon by such sufferers—it traces the origin of the defect—and points out the remedial measures to be adopted for the relief of the patient. Dr. Smith has won the highest commendations in his profession as a thoroughly practical physician, and the various medical works of which he is the author have likewise been received with great praise by the Medical Press of Great Britain and Ireland, as well as by other authorities technically qualified to pronounce judgment upon them. We cordially recommend this book to those of our readers who belong to Dr. Smith's profession, and also to all who are interested in the cure of stammering or hesitancy in articulation.

## MASONRY IN SPAIN.

We have received the following letter, which we are informed is in substance the same as one that has also been sent to the editor of the "Monde Maçonnique":—

DEAR SIR AND BROTHER.—Our sublime institution teaches and impresses upon its members certain duties, the accomplishment of which has at all times been very difficult; not because real devotion, profound convictions, and generous efforts have been wanting, but on account of the obstacles which are scattered in our path by the profane and hostile world. Freemasonry, which was established at the beginning of the eighteenth century in Spain, has never ceased to exist, but you, dear brother, know what it has suffered—exile, incarceration in fetid gaols, penal servitude, banishment and death. Many are the martyrs which the annals of Spanish Masonry could register, but alas! in this world virtues are hidden and forgotten, whilst vice openly parades its hypocrisy and wickedness.

After various severe trials, Spanish Masonry underwent in 1848 one of its greatest persecutions; several of its members, men of honour and intellect, were banished, exiled or executed; the tyrannical Government of that epoch being one of our most cruel enemies.

But notwithstanding so many victims and persecutions Masonry developed itself successfully, and the number of its adepts constantly increased. The columns of the temples were overthrown, but the brethren were not discouraged, and continued to hold their meetings although in hidden places, and at times even in the solitude of the forest and other untrodden retreats.

Our Grand Lodge, to its honour, directed our labours at all times with prudence and wisdom.

The September revolution having taken place, we have been enabled to rebuild our temples and raise our fallen columns from the dust.

Spanish Masonry possesses at present all the elements of active life; it must now draw closer its bonds, and work in such a manner, as to shake off all fear of persecution in future. It ought to inspire in every Spaniard respect for its cause, which is the cause of humanity.

It is also time that THE FREEMASON should inform all our brethren of our existence.

Everywhere in the Peninsula, Masons meet and found Lodges, and almost all of us work after the Ancient and Accepted Rite handed down from our Masonic forefathers.

A few months since, a Lodge was constituted here, No. 6, entitled the Lodge Lealtad (loyalty). It is placed under the auspices of our Grand Lodge. I have the honour to be its first W.M. It has been constituted as a symbolical Lodge, and works up to the 18th degree.

We are on the road to prosperity. Our Masonic Hall will soon be finished, and I shall have the pleasure to inform you of its completion. Meanwhile it will be satisfactory for our brethren who come to Spain, to know that we are working. If you think that my letters may interest your readers, I shall not fail to write you from time to time.

I must here observe, that prudence still requires of Spanish Masons to follow the ancient usages adopted in the days of peril by adopting Masonic names, commonly called "noms de guerre."

I shall therefore sign this letter with such a "nom de guerre," and it is also in this manner I sign all Masonic documents.

We have the project of bringing out a paper, to be the organ of Spanish Freemasonry, which will bear the title "*La Colmena*" (the hive), to be published twice a week. We shall thank you if you will kindly exchange with us.

I have the honour, dear Sir and Brother, to offer you my most fraternal salutations,

HADJAR BEY, 30°,
W.M. of the Lodge Lealtad.

THE legal age of initiation in Germany is twenty-five years. The son of the Prince of Prussia, who was initiated Nov. 6, 1853, was not permitted by his father, though Grand Master, to receive the Light of Masonry, even by dispensation, until he was twenty-two.

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## NEW MASONIC HALL AT FROME.

On Thursday last week, the Masonic Hall, which the progressive lodge, the Royal Somerset, No. 973, have provided for themselves, was dedicated in accordance with Masonic usage.

The ceremonial was performed by the V.W. the D.P.G.M. of Somerset, Captain Bridges, who was accompanied by the P.G.S.W. General Munbee, the Grand Secretary, and other officers. All the ancient usages were observed, and the hall declared duly dedicated to the cause of Masonry. We may state that Masonry has progressed very steadily in Frome, so that it became imperative to obtain a special habitation for the lodge. The Literary and Scientific Institution having vacated their premises, those were secured for the purpose of a Masonic Hall. The arrangements comprise a spacious ante-room, a robing-room, and the hall. The latter has been solidly, tastefully, and artistically furnished, and our correspondent understands that, for its dimensions, it is one of the completest in the district, the more especially as to artistic designs in accordance with Masonic rule.

The dedication ceremony having been solemnly made, the W.M. (re-elected) was installed by P.M. Lawson, P.M. and P.G.J.W. (Wick). The W.M., Bro. W. Mason, jun., thus stands the first of the re-elected of his lodge, and, furthermore, he has been re-appointed by the P.G.M. to provincial office. The S.W. was appointed, Bro. D. Jones was appointed J.W., Bro. John Baily, Treasurer, Bro. W. B. Wood, Secretary, Bro. W. H. Perret, S.D., Bro. Parsons, J.D., Bro. Clark, I.G., Bro. A. R. Baily, P.G.I., and Bro. Callaghan, O.G.

At the annual dinner there was an unusually large attendance.

## MASONRY IN ITALY.

The Grand Orient of Italy was created and elected in 1861, by a re-union of the delegates of the several lodges dispersed throughout the country, which began to declare themselves after the country had recovered its independence. And it received new strength, in the following years, from the several general meetings of the dignitaries of the lodges of the Peninsula. These assemblies, of which the most important is the Florentine one, of 1864, were held at Turin, Gênes, Tuscany, Naples, and they numbered amongst them the most respectable of the Masonic fraternity of Italy. The Grand Orient resides in the provisional capital of Italy, Florence. Bro. J. Garibaldi is its Honorary Grand Master during his life.

The official bulletin published by the Grand Orient of Italy contains, besides its correspondence with foreign Grand Orients, and the movements of lodges, several articles on purely scientific matters, besides those on social progress. Running over the pages of this bulletin and the general constitutions which the Grand Orient of Italy has adopted and published during the past year, one can easily judge of the motives which actuate this Grand Orient. In philosophy (that is in the dominion of thought) it is not atheistic, deistic, nor pantheistic; it is rationalist. In religion (in the dominion of sentiment) it professes tolerance; in politics, it desires liberty for all, and it execrates violence, from whatever quarter it may come. It enjoins on its members to be good citizens, and to fulfil their duties actively. It has accepted a high endeavour for itself and for generations—the struggle to death against intolerance and civil and sacerdotal tyranny, to proclaim always for the progress of humanity and of the universe. Italian Masonry abstains, as a corporation, in all intermeddling in the administrative affairs of a country; and seeking to diffuse instruction, it exercises beneficence. It protects and gives good counsel to its brethren, while it gives them free liberty to defend their rights as citizens, outside the Lodges, on their own responsibility.

The Grand Orient allows the liberty of the Rites; they can be elected members of the Grand Orient when they are Master Masons of the 3rd degree.

The Mopses are not recognised by the Grand Orient of Italy.

The number of the lodges grouped around the Grand Orient of Italy is about a hundred and fifty, distributed through the peninsula and among the isles and colonies.

A certain lodge had been opened for some time at Naples, called *Roma Redenta*. It admitted to its meetings females as well as males. The Grand Orient has suppressed it, but not till after it had issued a pamphlet on the measure. This is the case nearly with all demolished lodges, or individuals suspended or expelled the Order.—*Translated from the Bulletin du Grand Orient de France.*

The New Vade Mecum (invented and manufactured by Charles H. Vincent, optician, of 23, Windsor-street Liverpool) consists of a telescope well adapted for tourists, &c., to which is added an excellent microscope of great power and first-class definition, quite equal to others sold at ten times the price. Wonderful as it may seem, the price of this ingenious combination is only 3s. 6d., and Mr. Vincent sends it (carriage free) anywhere, with printed directions, upon receipt of post-office order or stamps to the amount of 3s. 10d.—ADVT.

## ANCIENT AND MODERN MYSTERIES.

BY BRO. ROBERT WENTWORTH LITTLE,

*President of the London Literary Union, Editor of "The Rosicrucian," &c.*

*(Continued from page 193.)*

In the Egyptian mysteries we find, as in all other pagan mythologies, a recognition of the triune character of the Deity; and the remembrance of this important fact will materially assist us in deciphering their hieratic and hieroglyphic symbols. The principal mysteries of Egypt were those instituted in honor of Osiris, Serapis, and Isis; and in support of the trinitarian theory, the following curious anecdote of a response from the Oracle of Serapis may be quoted:—"Thulis, a king of Egypt, who is supposed to have given the name of Thule to the island now called Iceland, having largely extended his dominions, and being inflated with pride, went to the Oracle of Serapis, and thus addressed it:—Thou that art the god of fire, and who governest the course of the heavens, tell me the truth; was there ever, or will there ever be, one so puissant as myself? The Oracle answered him thus:—Yes! first *God*, then the *Word* and *Spirit* all united in one, whose power can never end. Go hence immediately, O mortal! whose life is always uncertain.' And Thulis, at his going thence, was assassinated." The same doctrine may be found in Plato, who alludes to the triple nature of the Divinity, which he calls *Agathos*, or the sovereign good—*Logos*, the Word, or Intelligence, and *Psyche*, the all-sustaining and pervading spirit of beauty and love. An ancient inscription at Rome speaks of "The Mighty God; Begotten of God; and the all-resplendent Apollo, the Spirit." But I must not pursue the consideration of this interesting subject at present, although it is intimately connected with the esoteric worship of the mysteries.

The Egyptian rites, we shall find, are more susceptible of an astronomical interpretation than any of the religious ceremonies of the ancients. The Sun is personified by Osiris, the leader, the king, the moderator of the stars, the soul of the world, the governor of Nature (Plutarch de Isid, and Isirid and Macrobius). Isis is the Moon, or the consort of Osiris. She is endued with the faculty of receiving all kind of impressions, and of being converted into all manner of forms which the *Supreme Reason* shall impress upon her. (Ind. Ant.) The course of the heavenly bodies, and the changes of the seasons, are represented allegorically throughout the whole of those mysterious ceremonies. Philœ, a small island on the borders of Ethiopia, and near the cataracts, was esteemed the most sacred seat of the Egyptian initiations, inasmuch as it was said to contain the relics of Osiris; and in the Thebaid there could not be a more solemn oath taken than that administered upon the ashes of the god. The island was perforated throughout the whole of its circumference, by secret labyrinths or subterranean passages, wherein the preliminary rites of Isis were celebrated. In these gloomy avenues the aspirant submitted to the awful trials of his fortitude and constancy prescribed by the laws of the priesthood, before the grand arcana of light was revealed to his adoring spirit. It was there that superstition waved high her blazing torch, as the image of Isis was borne aloft by the chosen priests, who chanted in ecstacy their sweetest symphonies. The whole initiation—though not without a deep moral and theological meaning, independent of the physical allegory—bore immediate allusion to the progressive stages of agriculture, and the passage of the sun, or Osiris, from one tropic to another. The secret process by which nature matures the embryo seed was symbolized by grains of wheat or barley, deposited in covered baskets and consecrated vases, to which access was had by the priests alone. The departure of the sun for the cold northern signs was announced by bitter wailings and lamentations for the supposed decease of the god; during which the aspirant was introduced, and, having undergone all the preparatory proofs, was at length permitted to join the solemn procession of the initiated. First came a priest, carrying a lamp which burned with uncommon splendour in the midst of a boat of gold, as the emblem of the sacred journey of Osiris. A second priest bore two golden altars in honor of the god and his consort. A third held in one hand a palm-branch, curiously wrought in foliated gold, and in the other the magic wand, or Caduceus of Hermes. The fourth priest carried a small palm-tree, which, as the plant budded every month, was an appropriate emblem of the moon. He also bore a golden vase containing the sacred milk of the 'Dea Multimamma,' the many-breasted goddess, by whom all nature is nourished. The fifth priest carried the golden van, or 'mystica vannus Iacchi,' for winnowing the ripened corn; and the sixth and last celebrant poured out of the two-handled *amphora*, copious libations of generous wine in honor of the celestial deities.

This solemn festival lasted four days, by which were foreshadowed the four wintry months, when Osiris was buried in darkness and silence, until re-discovered by Isis or Nature in the vernal equinox, when his return or resurrection was hailed with shouts of joy and songs of triumph. The procession then emerged, like the rising beams of Osiris, from the gloom of the nether hemisphere, exchanging the unwholesome atmosphere of subterranean caverns for the vivifying warmth of the resplendent sun. Rich unguents and costly perfumes were diffused around the altars—some of the devotees woke the strains of the melodious pipe—others played upon the golden and silver *sistra*, or the Thebaic harp, and all indulged in festive dances and hymns of praise. I cannot better conclude this portion of my subject than by quoting the following extract from the Rev. G. Oliver's "Signs and Symbols." "In their initiations, the Egyptians informed the candidate, as an ineffable secret, that the mysteries were received from Father Adam, Seth, and Enoch; and in the chief degree, the perfectly initiated aspirant was termed, from the name of the Deity, ALOM-JAH. After the initiation was fully completed, figs and honey were presented to the candidate, accompanied by this maxim, 'TRUTH is sweet.'"

*(To be continued.)*

## THE EXCAVATIONS AT JERUSALEM.

From the third quarterly statement of the Palestine Exploration Fund, recently published, we find that having thoroughly examined the old Haram wall at the south-west and south-east angle, Lieutenant Warren has been exploring the north-east angle. Here he discovered the old wall—that portion of it below the ground—continued beyond the apparent line of division above ground. The Pool of Bethesda, which he had already ascertained to be a real reservoir, concreted and plastered at bottom, has an overflow through a very remarkable chamber made of wrought stones inside the wall. The stones are cut similarly to those at the south-east angle, but not, apparently, so carefully; characters were found on them, copied, sent home, and examined. They are pronounced to be similar to those previously read by Mr. Deutsch, and Phœnician. But the shaft has yielded other and, perhaps, more important results. On reaching the rock, which was 110ft below the surface of the ground, it was found to be sloping downwards at an angle of 3 in 10. A valley, therefore, previously suspected by some, the lowest point of which has not yet been reached, runs across this corner of the Haram area. And the platform of the dome of the rock is at least 165ft. above one part of the valley in the northern part of the Haram area. Among other results which might be mentioned we may name, therefore, this. The Haram area, on one part of which once stood the Temple, may now be compared to the lid of a box, of which the walls are the sides. Its corners are respectively the S.W., about 120ft.; the S.E., about 100ft.; the N.E., about 130ft. above the rock. At the south-east corner are substructures, long since known, called "Solomon's stables." Are there none at the other angles, and, if so, of what kind are they? All questions relating to the inside of the Haram area must, however, be postponed till permission can be obtained to dig there. Lieutenant Warren and all his party have been obliged to retire to the Lebanon to recruit their health. They return, it is expected, at the end of this month, when it is to be hoped that the requisite funds will be in the hands of the committee, at their office, 9, Pall-mall East, to carry out the work of excavation, which now approaches completion.

GOLDEN FLEECE.—The masonic apron is said to be more ancient than the badge of any other honourable institution. It was used before the Greeks or Romans had a name. The Argonautic expedition is generally believed to be only a figurative account of the deluge; and the apron is unquestionably older than that event; it was therefore worn before the establishment of the spurious Freemasonry. We are certain from undeniable authority that the apron was the first species of clothing with which mankind were acquainted, and was adopted before the expulsion of our progenitors from the garden of Eden. When they had violated the original compact, their eyes were opened to a sense of guilt and shame, and they saw that they were naked. Decency suggested the necessary expedient of covering themselves with aprons. It is therefore said with great propriety that "the apron is more ancient than the golden fleece or Roman eagle."

THE BLOOD PURIFIER.—Old Dr. Jacob Townsend's Sarsaparilla. Other Medical Testimony.—In speaking of the "Blood Purifier," old Dr. Jacob Townsend's Sarsaparilla, G. C. Kernott, M.D., L.S.A. Lond., says:—"I strongly recommend it in cutaneous diseases and all impurities of the blood." March 24, 1869.—In a letter to the proprietors, June 6, 1869, Dr. Irvine, of Irvine's-town, says:—"I have been in the habit of ordering your Sarsaparilla for my patients with the best results. Send me six quarts and six mammoth bottles." For all skin diseases, for purifying the system of mercurial poisons, and building up the broken constitution it is the only safe and certain remedy.—In Bottles 2s. 6d., 4s., 4s 6d., 7s. 6d., 11s. Sold by all Druggists Pills and Ointment each in Boxes. 1s. 1½d., 2s. 9d., 4s. 6d. Testimonials also from the Hon. the Dean of Lismore; General William Gilbert, of the Indian Army; ordered also by Apothecaries Hall, London. Caution—Get the red and blue wrappers, with the Old Doctor's head in the centre. No other genuine. —ADVT.

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## Multum in Parvo, or Masonic Notes and Queries.

I was much pleased with the explanation given in THE FREEMASON of the Royal Arch Jewel from Sir William Drummond's work—it is very good. Who and what was he, and where did he live? W. W.

MASONIC UNION.

There would be an easy way of effecting this if the Grand Conclave of K.T. and the Supreme Council could be brought to consider the matter. The York Rite of 1686 was R.A.; K.T.; Holy Wisdom (being a Royal and orthodox Constitution). Let the S.C. require the Royal Arch, and rank their degrees: R.A.; R.C.; Kadosh (wise, holy). There are certain points of secrets common to K.T. and R C, and to H.W. and K H. (This rite being philosophical and democratic, our French brethren assert that one of the Kadosh's was founded by Cromwell.)—J. YARKER, Jun.

"KNIGHT TEMPLAR JOTTINGS."

In reply to Bro. W. J. Hughan, I may remind him that he has *not* shown the date of the Belgian Constitution of 1722 to be erroneous; because he was evidently writing about one book, and Bro. Dr. Leeson another. The Modern Grand Lodge chartered Masonry in Dunkirk and at Mons in Belgium in 1721, and although they had not at this date printed their laws, yet there can be little doubt that manuscript copies of the laws passed in 1720 would be furnished to the lodges. These might be printed in Belgium in 1722, as Dr. Leeson has stated over and over again; and if so, the whole cause of fight between the "Ancients" and "Moderns" is put in black and white. One thing may be supposed to militate against their authenticity: the high grade terms are those of the Scotch, and not the English, system. As, however, there must have been Masons in France and Belgium before a lodge could be chartered, so these Masons may have been Scottish followers of the Stuarts. In the ritual of the S.C. of Charleston (kindly lent me by a brother on the point of giving some very important documents to the American press) one of the old names of the Rose Croix is said to be "Knight of St. Andrew." If these Belgian Constitutions are genuine, I take them and the James III. Rose Croix warrant to prove modern Templary an engraftation of 1745, under Prince Charles Edward Stuart.—JOHN YARKER, Jun.

THE CEREMONIES AND TRADITIONS OF OUR FREEMASONRY (page 189).

I am not aware of the Freemasons from the 12th to the 18th century possessing or promulgating our doctrine of the universal brotherhood of man. That was reserved for the *speculative* Masonry which arose about A.D. 1717. I consider that it is not at all impossible that our ceremonies, rituals, &c., have been manufactured and elaborated since 1717; more, I believe such to be *in reality the case*. Further, our so-called traditions and legends have also sprang up since 1717. Desaguliers and Co. studied the Bible and other ancient histories, hence our Masonic drama, though quite recent, comparatively speaking, itself, contains allusions to ancient personages and their actions, while the background, &c., is filled up with imaginary ideas taken out of the author's own head.

My "drift" in saying so is to get at the truth, because I consider that we *dishonour* Freemasonry when we are trying to bolster it up with untruths, Just as if it needed any such bolstering or propping up! It is the *principles* of *speculative* Masonry that are *its* grand recommendation, and it is the *carrying out* of those principles into action that is *our* recommendation. Show me your Masonic schools, asylums, &c., and I can dispense with your pretended antiquity. The Augustan age of operative Freemasonry is past; the Augustan era of speculative Masonry, I trust, has yet to come. My "drift" has been, and I intend will be, to assist a little in bringing it on. LEO.

MASONIC WORK.

*St. George's Chapel, Windsor*, A.D. 1507.—William Vertue, a Freemason, executed the groined ceiling at St. George's Chapel, Windsor.

*Eton College*, A.D. 1441, December.—There were thirty-five Freemasons' employed.

*Tower of London.*—The Freemasons' work between the 4th of June "laste paste" unto September 7th, 24th year of Henry VIII., is described by a document now in the Chapter-house, Westminster.

*Louth Steeple*, A.D. 1627-28.—The spire was repaired by "Thomas Englefield, Freemason and steeple-mender." VINDEX.

BROS. D. M. LYON, W. J. HUGHAN, AND W. P. BUCHAN ON SPECULATIVE FREEMASONRY.

Bro. Lyon says:—"Non-operatives cannot be shown to have to any extent been admitted members of lodges before 1634, and then only were admitted as fellows of the Masonic Craft, just as in our day the Prince of Wales or any other non-professional gentleman may be received as an honorary member of the Fishmongers' Society. Such admission had something to do in paving the way for the more easy adoption of the *speculative* Freemasonry that was afterwards manufactured by Desaguliers and Co."

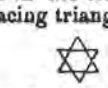
Bro. Hughan says:—"Freemasonry as we have it now was not in existence before the 18th century. The crafts were provided for from the 15th century, and afterwards, without any special distinction for masons. 'Wrichtes and maisones' were often classed together, and certainly there was nothing special in the latter, so far as may be gathered by the Acts of Parliament. We read of the "wardens and deaknes" of crafts, but never as applied exclusively to Masonry. Why? Surely because that as a body it contained nothing requiring different legislation to the others."

Bro. Buchan says:—"Desaguliers, Payne, and Anderson were the originators of Freemasonry, in the second decade of the 18th century A.D., and to them belongs the honour of its foundation. Freemasonry, as an exponent of the ideas and principles, &c., of 'Speculative Masonry,' did not arise until the time of the so-called 'revival' of A.D. 1717, which so-called 'revival' was in *reality* the first establishment of Speculative Freemasonry as an institution; consequently, said Freemasonry is now just one hundred and fifty-two years old. Before last century, so far as becoming *speculative* Freemasons was concerned, gentlemen might as well have joined some of the other old trades' societies. Operative Masonry was the spoon which Drs. Desaguliers and Anderson made use of in administering the new idea." LEO.

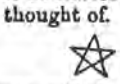
Can you inform me if there is a Masonic explanation of the Pentangle? If so what is the price?
W. WAYNE.

The following explanation is given by Oliver:—

*Pentalpha.*—In the Royal Arch Degree, the name of God is depicted in the centre of old floor-cloths, by a double interlacing triangle, thus



inscribed within a dark circle, representing unlimited space beyond the reach of light, and the top representing the "light shining in darkness," and the "darkness comprehending it not." This had been used as a Christian symbol, to denote the two natures of Jehovah, the Godman, also as an emblem of the Trinity, for centuries before the Royal Arch Degree was ever thought of. In this form



or the above it was called the pentangle, or seal of Solomon, and the shield of David, and was employed all over Asia as a preservative against witchcraft, in which superstition the Jews are said to have participated, for they used written charms enclosed in the above hexagonal or pentangular figure, and disposed cabalistically, which were worn about the necks. It constituted the Pythagorean pentalpha, and was the symbol of health.

A MEETING of Roman Catholic gentlemen has just taken place at Friburg, in the Grand Duchy of Baden, to reorganise the Order of the Knights of Malta, which course has been authorised by the Pope. Eight gave their adhesion to the rules, which do not comprise the vows of celibacy or poverty, but only those of obedience. The new chevaliers, who have a cardinal for Grand Master, will wear a crimson uniform with gold epaulettes, and a Maltese cross on the breast.

## Original Correspondence.

[The Editor is not responsible for the opinions expressed by Correspondents.]

THE MASONIC LIFE BOAT FUND.

*(To the Editor of The Freemason.)*

DEAR SIR AND BROTHER,—My attention has been drawn to certain communications with regard to this Fund. As late Secretary, permit me to state that a very considerable sum has been subscribed by the brethren, but while acting (gratuitously) as Secretary I failed either to obtain, for publication, a list of the subscribers, or of the amounts of their subscriptions. My duties were confined simply to conducting the necessary correspondence, acknowledging receipt of sums received, and enclosing the Treasurer's receipts. I had nothing whatever to do with the money matters and I regret therefore that I am unable to give any account either of the sums received or of what has become of the Fund.

I am, yours fraternally,
ANTHONY ONEAL HAYE.

FREEMASONRY.

*(To the Editor of The Freemason.)*

SIR,—"Notes from our London Correspondent," in the *Yorkshire Gazette* of 30th ult., we have a letter which seems to require attention. It is not my intention nor my province to correct the writer in his careless and erroneous application of words, but I may be allowed to say, that it is not common for either scholars or gentlemen to use the words, "pleadery, bumptious, asinine, guzzling, and unmitigated snob," as they are used in that letter.

I also pass the announcement, that "The Government have been guilty of a nice little job, in sending an Ambassador to Spain, and that this said Ambassador is the bumptious, conceited, arrogant and irascible Mr. Layard — Nineveh Bull-discoverer Layard." Permit me to ask: Is this hyphen in the right place? Ought "discoverer" to have a capital D, and lastly did Mr. Layard *really find* a bull? Was it a *real* bull, or is the London Correspondent speaking in parables?

As newspapers take such a prominent part in the education of the people, would it not be well for us in all our leaders and letters to attempt the combination of elegance and accuracy. If York citizens have attained a high degree of intellectuality by means of newspapers, I cannot think it attributable to such letters as that of the London Correspondent.

I wish to reply to the paragraph on Freemasonry, which in substance is as follows: "Mr. Conway was appointed Master of the Lodge in January last, and has defrauded his employers of £1,000 and ODD. Being an Englishman, he could not do less than entertain the members to a dinner which cost £44—bill unpaid. It strikes me that Freemasonry is made the excuse for much unnecessary guzzling. I have known more than one man who traces his RUIN to connection with a Masonic Lodge. If Mr. Conway is a sample of the Masters of Lodges, &c., &c., how mankind could be served, or philanthropic objects promoted by thirty-nine persons dining at a cost of £44 (bill still unpaid), I am at a loss to conceive. It would be well for Masons who dine together to see the dinner paid for, before they A'TE it. Ye Gods! it is enough to make one die with laughing."

If this account of Mr. Conway is true, he has done wrong, his conduct is extremely wicked, and as I look at it I am pained to think any man should so disgrace himself and his family.

I cannot laugh at it, nor do I envy the man who can.

Whatever may have been this man's defalcations anterior to his election, they were unknown to the members of the lodge, or he would not even have been nominated, nor would he have been admitted as a member. It is not the leading feature of Englishmen to invite *thirty-nine* people to a dinner costing £44 and leave the bill unpaid. Men do not guzzle. or rob their employers because they are Freemasons, but because they are gluttons and scourdrels. I do not believe that people who accept an invitation to dinner do so to *serve mankind*, or even to promote philanthropic objects, but are influenced in the same way that London Correspondents are, namely, to enjoy a good dinner. If, in return, a London Correspondent asked some friends to dine, *I* should think it discourteous, if after grace, the guests said, "We beg pardon, and hope we may not be misunderstood or considered as busy-bodies, but London is a curious place—no place on earth like it, and remembering that we are at the talk of a London Correspondent, to prevent unpleasant mistakes—pray IS this dinner paid for?

It is the established rule and general custom among Freemasons for each man to pay his share of the expenses of any banquet or social gathering, even before he leaves the room.

Our constitution and by-laws are considered wise and good, at least so wise and good as to be incapable of improvement by the London Correspondent.

That part of the paragraph which seems to me to have the least manliness, and the utter absence of good-

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ness is, "If Mr. Conway is a sample of the Masters of Lodges," &c. Doubtless, you Sir, with myself, have witnessed and mourned over the follies of the wise, and the failings of the good. We have known persons do things so inconsistent with their position and profession, as to excite our greatest wonder, and we have heard that expression which is almost heart-breaking, as it comes from our almost heart-broken Master, "Is thy servant a dog that he should do this thing."

If I were to ask the following questions in a mixed company, Is *that* person a sample of all married women? Is *that* person a sample of all who take Holy Orders? Is *that* person who is being punished for systematic cruelty to her child, is she a sample of all mothers? Is *that* man who said, "Whomsoever I shall kiss, that same is He, hold him fast," is he a sample of all disciples? These with many others of a kindred character might be asked, but, right minded men and pure minded women, if they answered, would probably add these words, the fact of your asking or supposing that all women are faithless, because you have fed on the foulness of some divorce reports, or that every man in Holy Orders disgraces his church and calling because some have done so; or that every mother is an incarnation of cruelty, or every disciple a Judas, is an indubitable sign of your own suspicious, deceitful, bad heart."

*If Mr. Conway is a sample of the Masters of Lodges,*

The character of Freemasonry is as firmly established as the everlasting hills. Time is called the Great Leveller, yet notwithstanding the wearing influences and operations of countless ages, and the destructive energies of storm and tempest, still they are—the everlasting hills—defiant of time, emblems of eternity; fixed and indestructible on earth, and ever directing man to the contemplation and attainment of his native heaven. So with Freemasonry, firm in its native omnipotence and perfect in its essential purity, its character is invulnerable and everlasting. This—this is the place which cannot be moved but abideth for ever, from the world's infancy to its present maturity it has been adding strength to strength, destroying enmity by the strength of its love, and destroying want by the strength of its beneficence, and of the increase of its government there shall be no end, while there is in this world a necessity to be relieved, or a sorrow to be soothed.

If the intention of the London Correspondent was to damage only the reputation of Freemasonry, still it was labour lost, for in every clime and every living language it is felt and acknowledged to be a system of brotherly love, its benevolence is co-extensive with the wants of the world, and can be satisfied only when every clime is resplendent with its brightness, and happy in its purity of joy. Every continent of the earth, and every island of the sea, can attest the divinity of its mission. The figurative phraseology of one place speaks of it as feet to the lame, and eyes to the blind, in another place it is represented as the shelter and shadow of a great rock in a weary land, but among ourselves where figures of rhetoric are less perfectly understood than facts, we say, if we cannot dry up the orphan's tears, for they *will* come—They *do* come—yet we will do our best to be a father to the fatherless. The widows shall find a home. The aged and infirm shall be provided for, cared for; and though the palsied frame, feeble step, and second childhood are beyond our remedial skill, yet the decline and energy of life are so soothed and enlightened, and the alleviative tendency of our affection and care is such, that when our venerated brother is called to the Grand Lodge above, he may find that the brotherly love of the lodge that is to be his home for ever, is the same in kind as that which he has left, only greater in degree. Divine love being the source and sustentation of pure Masonic life now, and the deathless rapturous themes of the multitude, which no man can number, for ever and ever.

"*If Mr. Conway is a sample of Masters of Lodges, &c., &c.*"

In conclusion, if the London Correspondent meant to show that neither official dignity, nor self-respect, nor personal safety can keep some men from evil, then I say no fraternity can feel it more keenly, nor punish it more properly, than a Lodge of Freemasons. As there are spots in the sun, so there are occasionally unworthy men found among Masons. True Masonry never robbed or ruined man, woman or child, but has helped and ennobled all those who have been obedient to its precepts.

I enclose my card, and am, Sir,

Yours fraternally,

A FREEMASON.

## ANCIENT DEGREES.

*(To the Editor of The Freemason.)*

DEAR SIR AND BROTHER.—In the number of THE FREEMASON for Sep. 4, you did me the favor of inserting a letter requesting a list of the thirty-three degrees of Masonry as practised in Ireland and America.

In the succeeding number, you have been so kind as to give a list, and Bros. Hughan and Yarker have also very fully entered into the matter and the short description the latter has given of the various degrees is very interesting.

Yet, withal, I must confess I am not satisfied and cannot reconcile the various statements, and you will please pardon me in returning to the subject again.

Your statement of the degrees of the Ancient and Accepted Rite agrees with Bro. Yarker, which as far as I can judge are the American degrees, and yet they do not agree with those of Bro. Hughan; he has given a list of ten degrees as practised in Ireland according to Ahiman Rezon and as I received them.

In this list Past Master does not occur, although it appears to be the fifth degree in Scotland and America, and Ex. M. and Sup. Ex. M. merge into R.A. and form one degree.

Now Sir, what I would like to know is a list of the various degrees as practised in Ireland from 10th to 18th (which I have been informed is Prince Masons) and from 18th to 30th. This last and remaining three are given in the Book of Constitutions.

I would take the liberty of enquiring in your pages also for some information or sketch of the "Priestly Degree" or as it is sometimes called the "Pillar Priest." As I mentioned in my former communication it is practised in the North of Ireland, and is a beautiful degree though not recognised by the Grand Lodge or in the Book of Constitutions.

The only information I can get respecting it is in Oliver's "Landmarks," where he states it is the seventh in the series of Baron Hunde, is practised in Belfast, and under another name in Newcastle, in the North; and Bristol in the South of England.

Hoping I may not be trespassing too much,

I remain, yours fraternally.

BELFASTIENSIS.

## Obituary.

### BRO. JOHN STEVENS PULLEN, P.G.D.

We deeply regret having to announce the decease of this estimable brother who expired on Monday the 1st inst., in his 61st year.

Bro. Pullen was an old Mason, having been initiated in the Old Union Lodge, No. 46, on the 10th February, 1833, and in due time he served every office in the lodge. The Grand Master selected our deceased brother for the office of Senior Grand Deacon, in April, 1865; he was also an energetic member of the Board of General Purposes, and took an active part in the construction of the New Buildings, at Freemasons' Hall. In his business relations Bro. Pullen was greatly respected as a man of integrity and ability, and we may sum up his character by saying that he ever adhered strictly to the principles of honor and probity inculcated in the precepts of the Craft.

ACCIDENT TO EARL VANE.—Lord Vane attended on Monday a Masonic ceremony in Oswestry, where he joined the Oswestry Lodge, to support the Provincial Grand Master, Sir Watkin Williams Wynn, in laying the foundation-stone of a Cottage Hospital. In returning by the last train at night to Machynlleth, his lordship occupied a saloon attached to the guard's van, and at a place called Carno (on a steep incline), forty miles from Oswestry, the train came into collision with a goods train, which was partly shunted for it to pass. The force of the collision snapped the coupling chains, and Lord Vane's carriage ran down the incline a distance of six miles, to Moat-lane Junction. Fortunately the saloon kept the rails, and met with no obstruction. The manager of the Moat-lane refreshment-room was just going to bed, when an alarm was given of the unexpected arrival of the carriage, and his lordship, with his face bleeding from a wound in the forehead, received in the collision, was brought in. Dr. Parry, of Caersws, was sent for, and the wounds dressed. An engine was obtained from Llanidloes, and shortly before 5 o'clock his lordship was conveyed specially to Machynlleth. We understand that the stoker of the passenger train was much hurt, and some of the passengers knocked about.

ON Monday, the 1st of November, a few gentlemen in connexion with the North of London Licensed Victuallers' Cricket Club, met for the purpose of presenting Bro. John Day, of the Westbourne Lodge, and the worthy proprietor of Lord's Cricket Ground, with a very elegant Diamond Ring, supplied by Bro. H. M. Levy, of No. 6, Northbuildings, by a few friends on the occasion of his birth-day. The presentation was quite unexpected to that worthy brother, but by the exertions of Bro. James Wyld, Hon. Sec., who has done so much for the success of the Club, a very pleasant evening, was the result. A very excellent cold collation was provided and the chair was occupied by Bro. Wentzell, who filled it with that genial and courteous manner, so characteristic of that gentleman. Several toasts were proposed and responded to, and among those present were Bros. Ford, Eaves, L. Drew, H. M. Levy, James Wyld, Coates, Rawlings, Fowler, &c., and a most agreeable evening was quite unexpectedly passed.

## PRESENTATION TO BRO. THOMAS M'KELL CAMPBELL, AT GLASGOW.

On the evening of Friday, 29th October, 1869 a banquet took place in the Hall of the Tontine Hotel, Glasgow, on occasion of the presentation of a Testimonial to Bro. Thomas M'Kell Campbell, Past Master "Lodge Clyde," 408, member of the Grand Lodge of Scotland, Most Excellent Principal "Z., St. Andrew's Royal Arch Chapter," No. 69, and a life member of the Supreme Grand Royal Arch Chapter of Scotland. There were present about one-hundred members of the Lodge Clyde, No. 408, and many other members of the Craft, including Masters and Past Masters of lodges in the Glasgow Provines, and deputations from lodges Nos 4, 9, 27, 89, 102, 116, 117, 128, 153, 219, 332, 333, 362, 393, 419, 437, 441, 459, &c. The object of the meeting was to honour the worthy and esteemed brother already named by presenting to him a handsome gold lever hunting watch, gold Albert chain, gold locket, and gold-mounted, ebony, walking stick, also a gold brooch, gold chain, and gold ear-rings for his wife, the value of the whole being more than fifty guineas. The hall was beautifully decorated with flags, flowers and evergreens. At the upper end the banner of the lodge Clyde, No. 408, floated over the head of the R.W.M. of the lodge, Bro. John Buchanan, who occupied the chair; and many ships' flags, sent to do honour to the occasion from vessels lying in the Clyde, were exhibited on other parts of the walls. On the right hand of the chairman was the guest of the evening, Bro. Thomas M'Kell Campbell, and on both hands were Masters and Past Masters of lodges in the province. Amongst those on the right were Bros. McEwan, Macpherson, and Boyle, and on the left, Bros. T. Boyle, S L M, 408; C. J. Paton, P.M. 392; J. Steel, R.W.M 4, P.G.T.W.; and J. T. Thomson, R.W.M. 437.

An excellent supper was enjoyed, and the chairman, the Right Worshipful MASTER of the "Lodge Clyde," then rose and stated that it gave him great pleasure to preside on this occasion—an occasion, which he was sure was regarded with much satisfaction by all present. He saw around him old familiar faces, reminding him of days long past, as

"The soothing influence of a pleasant dream,
Calms down the strife of this chequered scene."

In looking on those now before him, he could not but anticipate good thoughts and good deeds for the future; and he thought this evening's work might tend to the formation and developement of many a high aspiration, worthy of the ancient and honourable order to which they belong, and worthy of honourable and right-meaning men. He then gave the first toast, namely that of

"The First Lady of the Land,
With the Sons of the True Fraternal Band,"

"The Queen and the Craft."

As the next toast of the evening, the R.W. Master gave "The Prince and Princess of Wales."

Both toasts were responded to in a suitable manner.

Bro W. LINDSAY, S.W., then proposed the toast of "The Army, Navy, and Volunteers," in doing which he said that any nation might be proud of such a force as ours, which is unequalled in the world. Bro. D. Downie replied, and echoed the opinion of the proposer of the toast, by saying that no Army, Navy, or Volunteer Force was ever in a better state, and that therefore no country was ever more secure against invasion, no nation better prepared to hold its own against all enemies.

The toast of "The Three Grand Lodges" was then given from the chair. Bro. J. F. W. Templeton replied, remarking that although the three Grand Lodges are confined to the capitals of England Scotland, and Ireland, their branches are spread throughout the whole world. He said that on looking into their history, and beginning with England, the institution of Freemasonry, must be referred to time immemorial. The first record carries us back to A.D. 287, when it is said that St. Alban formed the first Grand Lodge. The Grand Lodge of Scotland deduces its origin from the Mother Lodge of Kilwinning, formed in A.D. 1128. The Grand Lodge of Ireland was formed in A.D. 1727. Turning to foreign countries, we find the Grand Lodge of France formed in 1725, and that a Scotchman, the Earl of Derwentwater, was its first Grand Master. The Grand Lodge of Belgium was formed in 1823: that of the Netherlands in 1757, that of Denmark in 1747, that of Sweden and Norway in 1754. The United Grand Lodge of Germany is composed of four Grand Lodges: (1) The National Grand Lodge of the Three, established in 1740. (2) The

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Grand Lodge of Germany, 1770. (3) The Grand Lodge of Prussia, 1760. (4) The Eclectic Grand Lodge, 1783. Besides these, there is the Grand Lodge of Hamburgh, established in 1740; that of Saxony, in 1811; that of South Germany, in the same year; that of the Grand Duchy of Luxemburg, in 1841; and that of the Grand Duchy of Hesse, in 1846. The Grand Lodge of Switzerland was established in 1844, and that of Italy in 1867; of the Grand Lodge of Italy, Bro. Joseph Garibaldi is Grand Master, one of the most noble names of the nineteenth century. The Grand Lodge of Portugal was founded in 1805. In Turkey there are ten lodges holding of the Grand Lodge of England, and this year a charter has been granted by the Grand Lodge of Scotland, for a lodge at Haskein, Constantinople, named the Caledonian, No. 489, of which our worthy Bro. T. M'K. Campbell, has been appointed Proxy Master in the Grand Lodge of Scotland. The Grand Lodge of Canada was established in 1855. In the United States of North America, there is a Grand Lodge in each state, the oldest of which is that of Massachusetts, established in 1733. There are Grand Lodges in Central America, in Brazil, Hayti, San Domingo, Mexico, Peru, Uraquay, Venezuela, &c., all of which have been founded since the beginning of the present century. All these Grand Lodges may be confidently affirmed to have derived their origin from the three Grand Lodges of England, Scotland, and Ireland. After giving these interesting particulars of the statistics and history of Freemasonry, Bro. J. F. W. Templeton concluded by thanking the meeting for the manner in which the toast of "The Three Grand Lodges," had been received.

The presentation of the testimonial then took place.

Bro. THOMAS GORDON, uncovering the presents on the table, said that he was proud of having been the first Right Worshipful Master of the Lodge Clyde, No. 408, and also that a brotherly feeling had always subsisted between Bro. T. M'K. Campbell and himself. It was through that brother that he was induced to become a Freemason, by joining the Lodge St. Mary's, Partick, No. 117. Bro. T. M'K. Campbell was then Secretary of that lodge as well as Principal Z. of St. Andrew's Royal Arch Chapter, 68. After the Provincial Grand Lodge had ordered the St. Mary's Charter, which had been working in Glasgow as well as in Partick, back to Partick to be wrought there only, some members found it inconvenient to walk all the way to Partick to attend meetings, and consequently a new lodge was formed in Glasgow. Bro. Campbell, who had been mainly instrumental in bringing Lodge St. Mary's, Partick, from a state of dormancy to active life, was also the leader of those who set themselves to form the new lodge in Glasgow. After encountering many difficulties, they were at last successful in raising the necessary funds, and applied to the Grand Lodge for a charter, which was granted on the 6th August, 1860, and the new lodge—the Lodge Clyde—was consecrated and the office bearers installed on 29th December of the same year. About twelve months after its formation the Lodge Clyde was honoured with a visit of the Provincial Grand Lodge, and the Deputy Provincial Grand Master, a mason of no mean worth, after examining the books, took them round the lodge, shewing them to the deputations present and requesting attention to them as a model of the way in which the books of a lodge should be kept. He made especial reference to the minute respecting the laying of the foundation stone of the Wallace Monument, the first occasion on which the lodge sent out a deputation. Probably there is no better record of that day's proceedings than is to be found in the books of this lodge. Bro. T. M'K. Campbell has stood to the craft amidst prosperity and adversity. He has had his own masonic trials and troubles, but he has been always successful in fighting his way through them, having always had right on his side. His principal view of Freemasonry is *charity*, the principal round in the masonic ladder. Often has he said, "I wish we could give an account of the Craft in Scotland, as having well-established benevolent and charitable institutions" It was with such design that he proposed the formation of the "Clyde Lodge Benevolent Fund," for behoof of the members of the lodge, which, after, much opposition, he was enabled to establish, and which has done much good to many a poor brother and has relieved the distress of many a brother's widow. Nor have his time and talents been devoted to the concerns of that lodge alone, but to the utmost of his power he has always shewn himself willing to assist in any lodge or chapter. More than one lodge in the province has reason to thank Bro. T. M'K. Campbell for his services. About two months ago a few brethren at Constantinople applied to the Grand Lodge of Scotland for a charter, and placed the matter in his hands. He managed it so well that he not only obtained a charter for them, but also books, jewels and clothing. In testimony of their gratitude, they appointed him their proxy-master in the Grand Lodge of Scotland. He then went on to say that he might state without fear of contradiction, that Bro. T. M'K. Campbell, is regarded amongst all who have heard him work as one of the best-working Freemasons in Scotland, and that in the Royal Arch and higher degrees he is unequalled. A few weeks ago, there appeared an article in a Masonic publication, entitled, "Chips from a rough Ashlar," by one who in his travels through Scotland had seen Bro. Campbell working, and also received some of the degrees from him. He says, "Bro. T. M'K. Campbell, is almost the last of the few brethren who formerly worked the Rite of Mizraim. Bro. T. M'K. Campbell, has devoted great time and attention to studying the side degrees, and we were much indebted to him for information in respect thereof. As a Craft Mason, Bro. T. M'K. Campbell, is considered one of the most perfect working brethren in Glasgow, and on several occasions we witnessed his conduct of the ceremonies with great satisfaction." Bro. T. Gordon, concluded by saying that the worth of Bro. T. M'K. Campbell, was well known, alike in Masonic, private, and public life.

The R.W. MASTER then, in a neat and excellent speech, presented the Testimonial to Bro. T. M'K. Campbell. He said that the duty fell upon him, only through the unavoidable absence of an esteemed brother, but that he performed it with much pleasure. He wished Bro. T. M'K. Campbell and his wife, many happy years to enjoy the presents made to them, and expressed his hope that Bro. T. M'K. Campbell, might long live to be an ornament to the Craft, as well as a blessing to his family circle.

Bro. T. M'K. CAMPBELL, in replying, said that it gave him great pleasure to thank all his brethren present, and all who had united in this unexpected testimonial to him, for the valuable gifts which they had presented. He hoped to hand down these gifts to his family. He thanked them from the bottom of his heart, and with feelings which words could not express. He received these gifts as a testimony of respect from a brotherhood with which it was an honour to be connected, and whose approbation it might be any man's high ambition to obtain. He had had the honour to obtain that approbation, and he was proud of it, and grateful for it, and for this expression of it. Whilst life remained, he would retain a sense of gratitude for the honour now conferred on him. He felt it all the more, because his wife had been noticed as well as himself. He would strive by his whole life and conduct to show how he appreciated it, and he could confidently say, his wife would do the same. His efforts to promote the great teachings of Freemasonry, would be stimulated, and he hoped to do more than he had yet done, never forgetting the duty of upholding the landmarks in their entirely.

The R.W. MASTER then proposed the toast of "The Provincial Grand Lodge of Glasgow," of which he spoke in warm terms of commendation.

Bro. STEEL, R.W.M., No. 4, replied in a short speech, which was listened to with great admiration. He declared himself much gratified to observe the feeling which had brought this meeting together, a feeling of brotherly love, fostered in Masonic halls, kept alive in the hearts of Freemasons, and blazing forth on occasions such as the present. It was the glory of Freemasonry to maintain this sentiment of brotherly love, and to display it upon appropriate occasions, such as that on which they were now met.

Bro. W. MCEWEN then favoured the meeting with a sketch of Freemasonry in relation to everyday life. Freemasonry, he said, was an institution established by virtuous men, with a praiseworthy design of continually recalling to remembrance the most sublime truths in the midst of the most innocent social pleasures. It is founded on liberality, brotherly love and charity, It teaches morality, equality, and truth. No immoral men are allowed to take place among Freemasons, and in their lodges the king is on the same level with the peasant. The first lesson Freemasons are taught is to be good men and true. It is sometimes asked, What good is done by Freemasonry? The question may be easily answered. Let a Freemason be in a strange town, far from home, destitute, and let him look to his Masonic calendar for the places of meeting; he will find brethren of the mystic tie, who will welcome him as if he had been an old school-fellow and assist him, if found worthy, with everything needful for the prosecution of his journey. Freemasonry is useful also in teaching the lessons of fortitude and the government of the tongue, the latter of which is perhaps even more difficult than the former.

Bro. A. MACPHERSON, Secretary of the Lodge Clyde, proposed "The Guests of the Evening," in the following words:—

Right Worshipful Master and Brethren all,
Right glad am I to see you in this—the Tontine Hall.
Met this evening, to render true
The Homage which to worth is due.
The Brother is before you. He alone
Has gained the prize by ardour won,
Full well we know how long he has wrought,
And how with zealous labour taught,
The Mason Tongue; The man's inquiring mind
Has sought the depths of mystic lore to find,
The truth sublime; the breadth, the height,
Such as is only known to the Sons of Light.
He ever with that watchful, constant care,
Never was wanting, when a want was there;
But with cheerful willingness, was sure to lend,
The hand Fraternal, like a brother and a friend.
His power to aid was no random guess,
To have him was to gain success;
With rapid strides he did repair disaster,
Then hail (408), to your Past Master.
And may the partner of his joys and grief,
Ever be at his side with that balm of relief,
And long may her days be, with every prosperity,
Both to themselves and to their posterity;
While o'er matters as these, our minds fondly ramble,
Let us wish every success to Bro. Campbell.
The R.W.M. he looks to the length of my muse,
To support him right and left we will never refuse,
For as long as he has one leg left to stand on
We will rally round the burly Buchanan.
There's Past Master Gordon, we should never forget,
He the example of perseverance has forth truly set;
And the good wish of our heart, let no one deride,
But long in good health may he be spared to the "Clyde."
On the platform there I see our Senior Warden,
Of our Paraphernalia may he long be the guardian;
The good things of this life may he constantly see,
You could not help it, if he said "Saft-a-wee."
The mirthful expression doth make the heart tinkle,
For the loss of the gingham was a very sad wrinkle,
Fond of it he was, from the storm it did screen him;
The news to relate was the loss of the gingham.
There's D. in the South, and he's called the Junior,
But that iron-tongue jade, that's called Mrs. Rumour,
Hath raised the report, midst clamour and strife,
That D. is the one that's in want of a wife;
That a good man he'll be, and the young ones will dangle,
In spite of the farce of the broom with the handle.
To the ladies I look to, and beg their excuse,
At this my poor attempt to beguile and amuse,
For the motto it has, and it was, and is still without compare;
That the brave deserve the fair.
To the toast of the evening I must now hasten on,
Your time, nor your patience no longer prolong,
Now one and all take heed and unto me list.
And pledge me the health of this evening's guest;
Remembered may he be with the warmest emotion,
By those here at home and far away on the ocean.
That their meal may be long, cry the Sons of the Clyde,
And health, peace and happiness be around his fire-side.

Bro. T. M. CAMPBELL replied to this toast. He said that he was pleased to find himself received to their hearts by his brethren, and delighted to see how they sought to promote the cause of Universal Brotherhood; that all men of all kindreds, tongues, and nations may be as one family and meet as brothers. For himself, he hoped always to do as he had done through his whole life hitherto—to stand up for what is right in opposition to all that is wrong. And in our lodges especially, he hoped this would be the grand rule, always acted upon and carried out at whatever cost.

The R.W. MASTER, the chairman, now proposed "Freemasonry all over the world." Bro. Thompson, R.W.M., 439, replied in a neat and effective speech, in which he expressed a hope that all Freemasons over the world would uphold charity, as charity is a heaven-born feeling, and one which must be supposed to exist in the heart of every Freemason. He hoped that every brother present would aid in disseminating it throughout the Craft.

The brother who favours us with this account of the meeting, was here called out of the hall on an urgent matter of business, and of several speeches and toasts we are sorry that we can give no report.

The CHAIRMAN, the R.W.M., gave the last toast of the evening, "Happy to meet, happy to part, and happy to meet again." He expressed his great delight with the whole proceedings of the evening, a delight he was sure participated in by all present. He felt himself honoured in doing honour to Bro. T. M'Kell Campbell, who he hoped, would long live to be an honour to the Craft.

The pleasure of the evening was augmented by songs both by amateur singers and members of the Craft, and also the "stump oration" of Bro. Mullens,

Altogether, such an evening and such a testimonial have not been seen for many years amongst the Masonic Fraternity in Scotland.

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A REPORT of St. Mark's Lodge No. 1 will be given in our next.

JUSTICE.—Justice is a God-like principle, and sculptors have symbolised it well; the blinded brow, to show the stern singleness of heart; the scales, to weigh the merits of the case; and the keen sword, the agent of a sudden and complete retribution.

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## PROVINCE OF CORNWALL.

### GRAND MEETING OF MARK MASONS AT HAYLE.

The annual assembly of the Prov. Grand Lodge of Mark Masters for Cornwall was held on Thursday last week, in the New Public Hall, Hayle, at 12 (noon). There were present:—Bros. Frederick Martin Williams, *M.P.*, P.G.M.; Reginald Rogers, D.P.G.M.; Thos. Chirgwin, P.S.G.W.; Wm. Tweedy, P.J.G.W.; F. Harvey, P.G.M.O.; Wm. J. Johns, P.G.S.O.; Walter F. Newman, P.G.J.O.; Stephen Holloway, P.G. Treas.; William James Hughan, P.G. Sec.; R. Johns, Asst. P.G. Sec.; Dr. James Mudge, P.G.S.D.; John Coombe, P.G. Supt. of Works; John Niness, P.G.D. of C.; and a large number of brethren representing the following lodges, viz.:—73, Redruth; 78, Truro; 87, Hayle; 94, Falmouth; and 101, Chacewater.

The noble proportions of the hall, and the excellent arrangements of the suite of rooms in connection therewith, was the constant theme of the visitors, who had the pleasure, for the first time since its inauguration, to meet in so excellent a building, and we may say that the whole of the proceedings throughout the day were suggestive of the immense amount of care and trouble taken by the members of the Cornubian Lodge at Hayle to give the brethren of the Prov. G. Lodge, a right hearty welcome. The Mark Lodge, No. 87, was first opened by the W.M., the W. Bro. Dr. James Mudge, when the Prov. G. Master, and the members of the Prov. Grand Lodge, entered, the Prov. Grand Organist (*pro. tem.*), Bro. N. B. Bullen, performed a "voluntary" on the harmonium. The Prov. Grand Lodge was subsequently opened by Bro. Fredk. Martin Williams, *M.P.*, and in response to the call of the Prov. G.M., Bro. William James Hughan, the P.G. Sec., read the minutes of the P.G. Lodge held in October, 1868, at Truro, and the statistical account of the lodges in the province, which were unanimously confirmed by the members, as also was the Prov. G. Treasurers's report, and reports of various committees appointed at the last meeting. The Prov. Grand Master, in a few appropriate words, then expressed his gratification at so large a muster of the brethren, and stated that the prosperity of the Mark Degree in particular, and Masonry in general, would always be a matter of congratulation to him personally, and to obtain which, nothing on his part should be spared, and no effort wanting to secure the continued progress of the grand principles of the Craft.

The officers were then appointed for the ensuing year, and invested, respectively, with the magnificent collars and jewels so kindly presented by the Prov. Grand Master.

The Prov. Grand Lodge was then formally concluded by the Prov. Grand Master, and the Cornubian Lodge having been finally closed for the day, the brethren adjourned to Bro. Crotch's Hotel, and partook of a sumptuous repast, in every respect worthy of the occasion. The various toasts were given and responded to with thorough good feeling, and were warmly received by the members. They were as follows:—1. The Queen and the Craft. 2. Bro. H.R.H. the Duke of Cornwall, and the Royal Family. 3. The Grand Master of Mark Masters for England, and the Grand Lodge; replied to by Bro. W. J. Hughan, Past Grand Overseer. 4. The Prov. Grand Master for Cornwall for the Mark Degree by Bro. W. Husband, responded to by Bro. F.; M. Williams, *M.P.* 5. The Dep. Prov. G.M., by Bro. William Tweedy, P. Prov. G.W. 6. The Prov. Grand Wardens; responses by Bros. Frank Harvey, and W. J. Johns. 7. The remaining Prov. Grand Officers; replied to, for the whole, by Bro. T. Chirgwin, P. Prov. G.W., and Prov. G. Sec. 8. The W.M. of Cornubian Lodge, Hayle, and warmest thanks for the very efficient arrangements for the comfort and convenience of the Prov. G. Lodge; proposed by Bro. the Prov. G. Master, and responded to by Dr. James Mudge, W.M., 87; &c., &c.

The following were the officers appointed for 1869-70, Bro. W. J. Hughan, having retired from the office of Prov. Grand Secretary:—Dep. Prov. Grand Master, Bro. Reginald Rogers, No. 94; Prov. Senior Grand Warden, Bro. Frank Harvey, 87; Prov. Junior Grand Warden, Bro. William James Johns, 78; Prov. Grand Master Overseer, Bro. Frederick W. Dabb, 73; Prov. Grand Senior Overseer, Bro. Dr. James Mudge, 87; Prov. Grand Junior Overseer, Bro. John Niness, 101; Prov. Grand Chaplain, Bro. Rev. John Bannister, *LL.D.*, 73; Prov. Grand Treasurer, Bro. Stephen Holloway, 78. Unanimously re-elected:—Prov. Grand Registrar, Bro. Thomas Solomon, 78; Prov. Grand Secretary, Bro. Thomas Chirgwin, 78; Prov. Grand Senior Deacon, Bro. J. H. Burrall, 87; Prov. Grand Junior Deacon, Bro. W. H. Dunstan, 94; Prov. Grand Supt. of Works, Bro George Eustice, 87; Prov. Grand Director of Ceremonies, Bro. Richard John, 78; Prov. Assistant-Grand Director of Ceremonies, Bro. John Paull, 101; Prov. Grand Sword Bearer, Bro. N. J. West, 87; Prov. Grand Organist, Bro. Nathaniel B. Bullen, 78; Prov. Grand Pursuivant, Bro. J. F. Trull, 94. Prov. Grand Stewards, Bro. John Hall, 101; Bro. W. Lidgey, 73; Bro. F. H. Pool, 87. Prov. Grand Tyler, Bro. John Langdon.

### CONSECRATION OF THE LODGE OF FRIENDSHIP AND UNITY, No. 1271, AT BRADFORD-ON-AVON.

It will be a matter of rejoicing to the Craft at large to learn the steady progress the Order is making in the province of Wilts. It is only a few weeks since the lodge of Calne, so long in abeyance, was revived at Chippenham, and now we have to announce the consecration of a new lodge in Bradford. For some time past the number of Masons there has steadily increased, through the influence of the Lodge of Concord, 632, at Trowbridge, whence also has sprung the Lodge of Frome, 978, and which can now number another offshoot in the lodge just consecrated.

The ceremony took place on Wednesday last week, in the lodge premises at the Town Hall, Bradford-on-Avon, the consecrating master being Bro. the Rev. C. R. Davy, P.G. Chap. of England, who performed the ceremony in his usual impressive manner. After the lodge had been declared formally constituted, the W.M. elect, Bro. R. de M. Lawson, P.M. 632 and 973, P.P.G.J.W. Wilts, was most ably installed by the V.W., Bro. S. Wittey, D.P.G.M. Wilts, assisted by Bros. Davy and Parfitt, P.M. 976, and afterwards proceeded to invest his officers, as follows:—Bro. W. Humphrey, P.M. 526, P.P.G.D. Stafford, as P.M.; Bro. A. B. Richardson, S.W.; Bro. T. P. Saunders, J.W.; Bro. Dr. Adye, P.M., 632, Treasurer; Bro. Chapman, Secretary; Bro. Collie, S.D.; Bro. Sparks, J.D.; Bro. Rose, I.G.; Bro. Feltham, Steward. Amongst the visiting brethren present were Bros. Kelway, P.P.G.S.W., Somerset; Dr. Bryant, P.M. 68, Bristol; J. Allen, P.M., 632; Holbrow, P.M., 270; Col. Ford, P.M., 335; Inskip, P.G. Steward, Somerset, P.M. 62, and 1222; S. Gauntlett, J.W., 632; N. Rogers, S.D., 632; J. Berry, Secretary, 632; also Bros. Simpson, Parsons, C. Saxty, W. Collins, &c., &c., &c. Bro. Reeves presided at the harmonium with his accustomed ability.

At the conclusion of the business the brethren adjourned to the New Bear Hotel, where a most excellent banquet was furnished by Host Bro. Feltham, who spared no pains or expense in providing for the comfort of his guests, neither must Mrs. Feltham be forgotten, to whom was due the elegant manner in which the room and table were decorated for the occasion. On the removal of the cloth, the usual loyal and Masonic toasts were given, amongst the responses to which, those of Bro. Wittey as D.P.G.M. of the province, and Installing Master of the day, and Bro. Kelway on behalf of the Visitors, were specially received by the brethren, as also the remarks made by the S.W., Bro. Richardson, on returning thanks for the Officers of the Lodge.

The trains caused most of the brethren to leave at an early hour, and the party broke up, after a most successful gathering.

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We are requested to call the attention of the brethren of West Lancashire to the meeting of the Lodge Sincerity, No. 292, at the Masonic Temple, Hope-street, Liverpool, on Monday next, at 6 o'clock, when Bro. Hamer, assisted by Bros. Pelham and Hustwick, will work the seven sections of the first degree.

Holloway's Ointment and Pills.—Physical Strength.—For the proper developement and nourishment of the human body, it is essential that the functions of the stomach, liver, kidneys and bowels be performed with order and regularity. Holloway's remedies readily ensure both these conditions. The powers of the stomach are greatly augmented, and good gastric juice secreted in abundance when the Ointment is diligently rubbed twice a day over the pit of the stomach. The Pills and Ointment enable it to extract all the food's nutritive matter, and to thoroughly digest most articles of food. In the most advanced cases of dyspepsia, the salutary power possessed by these medicaments is most remarkable, and will fully realize the patient's hopes, and the expectations of his friends.—Advt.

### PROV. GRAND LODGE AND BANQUET IN DEVIZES.

The Right Hon. the Lord Methuen, the R.W.P. Grand Master of Wilts, having appointed that the Annual Provincial Grand Lodge should be held this year in Devizes, on Friday there was a large and influential gathering of Freemasons, who arrived during the morning, from different parts of the country. The arrangements for receiving the Prov. Grand Lodge were entrusted to the Lodge of Fidelity, No. 663, and the W.M., (Bro. Nott,) and brethren spared no pains to ensure a successful and satisfactory result. Fortunately the weather was fine. Lord Methuen drove over from Corsham, and the Provincial Grand Lodge was opened in the Council Chamber, at three o'clock when the Prov. Grand Master and other distinguished Masons present were saluted with the honours peculiar to the Craft. The brethren who attended included: The R.W., the Prov. Grand Master, (Lord Methuen); the V.W. the D. Prov. Grand Master, (Bro. Samuel Wittey); the V.W. the D. Prov. Grand Master of Somerset, (Bro. Bridges); Bros. the Revs. C. R. Davy and T. F. Ravenshaw, Grand Chaplains of England; the Rev. M. P. Pym, Vicar of Corsham and Chaplain to the Sussex Lodge, Bath; Rev. W. S. French, Chaplain to the Lansdowne Lodge of Unity, No. 626, Chippenham; Fred. Binckes, P.G. Steward; R. Bradford, P.G.S.W., and P.G. Treas.; Wm. Biggs, P.P.G.S.W., (Wilts), and P.G. Sec., (Berks and Bucks); Henry C. Tombs, P.G. Sec.; Parfitt, P.P.S.G.W. for Somerset, and W.M. 626; R. Stokes, P.M. 586; C. W. Wyndham, P.M. 586, P.P.G. Reg.; H. Ward, P.M. 586; T. E. Darke, 586; W. Nott, W.M. 663; R. Haslam, W.M. 106; J. R. Chandler, P.M. 335; M. McHugh, P.M. 663; T. L. Holloway, S.W. 663; G. Alexander, J.W. 666; W. Read, P.M. 355; R. Lawson, P.M. 632, and W.M. of the newly-consecrated lodge at Bradford-on-Avon; J. G. Benson, P.M. 586; Jos. Burr, P.M. 663; Holmes, R.A., K.T., P.M., and W.M. of Royal Standard Lodge, Halifax, (Nova Scotia); E. Payne, P.M. 335; J. Toomer, P.M. 355; Mitchell, P.P.J.W.; Weaver, P.P.S.G.W.; Lord, W.M. Lodge of Rectitude, 335; Parham, W.M. 53, P.G. Reg., (Somerset); Braid, and many others holding office in the two provinces, Wilts and Somerset.

The lodge having been opened in due form, the annual business was transacted, and it appeared that in all respects the province is now in a very satisfactory position. The P.G. Master appointed and invested the Prov. G. Officers for the year ensuing, as follows:—

| | |
|---|---|
| Prov. Senior Grand Warden... | Bro. Kinneir. |
| „ Junior Grand Warden... | „ J. Chandler. |
| „ Grand Chaplain ..... | „ The Rev. C. R. Davy. |
| „ Grand Asst. Chaplain ... | „ The Rev.—Dixon. |
| „ Grand Treasurer ..... | „ Bradford |
| „ Grand Registrar ..... | „ Stokes. |
| „ Grand Secretary ..... | „ Tombs. |
| „ Senior Grand Deacon ... | „ Nott. |
| „ Junior Grand Deacon ... | „ McHugh. |
| „ Grand Sup. of Works ... | „ Lord. |
| „ Grand Dir. of Ceremonies | „ Parfitt. |
| „ G. Asst. Dir. of Cer..... | „ Ward. |
| „ Grand Sword-Bearer ... | „ Thompson. |
| „ Grand Organist ..... ... | „ C. Clarke. |
| „ Grand Pursuivant ..... | „ R. Tarrant. |
| „ Grand Asst. Pur. ..... .. | „ Inskip. |
| „ Grand Stewards ..... | Bros. G. Goldney, Goldney, jun., F. Wilmott, Lane, Hearne, and Reynolds. |

The lodge having been closed the officers and brethren adjourned to the Town-hall, and sat down to a banquet, the caterer being Mr. Raymond, of the Crown Hotel. The room was decorated with a number of Masonic emblems and flags and presented a most tasteful appearance, for which Bro. Nott is entitled to credit. The worthy Deputy Prov. Grand Master (Bro. Wittey), contributed greatly to the decoration of the hall by sending from his conservatory some choice plants and flowers. The musical arrangements were under the direction of Bro. J. H. Chandler, and in the course of the evening several excellent songs were rendered. The cloth having been cleared and grace sang,

The Chairman (Lord Methuen) rose and proposed the first toast on the list, namely, "The Queen and the Craft." (Applause.)

Lord Methuen said the toast which ought to follow next was, "The health of His Royal Highness the Prince of Wales." (Applause.) As they all knew, the Prince had lately joined the Craft—(applause)—and if he followed in the footsteps of his illustrious parents he would be sure to become a good Mason. (Hear, hear.) He was confident that all the brethren present entertained the hope that at some future time His Royal

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## SUPREME GRAND CHAPTER OF ENGLAND.

A quarterly convocation was held in the Zetland Chamber, Freemasons' Hall, on Wednesday the 3rd inst. M.E. Comp. the Rev. John Huyshe, G.J., presided as Z., supported by E. Comp. S. Rawson, P.P.G.S. for China, as H; E. Comp. W. Pulteney Scott, N., as J.; and the following Companions, John Hervey, E.; S. Leith Tomkins, P.S.; J. Savage as A.S.; A. J. McIntyre, R.; H. Empson, S.B.; C. C. Dumas, S.B.; J. Nunn, D.C.; J. Udall, E. S. Snell, Rev. C. R. Davy, B. Head, G. W. K. Potter, H. Browse, J. Smith, H Muggeridge, and G. Cox, P.G. Officers; A. M Ritchie, D.G. Supt. Madras; J. Brett, P.Z. (177); H. Massey, J. (619); W. Littaur, Z. (188); E. J. Barron, P.Z. (114); H. G. Buss, P.Z. (177); F. Walters, P.Z. (73); W. M. Bywater, P.Z. (19); H. A. Bickerstaff, Z. (13); W. Stone, J. (19); F. G. Baker, P.Z. (753); J. Houghton, H. (753); F. Adlard, P.Z. (214); W. B. Heath, P.Z. (22); A. D. Loewenstark, Z. (73); Comp. Perkins, P.Z., Columbia Chapter, 91, Pennsylvania, was also present as a visitor.

The chapter was opened in ancient form, and the minutes were read and confirmed.

The following report was taken as read, and ordered to be entered on the minutes.

*To the Supreme Grand Chapter of Royal Arch Masons of England.*

The Committee of General Purposes beg to Report that they have examined the Accounts from the 21st July, to the 19th October, 1869, both inclusive, which they find to be as follows:—

| | £ s. d. | | £ s. d. |
|---|---|---|---|
| To Balance 20th July ... ... | 341 8 6 | By Disbursemnts during the Quarter ... | 119 15 10 |
| To Subsequent Receipts ... | 153 2 0 | By Balance ... | 374 14 8 |
| | £494 10 6 | | £494 10 6 |

which Balance is in the hands of Messrs. Willis, Percival and Co., Bankers of the Grand Treasurer.

The Committee have also to report, that the St. Peter's Chapter, No. 481, Newcastle-on-Tyne, have applied for Certificates for Companions Bass, raised on the 22nd April, 1867, and exalted on the 10th March, 1868; and Snelgrove, raised on the 18th December, 1867, and exalted on the 18th November, 1868; being respectively seven weeks, and one month, within the period prescribed by the Regulations. The Chapter have expressed their regret, and state that they have erred through ignorance. The Committee however, feeling that it is the duty of the Principals to make themselves acquainted with the Royal Arch Regulations, could not accept the excuse, but, as the Chapter was one of recent formation, have considered that a small fine would be sufficient to meet the case. They have therefore inflicted a fine of £1 1s. 8d., on the Chapter with a caution to be more careful for the future, and have directed the Certificates not to be issued until the Companions named shall have been re-exalted.

The Committee have very carefully considered the Motion of Companion Bennoch, P.Z., No. 2, *viz*:—

> "When the Minutes of the previous Meeting have been read, and their accuracy unimpugned, and their confirmation proposed:—no motion to omit any substantial portion of the business recorded as transacted shall be accepted; unless due notice of such motion shall have been given and printed in the usual paper of business,"

referred to them for their consideration and report, at the last meeting of Grand Chapter, and they are of opinion, "that it is not desirable that any alteration should be made in the method of putting the Minutes for confirmation as already existing."

The Committee have likewise to report that they have received Petitions

From Companions Henry Richards Lückes as Z., Alfred Osborne as H., Francis Nash as J., and Ten others, for a Chapter to be attached to the Vitruvian Lodge, No. 338, Ross, to be called "The Bowles Chapter," and to meet at the Royal Hotel, Ross, Herefordshire.

From Companions George A. Taylor as Z., William Bisenden Heath as H, Edwin Sillifant as J., and Seven others for a Chapter to be attached to the Lodge of Stability, No. 217, London, to be called "The Chapter of Stability," and to meet at Anderton's Hotel, Fleet Street.

From Companions John Seager Gundry as Z., John Murch as H., and Charles Cramond Dick as J., and Eight others for a Chapter to be attached to Fortescue Lodge, No. 847, Honiton, to be called "The Fortescue Chapter," and to meet in the Lodge Room, at the Armoury, Honiton, Devonshire.

The foregoing Petitions being in all respects regular, the Committee recommend that the prayers thereof be respectively granted.

A Petition has also been received from Companions Thomas Wood as Z., Colonel William Taylor Money as H., Francis Joseph Jorden as J., and Six others for a Chapter to be attached to the Corinth Lodge, No. 1122, Seetabuldee, Nagpore, to be called "The Mayo Chapter," and to meet at Seetabuldee, Nagpore, Bombay.

This Petition is regular in form, and is recommended by the Grand Superintendent of the District, but one of the Petitioners not being registered the Committee recommend that the prayer of the Petition be granted, subject to his being registered, or the name of another regularly registered Royal Arch Mason being substituted. *(The Companion referred to is now registered, consequently the Petition is in all respect regular.)*

The following Notice of Motion has been received for the next Quarterly Convocation:—

From Companion John Udall, P. Asst. Sojr.

> "That Grand Chapter do meet for business at Five o'clock instead of Seven o'clock, and to alter Clause 9, Page 8, Line 2, of the Royal Arch Regulations, and substitute the word 'Seven' for 'Eleven.'"

(Signed) W. PULTENEY SCOTT, *President.*

Freemasons' Hall, London, 20th Oct., 1869.

The several petitions recommended by the Committee were approved, and charters granted accordingly. A long discussion ensued upon Comp. Udall's's motion to alter the hour of meeting to 5 o'clock, in which Comps. Head, Savage, Snell, McIntyre, Tomkins, Barron, and others took part, and the sense of Grand Chapter being against the proposed alteration, Comp. Udall withdrew his proposition. Comp. Savage then gave notice to alter the hour of meeting to eight o'clock, the time most convenient to the Companions.

The Grand Chapter was then closed with solemn prayer.

## OXFORD SCHOOL OF ART.

A large and influential public meeting was held in the Town-hall, Oxford, on Wednesday evening, for the purpose of distributing the prizes to the successful students of the local School of Art. The chair was taken by the Very Rev. the Dean of Christchurch (Dr. Liddell), and among those present on the platform were Professor Acland, M.D., the honorary secretaries (the Rev. C. L. Wingfield, of All Souls' College, and Mr. Frank Spiers), Rev. J. E. T. Rogers, Mr. Alderman R. J. Spiers, &c. The proceedings were opened by the chairman in a most interesting address, in which the events in connexion with the school during the past year were reviewed, and its prospects for the future considered. From it we learn that during the year 360 pupils have attended the school, being an increase of 142 over the numbers last year. Of these 96 were in the artisan class, and of their works 436 have been sent to South Kensington for approval, preparatory to the claim for a money grant from Government. In addition to the prizes gained for work at the examination of last year, two third-grade prizes, one Queen's prize, and one bronze medal were awarded to the school for works sent to South Kensington, and these were gained in competition with all the schools of art in England. The president (his Grace the Duke of Marlborough) has declared his intention of making an annual donation to the funds of the school of ten guineas, which the committee have decided to lay out entirely in prizes, to be called the President's Prizes. At the conclusion of the chairman's address, which was listened to with deep interest throughout, the prizes were distributed to the successful competitors, and, after a vote of thanks to the chairman, the meeting separated. A most interesting collection of drawings, paintings, &c., the majority of which were executed by the students, while others were lent by the Science and Art Department and various friends of the school, were displayed around the walls of the hall. The head master in the Art Department, South Kensington, inspected the productions of the students on Wednesday morning, and expressed the highest satisfaction at the state of the school and the progress it had made during the past year.—*Times*, Oct. 29.

[The respected W. Bro. Alderman R. J. Spiers, mentioned above, is a S.P.R.S. 32°, and one of his sons is P.M. of the Alfred Lodge at Oxford, in which he initiated his brother F. E. Spiers in June last].—ED. *F.*

BR. T. MACLAGAN, the champion Scottish vocalist, of Lodge No. 8, Edinburgh, has been engaged as the truest exponent of the national songs of Scotland on St. Andrew's Day. H.R.H. the Prince of Wales will on that occasion take the chair at Freemasons' Hall, Great Queen-street.

AN AMERICAN PAPER says:—"Wanted, at this office, an editor who can please everybody. Also a foreman who can so arrange the paper as to allow every man's advertisement to head the column."

# Reports of Masonic Meetings.

## *THE CRAFT.*

### METROPOLITAN.

*Neptune Lodge, No.* 22.—The lodge met at Radley's Hotel, Bridge-street, Blackfriars, at 5 o'clock p.m., on Thursday, the 28th ult., the W.M. Bro. Geo. Salter, presiding. The lodge was opened in the first degree, and the minutes of the previous meeting were read and confirmed. Bro. Masterman, initiated October 1861, and since residing in South America, from whence he has recently returned, was examined and entrusted. The lodge was opened in the second degree, and Bro. Masterman was passed to the degree of Fellowcraft. The lodge was resumed to the first degree. The Hon. Sec. thanked the lodge on behalf of Mrs. Holt, widow of the late Tyler, for the amounts received, viz., £5, £2 2s., and £2, and begged for support at the election. Messrs. Brown and Cooper were proposed as members to be balloted for in November. The names of those brethren eligible for the Mastership were read by the Hon. Sec. Bros. Pratt, P.M., S. A. Partridge, and Eames, gave their names as Stewards to represent the Neptune at the forthcoming festivals of the three charities. The lodge was then closed and the brethren adjourned to banquet.

*Temple Lodge No.* 101.—At the usual monthly meeting of this influential lodge, on Tuesday last, the W. Bro. Hastelow, (with the kind permission of Bro. J. Tanner, the W.M.), initiated his friend, Mr. John Henwood Thomas, after which the W.M. in his usual careful and impressive style, admitted Bro. Marmaduke Levitt, to the second degree. The officers present were Bros. F. J. Cox, S.W.; Grimly, J.W.; Bond, P.M., Treasurer; J. H. Wynne P.M., Sec.; Youle, S.D.; Reynolds, J.D.; and P.M.'s. W.W. Wynne, May, Farthing, Henry, and Beard. The petition to the B. of B. of a Brother formerly a respected member of the lodge, was recommended, and a guinea contributed towards his immediate necessities; a joining member was elected, and there were two propositions for candidates to be initiated at the December meeting, and the lodge was closed. The W.M. and brethren, including two visitors, adjourned to the Banquet table, where the usual Masonic toasts (including "Our Royal Bro. H.R.H. the Prince of Wales and the rest of the Royal Family"), were duly honoured. Bro. J. H. Thomas, returned thanks for that of "The Initiate," in a really neat and appropriate speech, the E.A.P. was well sung by Bro. Bond, and several excellent songs enlivened the proceedings, the brethren separated at an early hour highly pleased.

*Lodge of Faith, No.* 141.—The annual installation meeting on the 26th ult., of this old and much respected lodge, was held at their place of meeting, Anderton's Hotel, Fleet-street. The W. Master Bro. Geo. Hyde, having opened the lodge in the 3 degrees, and performed the ceremony of raising Bros. Davis and Mayer, to the sublime degree of M. Mason. The W.M. elect, Bro. James Hill, was presented and installed by Bro. Gotthell, in a very able manner. The W.M. then appointed Bros. Speed, S.W.; C. C. Taylor, J.W.; Green, S.D.; Themans, J.D.; Pitt, I.G.; Carter, P.M. Treas.; Anslow, P.M. Sec.; and Longstaff, Tyler. Messrs. Chas. Dairey, Harry Painter, and Edward Mallett, were then duly initiated into the mysteries of the order, by the W.M. assisted by his officers in a most efficient manner. The lodge being closed, the brethren ajourned to the banquet, amongst the visitors present we noticed Bros. John Thomas, P.M., 507; Stevens, P.M., 720; Hastie, 1216; Bartlett, 186; and Lacy, W.M., 87. The usual loyal and Masonic toasts were well received and ably responded to—amongst the toasts, that of the visitors was responded to by Bros. Thomas, and Stevens, that for the P.M.'s by Bros. Hyde, and Stewart, a very neat and effective P.M.'s Jewel was presented to the I.P.M., who acknowledged the honour the brethren had conferred upon him in very feeling and appropriate terms. The Jewel was manufactured by Bro. Kenning. After a very pleasant harmonious evening, the brethren separated with many congratulations and good wishes for the prosperity of the lodge during the reign of their new W.M.

*Lodge of Prudent Brethren, No.* 145.—The first meeting of this lodge for the season was held at Freemasons' Hall, on Tuesday last, under the able presidency of Bro. H. P. Allender, W.M., supported by Bros. G. J. Sharpe, John Boyd, Treas., G. States, Sec., and other Past Masters and some sixty or seventy brethren, amongst whom we noticed present, T. Moore, S.W.; F. Walters, J.W.; W. Brown, S.D.; J. Cambridge, J.D.; Geo. Pitt, I.G.; W. Carter, P.M.; W. Watson, P.M.; Warren, P.M.; J. Coward, Grand Org. The visitors were J. Rowland, P.M., Nelson, 700; R. S. Austin, Nelson, 700; L. Moseley, Gihon, 57, and J. D. Hood, Strawberry Hill, 946. Mr. M. J. Hickman and Mr. W. M. Sawyer were duly initiated into the order, and one or two brethren having been raised the lodge was closed in due form. The brethren afterwards re-assembled in the tavern adjoining the hall, were a most splendid *recherche* banquet was served under the immediate superintendence of Bro. Gosden, the manager, who is himself a member of the lodge. The usual toasts were given with great *eclat*, Bro. James Coward, Grand Org., responding on behalf of the Grand Officers most neatly in a speech, and more eloquently on the piano. Bro. Rowland, of lodge 700, returned thanks on behalf of the visitors. Bro. Sharpe appropriately gave the health of the Master, whose popularity was shown by the warmth with which it was received. The toast of the P.M.'s was acknowledged by the youngest and oldest, Bros. Sharpe and Warren. The Treas. and Sec. of the lodge having been proposed, Bros. Boyd and G. States responded to the compliment, the latter announcing that

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a charter for a new Chapter had been obtained, which would be opened in the course of the ensuing month. Bros. Coward, Banks, and Austin added to the enjoyment of the evening by their musical abilities.

*Joppa Lodge, No.* 188.—An event which has not happened in this lodge before for twenty-seven years, occurred at its meeting on Monday at the "Albion," Aldersgate-street, there was no work done. Bro. C. Relph, W.M., opened the lodge, and the brethren afterwards retired to refreshment. A Hebrew Brother being a candidate for the Benevolent Institution's aid in May next, the Lodge of Joppa determined to support him, and after a powerful speech from Bro. F. Walters, who replied to the toast of "The Visitors," a P.M., came forward and offered himself as Steward if fifty brethren would support him. Sixteen members out of a very thinly attended lodge immediately put down their names, and no doubt was entertained that the remainder would easily be got, as the lodge numbers 135 brethren on its roll. Bros. Harvey, Prov. G. D. C. for Kent, M. A. Loewenstark, Talbot from America, and another Brother from a West India lodge, were present.

*Victoria Lodge, No.* 1056.—The regular meeting of this lodge was held at the George Hotel, Aldermanbury, on Thursday, 28th October. Among the brethren present were Bros. Frederick York Latreille, W.M.; George Roberts, S.W.; Alfred Robbins, J.W.; William Wreun, P.M.; Alfred Albert Pendlebury, P.M.; George Snow, P.M.; Ulysses Latreille, Sec.; William Ashley, I.G.; J. R. C. Tiers, John Winder, H. F. Atter W. Morton, J.D; J. Slate Brown, Thomas Mazga. Visitors: W. A. Tharp, W.M., Lodge 49, and Thomas Alcock, Lodge 733. After the lodge had been opened and the minutes read a ballot was taken for Mr. D. H. MacGregor who was unanimously elected. The lodge having been opened in the second and third degrees Bros. John E. Hastings and George Harding were raised to the sublime degree of Master Masons, the ceremony being very beautifully and impressively performed by the W. Master Bro. F. Y. Latreille who in his manner of working is really a pattern for imitation. The lodge having been closed in the third and second degrees respectively, the W.M. then initiated D. H. MacGregor into the Order. After the despatch of other business and the renewal of Bro. Geo. Roberts' motion the brethren adjourned to the banquet where the remainder of the evening was very happily spent.

PROVINCIAL.

ROMFORD.—*Lodge of Hope and Unity, No.* 214.—On Thursday week, the usual October assemblage of the brethren of this lodge took place at the White Hart, Romford. The lodge was well attended, and was honoured by the presence of many distinguished Masons, among whom were observable Bros. W. Pulteney Scott, P.G.S.D.; James Self, *M.D.*, P.M.; G. T. Oldfield, P.M.; E. T. Tudor, P.M.; the Rev. W. J. Skilton P.M. Sec.; F. Adlard, P.M.,; D. C. Yearsley, E. J. Barron, P.M., No. 2; H. Massey, P.M., No. 619; Owen S.; Tudor, S.W.; George Cooper, P.M., J.W.; W. F. Parr, W. A. Barron. J.D.; Evelyn Fairlie, A Wright, R. Jordison, H. H. Pearse, and John B. Matthews. In the absence of Bro. the Rev. Spencer R. Wigram, Bro. Pulteney Scott performed the functions of Treasurer. Bro Skilton read the minutes, which the brethren confirmed, and afterwards elected the S.W., Bro. Owen S. Tudor, as W.M. for 1870. Bro Tudor briefly thanked the brethren for this mark of their esteem, and the lodge re-elected the Rev. S W. Wigram, Treas., and Bro. C. T. Speight, T. The W.M., Bro. G. M. Tetbut, who had opened the lodge and presided up to this portion of the business of the day, then gave way to Bro. James Self P.M., who initiated Mr. W. J. Burgess into Masonry with great fluency, and also gave the ancient charge. The Secretary read Bro. Farnfield's circular, soliciting a Steward for the Benevolent Institution Festival in January, an office which was subsequently accepted by Dr. Self. The lodge thereupon voted £5 from its Charity Fund, to place on his list. This was the last of the work before the brethren, and the W.M. closed the lodge. A banquet, most bountiful in quantity and choice in quality, accompanied by wines of excellent selection, followed; and when the cloth was drawn and dessert supplied, the Masonic toasts were proposed and drank. In replying to the toast of "The D.G.M., &c.," Bro. W. Pulteney Scott said the Grand Officers had a great deal of work to do; they had to sit on all committees, and a tend to the general business of Masonry to an extent which others Masons did not know of. But in all their offices they tried to do their duty, and the reward they had, which they thought a sufficient one, was having them acknowledged as it had just been. Bro. Cooper, J.W., as P.M., and Prov. Grand Officer, replied for the Provincial Officers, and Bro. Self, P.M., proposed "The W.M.," who, having responded in a few words thanked the brethren, and hoped at next meeting he would be one of the respectable P.M.'s of the lodge, proposed "The P.M.'s." Bro. Bowers replied. An elegant massive silver tea-pot was here introduced, and handed round for the inspection of the brethren, and the W.M. stated that in proposing the health of Bro. F. Adlard, P.M. and D.C., it was his duty to present it to him as a recognition by the lodge of his services as late Treasurer. Bro. Adlard said he thought, there were many who would envy him when he held such a testimonial, and he scarcely knew how to express his obligation to the W.M. and the brethren. For eleven years he had held the office of Treasurer, which entailed upon him also the duties of Collector of accounts. When he went into office the lodge was in debt, but by getting the brethren to change the time for paying dues from July to January he got it out of debt, in which happy state he left it when he handed his office over to his successor. While Treasurer to both Lodge and Chapter he had done his duty to the utmost of his ability, and as both Lodge and Chapter had subscribed towards this beautiful testimonial, he thanked the brethren and Comps. sincerely for their kindness, begging them at the same time to

"Accept what I repeat
Warm from a heart, unpractised in deceit."

(Cheers.) He would in future use his best exertions to promote the interests of the lodge, as he had in the past. Bros. Yearsley, E. J. Barron and Massey, were called upon to reply separately to the toast of "The Visitors," and Bro. Tudor to that of "The W.M.-elect." The remaining toasts were afterwards disposed of, and the brethren separated after having spent a charming evening.

IPSWICH.—*Prince of Wales's Lodge, No.* 959, held their monthly meeting on Monday evening, at the Masonic Hall, when more than an average number of the brethren assembled, under the presidency of their worthy W.M., the Rev. R. N. Sanderson, P.P.G. Chaplain of Suffolk, &c., &c. The lodge having been opened in ancient form, the minutes of the last lodge were read and confirmed. Bro. Farron initiated at the last meeting, having passed the necessary examination retired, and the lodge was opened to the second degree, when Bro. Farron was admitted in due form, and passed to the degree of a F.C. The charge was then given, and the lecture upon the F.C. tracing-board delivered by P. M. Townsend, P.P.G.S.W., Suffolk. The lodge having been closed to the first degree, the W.M. delivered the lecture on the tracing-board of the E.A.P. Bro. W. Norman, P.P.G. Organist of Norfolk, presided at the organ. After some necessary lodge business, and a discussion on the desirability of forming a choir from amongst the brethren, that more music might be introduced into the ceremonies, the lodge was closed in harmony.

## SCOTLAND.

EDINBURGH.—*St. Stephen's Lodge, No.* 145.—This lodge held its first monthly meeting for the season in Freemasons' Hall on Monday, the 11th ult., when a very large muster of the brethren took place, Bro. W. Rae, R.W.M., in the chair. A very pleasing incident occurred during the evening, viz., the visit of a venerable Craftsman, who was first brought to light in this lodge in the year 1814. During the evening the R.W.M. called the attention of the lodge to the brother, who had shown his fraternal feelings in taking the first opportunity accorded him to visit his mother lodge, and in the name of the brethren gave him a hearty welcome, which was enthusiastically endorsed by those present. Bro. Guthrie briefly replied, stating it afforded him very much pleasure in again being in the bosom of his mother lodge after an absence of forty-five years from the city, and as he had now fixed his residence here, he trusted to be spared to spend many pleasant hours amongst the brethren who had given him such a cordial welcome.

EDINBURGH.—*Roman Eagle Lodge, No.* 160.—The first monthly meeting of the season of the Roman Eagle Lodge, No. 160, was held on Wednesday, the 20th ult., at which a large number of the brethren attended. There were also deputations from Lodge Journeyman No. 8, Lodge Canongate and Leith No. 5, and Lodge St. Andrew No. 48, each deputation headed by the Masters of the respective lodges, and several visiting brethren. Amongst the latter was Prince Rhodocanakis, who was lately initiated into Lodge St. Andrew, and who wished to see the working of lodges before he left Edinburgh. The Prince was received with every mark of honour and respect consistent with the level workings of the Craft, and before leaving at a late hour, expressed himself to the Master as having been well pleased with his visit. The usual musical entertainment was given by the brethren of the lodge, and the proceedings throughout were conducted, as they were closed, in peace and harmony. During the course of the evening the R.W.M. in the name of the brethren presented P.M., Bro. Dr. Cairns, with a handsome time-piece and silver snuff-box, the latter bearing an inscription in English and the former having the same inscription in Latin, in recognition of the valuable services he rendered the lodge during the years in which he occupied the chair. The Master in presenting it paid a high but well-earned encomium on the P.M. as a Craftsman of great earnestness and zeal—one who had not only worked well for his own lodge, but who was an ornament to the Craft—and remarked that the Latin inscription was very appropriate in this instance seeing that as a scholar the P.M. had well represented a lodge originally founded by Dr. Brown, who to exercise his students that were members of the lodge, ordained that the minutes should be kept, and as much of the working as possible done, in Latin. Before closing, the R.W.M., Senior and Junior Wardens of the Lodge Journeyman were, on the motion of the Master, affiliated members of the Roman Eagle Lodge, on account of the former lodge having kindly granted the use of their hall till the Roman Eagle Lodge could be provided with a hall of their own.

## *THE ROYAL ARCH.*

METROPOLITAN.

*Domatic Chapter No.* 177.—A regular Convocation of this Chapter was held on Thursday, the 28th ult., at Anderton's Hotel, Fleet-street, under the presidency of the M.E.Z., Comp. R. Wentworth Little, who was supported by E. Comps. J. Smith, P.Z. Treas., as H; Gilbert, J.; H. G. Buss, P.Z., S.E.; W. Carpenter, T. A. Adams, J. Brett, C. A. Cottebrune, E. Sisson and C. B. Payne, P.Z's; W. Platt, P.Z., 19; G. Wilson, S.N.; Dr. Calcaleugh, D. G. Berri, W. Williams, and J. Thistleton. The visitors were Comps. G. Kenning, 22; H. M. Levy, 183, and C. Willcox, 975. It was expected that several candidates would have been exalted upon this occasion, but from various causes none were able to attend. The Comps. therefore adjourned to an excellent banquet, and a most pleasant evening was spent. Comp. Levy in his usual felicitous style, gave his recitation of "Mrs. Brown at the Theatre," and Comp. Wilson sang in excellent voice, the praises of a "Deep, deep draught of the good Rhine wine." We hope to record several exaltations at the November meeting of this old Chapter, which recently celebrated its jubilee.

*Joppa Chapter, No.* 188.—The Quarterly Convocation of this Chapter took place on Monday, the 25th ult., at the Albion Tavern, Aldersgate street. The Chapter was punctually opened by Comps. T. Lazarus, M.E.Z; W. Littaur, H.; and T. Abrahams, T.; supported by P.P.'s Lazarus, Harris S. V. Abrahams, E. P. Albert, and Comps. P.P.'s Loewenstark and Walters, visitors. The Comps. were then admitted, and the minutes of the previous Convocation were read and confirmed. A ballot was taken for the admission of Bro. Horton, which proved unanimous in his favour. This being the night for the installation of principals the Comps. again retired, and a Conclave of installed Principals was formed, when Comp. Loewenstark, M.E.Z, of the Mount Lebanon Chapter, installed most impressively, Comp. W. Littaur in the first chair, who in his turn installed the Rev. M. B. Levy, in an appropriate manner, as his colleague into the third chair. The Conclave was then closed and the Comps. were again admitted, when Bros. Rosenthal and Horton, were exalted by Comp. Littaur into R.A. Masonry. The ceremony was impressively rendered by the M.E., who was most ably assisted by Comp. P.P. S. V. Abraham, acting as 2nd Principal. The Chapter was then closed in solemn form, and the Comps. adjourned to the banquet. The usual loyal and Masonic toasts were then proposed. In giving the health of the G.Z. of the Order, the M.E. among many eulogistic remarks concluded by saying, "That if the Grand Lodge and Grand Chapter of England have at all times been considered the most powerful and most respected of all Grand Lodges and Grand Chapters in the globe it will be unanimously conceded that both Grand Lodge and Grand Chapter have lost nothing from their lustre or prestige whilst under the paternal rule of the Earl of Zetland." On giving the toast of the G.H. and the rest of the Officers of the Grand Chapter, the M.E. took occasion to dwell at length on the status of the G. Chapter, which he said was the central organ of all subordinate Chapters, and the attributes of which were very extended, having the power of granting Chapter warrants, and withdrawing them, of the watching over the maintenance in their integrity of the general laws, deciding all dogmatic, legislative and administrative questions, defending the Order against all encroachments, and protecting Comps. against any arbitrary acts on the part of any officer like himself, the M.E. In proposing the health of the P. Principals, the M.E. coupled with it, the name of the I.P. Principal, Comp. T. Lazarus. The M.E. considered the career of Comp. T. Lazarus, as unprecedented in the annals of the Joppa Chapter, having been elected Principal Soj. on the very night of his exaltation. The M.E. then handed to Comp. Lazarus in the name of the Chapter, a magnificent P. Principal's Jewel set with diamonds, to which almost every Comp. in the Joppa Chapter had been a subscriber. Comp Lazarus returned thanks in a very feeling and eloquent speech. On giving the toast of the newly-exalted Comp. Horton, the M.E addressed him as follows: Allow me to tell you that by joining the R.A., you have come to a school as philosophical as were the most celebrated at Athens, Crotona and Alexandra; for as in those academies, we also teach the purest morality. Foremost of all we teach that no man should be a stranger to another man. Hence do we build up a gigantic fabric, founded on Fraternity. The instruments with which we rear this fabric are reason, justice, charity and truth. The weapons with which we maintain and defend this fabric, are those of the mind only, for the propagation of wisdom requires no violence. Our motto is, "Pax hominibus." Indeed, Masonry may fearlessly lift its innocent hands to heaven, for they are pure and unstained. Not a drop of blood has ever been shed on behalf of our Order, nevertheless it encircles and illuminates the whole earth, benefitting the whole human family. A little longer, and the brotherhood of all nations will be realised through Masonry, and we shall then have the right to exclaim, "the wilderness and solitary places shall be glad, and the desert shall rejoice and blossom as the rose." Allow me also to tell you, it is only in the R.A. that we become acquainted with the true origin of all Grand Lodges. Outside the Chapter, the most erroneous notions prevail in this respect. According to more than a hundred Masonic writers, Freemasonry is said to descend from God himself—God created light, Freemasonry is light—giving, consequently according to this reasoning God must have been the first Mason. Now it is true, we do find in the 7th verse of the 7th chapter of Amos, these words: "Behold the Lord stood upon a wall made by a plumb-line with a plumb-line in his hand," but it would still be preposterous, not to say irreverent, thus directly to connect the G.A. of the U. with Freemasonry. According to other Masonic writers, the honour of having been the first Mason, is assigned to the first man, probably on account of his having been the first who wore the apron. If the theory be the true one, Eve must have been a Brother Mason to Adam, for she also wore the fig-leaf apron. All these erroneous statements prove but too clearly that those writers had never been exalted, for if they had been, they would have known what you have been taught to-day, namely, . . . . Allow me finally to say that by having joined the A., you have acquired what I consider to be far more precious than all the diamonds of Golconda, having been taught how to attain to the true knowledge of God, and how to prepare yourself for that spiritual edifice, built by the Almighty beyond the stars. And now since our sacred temple has been opened to you, it becometh your duty to visit it very often to seek in it the wisdom that dwelleth in it to render yourself in every respect worthy of the treasures found in it, and to prove yourself unto us as Jonathan proved unto David. The toast of the visitors was then given to which Comps. Loewenstark, Walters, Coote, and Capt. Talbot (an American), most felicitously responded. The toast of 2nd and 3rd Principals was then given and that of the rest of the Officers, and the concluding toast was brought out by the Janitor,

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The Comps. separated at about 11 o'clock, having spent a most agreeable evening.

*Polish National Chapter, No. 534.*—This excellent working Chapter met at the Freemasons' Hall, on Thursday, the 28th ult., Comps. Louis Mercik, M.E.Z; W. Smeed, P.Z. (in the absence of Comp. T. Morris); F. H. Gilbart, J.; Matthew Cooke, P.Z., Scribe E. The minutes of the former Chapter were read and confirmed, and the report of the Audit Committee was read. There being no further business before the Chapter, it was closed in due form and with solemn prayer The Comps. then adjourned to a very excellent banquet, provided by Comp. Gosden, that gave satisfaction to all present. The usual loyal and complimentary toasts were proposed, and some very excellent complimentary speeches were made, and ably responded to. The Janitor's toast concluded a very agreeable evening.

*Prince Frederick William Chapter, No. 753.*—This prosperous chapter held its last meeting for the year on Wednesday, Oct. 27th, at the Knights of St. John Hotel, St. John's Wood. In the unavoidable absence of the M.E.Z, the chapter was opened by Comp. F. G. Baker, P.Z., as M.E.Z; T. A. Adams, H.; Houghton, J; H. Stacey, S.E.; Hill, N.; T. Foxall, P.S.; Ware, A.S. Among the P.Z.'s present were J. D. Caulcher, Treasurer; T. Robinson, J. Frost; Comps. Mullins, Wood, Claisson, Coulton, Price, Coote, Ramsay Smith, Austin, Alexander, Stiles, Windle, Swatton, Butler, Stewart, Piggot, Carter, and other Comps. Comp. Jones, of the Joppa Chapter, was the only visitor The ballot was then taken for the following brethren to be exalted: Bro. R. H Bush, *M.D.* (1150); J. T. Brown (753), R. Firbank (167), E. Hammond (167), which was unanimous in their favour. Bro Brown was then introduced and exalted to the Supreme degree of R.A.M., the ceremony and addresses of the various chairs and officers being given in the usual excellent manner for which this chapter is distinguished. An elegantly bound Bible was presented to the chapter by Comp F. G. Baker, P.Z., which was accepted with pleasure. The chapter was then closed, and the Comps. sat down to an excellent banquet over which Comp. Key Hardy, M.E.Z., presided. The usual loyal toasts were given, after which the M.E.Z. proposed the health of the newly-exalted Comp.; in a few well chosen words. Comp. Brown expressed the great pleasure he received in being exalted to this beautiful degree, ever since he had been a Mason he admired it, and the degree he had taken this evening would induce him to persevere in Masonry, and prove himself a worthy Mason. The health of the visitor, Comp. Jones, was then given. Comp Jones said he was much pleased in witnessing the excellent working of the chapter, and also the sumptuous banquet provided for them, and the cordiality by which he had been received, of which he should retain a pleasurable recollection. The health of the M.E.Z.'s, P.Z.'s and officers were then given, and the companions separated having spent a very happy evening.

## SCOTLAND.

*St. Andrew's Chapter, No. 88.—Exaltation of H.I H. the Prince Rhodocanakis.*—A special meeting of this Chapter was called on the 19th ult., at 3 o'clock, for the exaltation of Bro. the Prince Rhodocanakis and among the Comps. present were, Dr. Cairns, M.E.Z.; Dr. Carmichael, H.; and Dr Dickson, J.; Lindsay Mackersey, G.S.E.; Dr. McCowen, (Representative of the Grand Orient of France), P.Z.; C. S. Law, P.Z. 56, G.D. of C.; Wm. Mann, G.J.W., M.E.Z. 1; A. J. Stewart, 33°, Grand Treasurer, Grand Representative from the Grand Chapter of Canada; C. Fitzgerald Matier, No. 1; and many others. After the degree of Mark Master, Past or Chair Master, and Excellent Master had been conferred on His Imperial Highness, he passed the veils in due and ancient form and was then admitted to the Chapter and exalted to the degree of Holy Royal Arch. The duties of P.S. were most efficiently discharged by Comp. Mackersey, G.S.E. The only toast proposed was that of the health of the newly-exalted Companion, which was duly honoured and responded to.

## INSTRUCTION.

*Metropolitan Chapter of Instruction.*—An interesting meeting of this well-known Chapter of Instruction was held at the George Hotel, Aldermanbury, on Tuesday, the 28th ult., upon which occasion the Companions had an opportunity of greeting the M.E. Comp. Henry Murray, D.G. Master, and District G. Supt. for China, who is at present in England. The Chapter was duly opened by E. Comp. J. Brett, P.Z. 177 and 975, as Z.; R. Wentworth Little, M.E.Z. 177, and P.Z. 975, as H; A. P. Loewenstark, P.Z., as J.; J. Boyd, P.Z. 534, as P.Z.; G. A. Smith, P.S.; Dr Woodman, M.E.Z. 33, as E.; Taylor as N; Edmands, D. R. Still. Ferguson, Lemaitre, Hamilton, P.Z. 554, Harteld, Dix, Ashby, and Bernstein. The ceremony of exaltation was ably rehearsed, Comp. Edmands being the candidate, after which two clauses of the first section were worked. Comp. Brett then most effectively delivered the explanation of the Banners of the Twelve Tribes, and by particular request also gave the lecture on the Platonic bodies. Comp. Little, H., then rose and said he had a proposition to make, which he was satisfied would be received with unqualified approbation: it was, to move that the rank of an Honorary member be conferred upon the distinguished Comp. M.E. Henry Murray, D.G.S. for China, who was present that evening. It was a feeble tribute to his merit, but it would serve to remind Comp. Murray when he returned to rule over the Craft in that distant land, that he was held in high esteem by his brethren in England. Comp. Boyd seconded the proposition, which was carried unanimously. Comp. Murray expressed his sense of the compliment paid him, and said he was greatly interested in the proceedings he had witnessed that evening, and could only wish that the Comps. in China had so efficient an instructor as Comp. Brett. The Chapter was then closed.

*Faith Lodge of Instruction, No. 141.*—This old lodge of instruction which has lately moved back to the locality in which it was originated, (namely Bro. Rackstraws, the Old Gun Tavern,) in the course of time has made many changes, some not being to its advantage, but we may hope it will long continue where it has now taken up its abode: Bro. Fisher's refreshment-rooms, Metropolitan Railway, Victoria Station. The room the lodge meets in is by far the best occupied by any lodge of instruction in London—the creature comforts of the members are also cared for in every particular, by the worthy Bro. Fisher, and their progress in Masonic knowledge is safe, under the auspices of our esteemed Bro. Cottebrune, who is always in attendance to impart information. These advantages ought to make it the lodge of instruction *par excellence* of the south western part of the metropolis—the facility with which any part of London can be reached being also a great boon.

## MARK MASONRY.

### PROVINCIAL.

SCARBOROUGH.—*Star-in-the-East Lodge, No. 95, of Mark Masters, E.C.*—This lodge met in the lodge-room, Old Globe Inn, on Wednesday, the 27th of October. The following officers and brethren were present: Bros. W. T. Farthing, W.M.; W. F. Rooke P.M.; J. W Woodall, P.M., G.M.O., the Worshipful the Mayor of Scarborough; R. H. Peacock, S.W.; W. Pocock, J.W.; J. A. Chaplain, Treas.; H. C. Martin, Sec of Reg. of Marks; H. W. Garnett, M.O.; D. Fletcher, S.O.; J. Parker, J.O.; G. H. Walshaw, S.D.; J. E. Green, Org.; W. Pattison, I.G., and J. Verity, Tyler. Bros. Williamson Spurr, Ruddock, Hardgrave, Surtees, Groves, Inskip, and Kendall, York Lodge, visitors. The minutes were read and confirmed. Bros. J. Knight, A. Allen, and Land were balloted for, and elected candidates for advancement, and the first-named two being present they were admitted, and advanced to the degree of M M., in the W.M.'s usual very impressive and correct manner. Bro. Rooke, P M. proposed, and Bro. Spurr seconded, a vote of thanks to the W.M. for his regular attendance and assiduity during his year of office, which was carried unanimously. Bro. Farthing, (the W.M.,) returned thanks in a very able manner. This being the night for the election of the W.M. and Treasurer for the ensuing year, Bro. H. A. Williamson, P.M., 200, was unanimously elected to fill the high and very important office of W.M. Those brethren who have heard Bro. Williamson work the several degrees in the Blue Lodge, will we are certain, look forward to a year's real enjoyment in the lodge, his kindness of heart, real Masonic principles and general usefulness, have justly won for him the respect and esteem of a very wide circle of friends. Bro. J. A. Chaplain was unanimously re-elected Treasurer for the fourth time, and he also returned thanks in a humorous speech, thanking the brethren for the confidence thus reposed in him Bro. J. Kendall, of the York Mark Lodge, was proposed as a joining member and Bro. J. Fisher. P.M., S.P.Z, was proposed for advancement at the next meeting. The lodge was closed with solemn prayer, and the brethren spent an hour's real enjoyment

## *ORDERS OF CHIVALRY.*

## RED CROSS OF ROME & CONSTANTINE.

### METROPOLITAN.

*Roman Eagle Conclave, No. 6*—A regular assembly of this important Conclave was held at Anderton's Hotel, Fleet-street, on Saturday, the 23rd ult., when the following Knights were present; V.E. Knt. H. C. Levander, *M.A.*, G.A. Treas., M.P.S.; Dr. W. R. Woodman, G.A. Recorder; V.E. Dr. C. H. Rogers-Harrison, S.G.; Rev. W. B. Church *M.A.*, J.G.; W. F. N. Quilty, K.G.C., P. Sov. and Treas.; A. A. Pendlebury, K.G.C., Recorder; H. Allman, Prefect; J. Weaver, Org.; S. Foxall, Herald; W. Hurlstone, S.S.; R. Wentworth-Little, G. Recorder; D. R. Adams, W. C Barlow, A. Perrot, Geo. J. Tyler, J. Tunks, C. Haigh, Dr. W. C. Lucey, H Thompson, M.P.S. Designate, No. 18; J. J. Causy, C. H. Thompson, J. R Foulger and G. Smith. Visitor, Ill. Sir Knt. Colonel Burdett, 32°, G. H. Chancellor of England, and Ins.-Gen. for Surrey. The Conclave was opened in imperial form, the roll was called, and the minutes were duly read and confirmed. Ballots were taken for Bros. H. Massey, P.M. 619, Dulwich, and J. Lionel Haaleham, P.M. 76, Winchester, and proved unanimously in favour of their admission. Bro. Alfred Smith, *M.A.*, Oxon P.M. 76, Winchester, being in attendance, was then regularly admitted, received, constituted and installed a Knight of the Order. The elections for the ensuing year were then proceeded with, and resulted as follows. Sir Knts. W. R. Woodman, *M.D*, as M.P.S.; C H. Rogers-Harrison V.E.; W. F. N. Quilty, Treas., and J. Gilbert, Sentinel. Sir Knts. Hurlston, Barlow, and Perrot were chosen as the Council of the Conclave. A P. Sov.'s jewel was unanimously voted to Sir Knt. Levander, and the Conclave was closed.

The Sir Knights then adjourned to an excellent banquet—under the superintendence of Sir Knt. Smith, the manager of the hotel,—with which the brethren were well pleased.

After the cloth was drawn, the M.P.S. gave the first toast, "To the memory of Constantine and Eusebius," which he asked them to drink in solemn silence.

Obedience was paid to this order, and the usual respect accorded to the pious memory of C. and E.

The glasses having been replenished, the M.P.S. said the next toast was one he was sure the Sir Knights Companions would drink with great cordiality. It was "The Queen, and Christian Masonry." (Cheers.)

The M.P.S proposed the "Right Hon. Lord Kenlis, Sovereign of the Order, and other members of the Grand Council," and said on the present occasion the Conclave was favoured with more than one member of that Council. He coupled with the toast the name of Colonel Francis Burdett, of the Premier Conclave.

Sir Knt. PERROT, with his usual kindness, sang an amusing song in French, which was much applauded.

Colonel BURDETT said after the very grateful music and pleasant strains they had just heard, he was afraid a recitative from him would not be very welcome. He assured them he felt great pleasure in coming amongst them and in being associated with one of the highest Orders ever brought before the public, and which was making rapid progress throughout the country, and felt the Order was one which would induce Masons to look higher than they have been able to look. He thanked them very much for their kind hospitality, and for the manner in which he had been received amongst them.

The M.P.S. said the next toast on the list was that of "The Grand Senate and the Knights of the Grand Cross of this Order."

Sir Knight WOODMAN, *M.D.*, V.E, responded on behalf of the members of that body, and said he was sure that if they could do anything to promote the welfare of the Order they would do so very willingly.

Sir Knt. QUILTY also responded. He said he would simply tender his best thanks for the cordial manner in which the toast had been drunk, and although he could not take credit upon himself for any particular service they had rendered the Order, yet when occasion required it they were willing to do all in their power. When the Order grew into magnitude, which he was sure it would, and fresh duties were cast upon the Grand Senate, everything would be done to keep up the *prestige* of the Sir Knights of the Red Cross of Rome and Constantine.

The M.P.S. said he had the pleasing duty of bringing forward to their notice the name of one who had lately joined the Order—Sir Knt. Alfred Smith. He was a very old friend of his, being a P.M. of the lodge in which he (the M.P.S.) had been initiated, and of which Bro. Smith had been twice Master. (Hear, hear.) He had had much pleasure in installing him into this Christian Order, and he felt that he would never regret the step he had taken (Cheers.) For the Conclave, he was assured they would never regret having admitted him amongst them. (Hear, hear.)

(The toast was well received.)

Sir Knt. SMITH thanked the Sir Knts. Comps for their kindness in admitting him into the Order. His knowledge of the lower degrees of Masonry had convinced him of the importance and sublimity of the higher degrees. He should never forget what he had learned this evening, and would transmit the sword to those who might come after him, as unsullied as he had this evening received it. (Cheers.)

Sir Knt. QUILTY in proposing "The M.P.S.," said he had worthily fulfilled the duties of the chair, as they all well know.

(The toast was much applauded.)

The M.P.S. said it always afforded him the greatest pleasure to be with them, he considered it a high honour to preside over them, more especially as he had been so well supported by the Companions. He hoped they would always meet in the same harmonious spirit. He then proposed the health of the P. Sov. of the Conclave, Sir. Knt. Quilty. They all knew how well he had performed his duties when in the chair. He also had much pleasure in presenting him, in the name of the Sir Knts., with a handsome jewel, which he now decorated him with. He trusted he would live many years to wear it in the Conclave, where he would always be received with the utmost cordiality.

The M.P.S. then presented Bro. Quilty with a handsome P. Sov's. jewel made by Sir Knt. Kenning, of the Masonic Depôt, 3 and 4, Little Britain, and which bore the following inscription: "Presented to Sir Knt. Quilty in recognition of his services as the first M P. Sov. of the Roman Eagle Conclave, No. 6, of the Order of Knights of the Red Cross of Rome and Constantine."

Sir Knt. QUILTY said he had not only to thank them for having drank his health, but also to tender his very best thanks to them for the handsome jewel they had presented him with. He was glad to think they considered he had done his duty well, although when he assumed the chair for the first time it was with the greatest diffidence, and it was only on being assured of their cordial support that he undertook the duty. He felt it was entirely due to them that he was able to perform the duties with satisfaction. He would always remember with pride that he had been the first Sov. of one of the largest conclaves of the Order, and from the assemblage present this evening, it was quite certain the "Roman Eagle" was not losing any of its feathers. He was sure they all had but one wish at heart, and that was the success of the Order. It would always be his earnest endeavour to deserve their good opinion. (Cheers.)

The M.P.S. proposed the health of Sir Knt. Woodman, whom he said had fulfilled numerous duties in the conclave. He trusted he would always be able to attend the conclave and add considerably to the number of its members. Wishing him success, he called upon the Comps. to join with him in drinking to "The health of the M.P. Sov. Elect, Sir Knt Woodman." (Cheers.)

Sir Knt WOODMAN said he would do the best he could to discharge the duties of the office to which they had so kindly elected him. He hoped the "Roman Eagle" would become the largest conclave in the Order.

The M.P.S. proposed the Recorder Sir Knt Pendlebury.

Sir Knt. PENDLEBURY in response said it would always be his utmost endeavour to enhance the prosperity of the conclave.

Some other toasts were given and responded to, and the Sir Knts. separated having enjoyed a very pleasant evening, enlivened by some excellent music from Sir Knts. Weaver, Perrot, and Chas. E. Thompson.

Sir Knt. Church acted as Chaplain in the Conclave, and at the banquet table.

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## IMPORTANT NOTICE.

*We have great pleasure in announcing that we have decided to publish* THE FREEMASON *—commencing with Volume III., January 1st,* 1870*—on toned paper, and with old-faced type, similar to that used by the* Pall Mall Gazette *and other high-class publications.*

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## Births, Marriages, and Deaths.

BIRTH.

HOLMES.—On the 1st instant, at 139, Woodbridge-road, Ipswich, the wife of Bro. Emra Holmes, 31°, P.M., &c., and sub-editor "Universal Masonic Calendar," of a daughter.

MARRIAGE.

BASS—THORNEWILL—On 28th ult., at Stretton, by Rev. Jas. Shuttleworth Holden, assisted by the Rev. Edward Arden, Arthur Bass, Esq., M.P. for East Staffordshire, eldest son of M. T. Bass, Esq., M.P., of Rangemore, to Harriet Georgina, fourth daughter of the late Edward Thornewill, Esq., of Dove Cliff.

DEATHS.

BOILEAU.—On the 2nd inst., at his residence, 1, Clarence-terrace, Seven Sisters'-road, Holloway, Brother Eugene Boileau, a much-respected member of the Lodge of Israel, 205, aged 59.

PULLEN.—On the 1st inst., at 15, Woburn-place, Russell-square, Bro. John Stevens Pullen, P.M. of Lodge No. 46, aged 60.

## Answers to Correspondents.

All communications for THE FREEMASON should be written *legibly*, on one side of the paper only, and, if intended for insertion in the current number must be received not later than 10 o'clock a.m. on Thursdays, unless in very special cases. The name and address of every writer must be sent to us in confidence.

Lodges of Instruction meeting on Sunday, are not inserted in the list of Masonic meetings.

J. F. DUBLIN.—Thanks for the report of presentation to the Rev. S. G. Morrison, which shall appear in our next

MASONIC LIFEBOAT FUND.—We have received several letters on this subject, and will make a selection for our next issue.

CAPT. F. G. IRWIN, Prov. S.G.W. of Somersetshire.—We are greatly indebted to you for the proceedings of the lodge at Liege; they are now being translated, and will appear as soon as possible.

E.—We think it best not to publish your letter *at present*. Like Damocles, the unlucky wight in question has a sword suspended over his head by a single hair, and we are unwilling to be his executioner by fanning the gale that is gathering strength around him daily.

A WARWICKSHIRE RED CROSS KNIGHT.—We entirely agree with the sentiments expressed in your letter, although we do not deem it expedient to insert it. The remarks you allude to are truly ridiculous—and our advice is—REMEMBER THE MOTTO OF THE CRAFT. AUDI, VIDI, TACE.

C.—It would be highly improper for the presiding officer to permit any brother not an Installed Master to perform any of the ceremonies. The only exception is when one of the Wardens rules the lodge; *in the absence of the W.M. and all the P.M.'s.* he is entitled to do the work, but not to take the Master's chair. We have ourselves initiated and passed brethren when ruling our lodge as S.W., and it was held by the authorities to be perfectly legal, as there was no P.M. in the lodge.


# The Freemason,

SATURDAY, NOVEMBER 6, 1869.

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## FREEMASONRY ON THE CONTINENT.

THROUGH the medium of a noble friend and brother who is intimately associated with the secret organizations of Freemasonry in Europe we are now in a position to give reliable intelligence, which is not to be procured through ordinary sources, respecting the doings of the Craft in every part of the Continent.

We publish in this week's issue a letter received from Bro. Hadjar Bey, a Spanish Mason of eminence, the information contained in which will be new to many of our readers, although from circumstances explicable to those who know the Machiavellian policy of Spanish statesmen it has been considerably delayed *in transitu*. Our readers will observe that Bro. Hadjar Bey alludes to his lodge as the sixth in Madrid, whereas the secret advices which reached us last week state explicitly that the number of lodges in that capital is now fifteen, thus clearly showing how rapid has been the progress of the Order in Spain. It may, however, be proper here to remark that so great is the circumspection observed by some of our Peninsular brethren that until thoroughly proved and tested by the Chiefs of the Supreme Junta, it is quite possible for one lodge to be ignorant of the existence of another meeting in its immediate vicinity; and, again, the members of the lower grades have often no cognizance of their superiors. This *régime* is, we need scarcely say, by no means in accordance with our English ideas, but it is a necessity of the times in those countries where Governments are as shifting and uncertain as the sands on the sea-shore. For instance, although the Count de Reuss is himself a member of the Craft, it has been deemed prudent not to advance him beyond a certain degree, in order that he may not be brought in contact with the leaders of the Democratic party. At the same time it is but fair to add that although the Freemasons of Spain advocate the greatest freedom of thought and action, they are far from adopting anarchical or revolutionary theories, nor have they as a body countenanced the recent disturbances in Valencia and Catalonia. Still, in the present unsettled condition of their national existence, they wisely conceal from all but a chosen few those cardinal principles of fraternity and progress which are the life and soul of Freemasonry. A *coup d' etât* may at any moment restore the hated Bourbons, and shatter the fragile fabric of the Constitution; or the ambition of a military leader may produce equally destructive effects upon the future of Spain.

We are grateful to our Spanish friends for the clear and candid view of the situation with which they have favoured us, and we are especially thankful to the powerful and fraternal aid by whose interposition the revelation has been made. Henceforth we shall see, as the great apostle expresses it—not as "through a glass darkly," but "face to face" with the mighty spirit of Ultramontanism which seeks to rule the earth—henceforth we shall be able to make allowances for those divergencies from the straight path of Freemasonry which have so often troubled us in our contemplation of other spheres of Masonic labour.

LET THE TRUTH BE KNOWN! Through the secret sources of intelligence now placed within our reach, we learn that it is not Protestantism, Rationalism, Spinozism, or Materialism that Papalistic Rome fears; it is the teachings of Freemasonry. The great bugbear of the Vatican is the Masonic Order, the hydra to be crushed beneath anathemas, and persecutions, is the bond of Universal Brotherhood. Sinners that we are—let us bow down and worship Baal—for the day of our destruction draws nigh. Infallibility wills it, and who shall gainsay its decree? All this is very sad; it is humiliating, it is positively painful. Can human depravity sink lower than this abyss of Roman perversity and despotism? Are men to be for ever the slaves of this flaming sword which bars the road to Paradise? We trow not, and henceforth we shall cast in our lot with those children of the light whose fortune it is to battle with the fiercest rage of bigotry in every land. Henceforth we shall lend the weight of that mighty weapon, the pen, to those who struggle amidst difficulties and dangers to the refulgent altar of truth. We shall endeavour to encourage those who sit in darkness and in the valley of the shadow of death, for we know that the longest eclipse has an end, and that the radiant dawn obliterates the trail of night with a flood of light and glory. Happily—and we cannot be too grateful for the boon—happily we enjoy on English soil such an immunity from the legalized spoiler, and the rapacious sacerdotalist—that we cannot realize the position of our brethren who suffer from such plagues. We cannot sympathise thoroughly with their impatience, or at once commend their prospects of redress.

With improved knowledge of the *real* situation; with better information as to the designs of the common enemies of mankind—priestcraft and superstition—we shall be able to render assistance in the strife, and in any case our moral influence judiciously exercised will greatly aid the efforts of our Continental brethren. Without slaves, there would be no tyrants—without tyrants there would be no conspirators—this is the phase of Freemasonry which we have now to consider, and with which we are called upon to deal.

All Europe is a witness to the deadly animosity of the Papacy towards the Masonic Order, and it would be folly to ignore it because our branch of the Fraternity in Britain, happens to be wealthy and puissant, and cares not for Papal curses. In Rome, the priesthood aver that the Freemasons are making great efforts to corrupt the Pontifical soldiers so as to induce them to desert in large numbers during the meeting of the approaching Council, and thereby make a moral demonstration against the temporal power. This may be true or not, but it proves that the foe in our front is—ecclesiastical domination. Let us grapple with it boldly and unitedly, and the victory is ours.

It may be safely assumed that even in this article we can give merely an outline of the plot against our peace, but while avoiding revelations that might compromise the brethren in Spain or Italy, we shall be prepared to give fuller particulars from time to time. The ancient chivalry of England is not yet extinct, and whether amongst Masons or non-Masons, we rely upon evoking such a spirit of resistance to priestly intolerance as shall prove to the world that English Freemasonry is "not dead, but sleepeth."

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Highness would occupy the position of Grand Master of England. (Hear, hear, and applause) He hoped that whether he filled the position of Prince of Wales or Sovereign, His Royal Highness would never forget the Principles of Masonry. (Applause.)

The next toast was "The health of the Right Hon. the Earl of Zetland, the M.W. the G.M.; the Right Hon. the Earl De Grey and Ripon, the M.W. the Deputy G.M.; and other Grand Officers of the Grand Lodge," and Lord Methuen called upon all the Grand Officers present to reply. (Applause.)

Bro. the Rev. T. F. RAVENSHAW, Grand Chaplain of England, responded and said he thought the best return he could make for the kindness the brethren had shown in drinking the last toast would be, to say as little as possible. The duty of replying to this toast was rendered much more easy than it otherwise would be by the fact, that it included the names of two distinguished noblemen, who were known to be such excellent Masons—(applause,)—in fact, their good qualities were so well-known to the Craft throughout the country, that it would be nothing short of impertinence on his part to eulogise them. He was sure that the knowledge of their names being received with such cordiality whenever Masons assembled on occasions like the present, must of itself afford them much pleasure. With respect to the Past Officers of Grand Lodge, he might truthfully say they had all endeavoured to do their duty to the best of their ability, and they always felt gratified to find their humble services recognised. He trusted the present Grand Officers would do their best to follow the example of those who had gone before them. (Applause.)

Bro. the Rev. C. R. DAVY, Past Grand Chaplain of England, who was loudly cheered on rising, also returned thanks. After some facetious observations, the Rev. Bro. said that when in Grand Lodge, he often looked round to see if any of the Wiltshire Masons were present. They would be well repaid by a visit to Freemasons' Hall, and he wished more of their brethren from the provinces would attend, and see what the Grand Lodge of England really was. (Hear, hear.) There were some of the brethren who appeared to know as little of the Grand Lodge of England as they did of the interior of Africa. (Laughter.) If they would only attend Grand Lodge, they would see how matters were managed, and find what Grand Lodge really was, namely, the Parliament of Freemasonry. (Applause.) He thanked the brethren present for the honour they had done him, and for the patience with which they had listened to his few rambling remarks. (Applause.)

Bro. BRIDGES, Deputy Prov. Grand Master of Somerset, and P.G.S.B. of England, said that after the speeches they had just heard, there remained very little for him to add. He trusted that some of the brethren present would be able to attend Grand Lodge at the next Quarterly Communication, on the first Wednesday in December, when it was expected the Prince of Wales would be present. He (Bro. Bridges) had on previous occasions enjoyed the pleasure of meeting his Wiltshire brethren, and he hoped this visit would not be the last. (Applause.)

Bro. SAMUEL WITTEY, Deputy Prov. Grand Master, said he had permission to propose the next toast, which was one they all anticipated, and he should exercise the privilege with great pleasure, as this was the first time he had been permitted as Lord Methuen's Deputy, to propose his Lordship's health. (Applause.) Without further preface he would give the toast, feeling sure they would give it a very hearty reception. (Loud applause.)

The worthy PROV. GRAND MASTER in reply, said he wished he could feel he deserved the kindness the brethren had manifested towards him. He feared he had not expended on Masonry near so much time as they might wish him to devote to that good purpose, but the fact was, he was not so young as he used to be, and he did not feel equal to the task in following up Masonic engagements so regularly as in former days. Still, he was delighted to attend the Provincial Grand Lodge whenever it might be held, and to have the honour of meeting so many good Masons as he now saw around him. He congratulated himself on having possessed for so many years such an excellent and valued Deputy Provincial Grand Master, in the person of Sir Daniel Gooch, to whom must be mainly attributed the rise and success of Freemasonry in Wilts. (Applause.) When Sir Daniel took office, there was not much known about Masonry in Wiltshire; but by his indefatigable industry, he certainly contrived to place this county in as fair a position as regards Masonry as any county in England. (Applause.) He could not allow this opportunity of meeting the brethren to pass away without bearing his testimony to the many qualities which characterised Sir Daniel, and which so thoroughly endeared him to all to whom he was known. (Hear, hear.) They must all regret Sir Daniel's absence—(hear, hear,)—which was caused by his attendance at a board meeting of the Great Western Railway Company being necessary. He had, however, written a letter to him, (Lord Methuen,) full of expressions of regret that he could not be with them that day, but he felt sure that all present regretted his absence as much as Sir Daniel did himself. (Hear, hear.) He called upon them, knowing as they did Sir Daniel Gooch's many and varied good qualities, to drink his good health. (Applause.)

Lord METHUEN again rose, and said that when he parted with Sir Daniel Gooch as Deputy G. Master of this Province, he only did so on the understanding that he would propose in his stead one equally capable of fulfilling the duties of the office which he had held with such honour to himself. On no other terms would he hear of Sir Daniel's resignation, and he must say Sir Daniel behaved most handsomely, for he fulfilled the conditions, and left in his place one who would he believed, work Masonry in Wiltshire most satisfactorily. (Applause). He, of course, referred to Bro. Samuel Wittey, whom they had all known for many years, and whose character required no eulogium of his. (Applause). Bro. Wittey had the interests of Masonry thoroughly at heart, and the manner in which he had already worked the Province showed that in a few years Wilts would be quite equal, if not superior, to any Province in the West of England as regarded Masonry. (Applause). Let them all drink his good health and thank him for the efforts he had made to bring the Province into its present satisfactory state. (Applause). Work which ought properly to have been undertaken by him (Lord Methuen), had been performed by Bro. Wittey, and on this circumstance the Lodge might congratulate itself, for had he (Lord Methuen) attempted to discharge the duties it would have been in an inefficient manner (cries of "No, No,") but they had been most efficiently performed by his good friend, Bro. Wittey, whose health he now cordially proposed, and wished him many years of health and happiness. (Applause).

Bro. WITTEY, D.P.G.M., said he felt quite at a loss to know how he could sufficiently thank the R.W., the P.G. Master, and brethren for the very kind way in which the last toast was proposed and received. The brethren had not only treated him with great kindness on this occasion, but ever since it had been his privilege to hold the distinguished position of D.P.G. Master their thanks had been showered upon him, and he had not only received expressions of their good will in words, but had also had substantial proofs of it, for on two occasions they had presented him with testimonials of the best and richest kind, the last, at Chippenham, being the volume of the sacred law, which he should treasure as one of his valued possessions. If their kindness to him was so great, what were his responsibilities in reference to them? He felt them largely, knowing that he succeeded one whom he could only hope to follow in the distance. If he could succeed in following in Sir Daniel's footsteps even at a distance, he should so far be glad. They might rest assured that with this object he should do his best, and so long as he was connected with this Province he should spare no pains to promote the interests of Freemasonry in Wiltshire. (Applause). One of his last acts was to install Bro. Lawson, as Master of the new Lodge at Bradford. (Applause). He hoped Masonry would continue to extend in the Province. (Hear, hear). They should recollect the legacy that had been left them. He trusted that the influence of Masonry would be extended more and more, and that, as Lord Methuen had said, Wilts would rank quite equal, if not superior, to any Province in that part of the country. (Applause). In conclusion, Bro. Wittey expressed his pleasure in seeing among them Bro. Bridges, the D.P.G.M. of Somerset, whose health he proposed. (Applause).

Bro. BRIDGES returned thanks, and expressed the great pleasure it had afforded him to attend. He was glad to find Masonry in Wiltshire making such satisfactory progress. When in London that evening he spent a few minutes with Sir Daniel Gooch, who desired him to express to the brethren of Wiltshire his great regret at being unable to attend the present gathering. He also said that he hoped on a future occasion they would give him longer notice in order that he might arrange to be with them. (Applause). He (Bro. Bridges), was sure that at the next Prov. Grand Lodge of Somersetshire the excellent P.G.M. (Lord Carnarvon) would be delighted to see some of his Wiltshire brethren present. With regard to Masonry in Somersetshire, Bro. Bridges said he had been associated with it for the last 20 years, and he would not allow it to recede in position if he could possibly help it. As regards progress, he felt no doubt there would be a good race between the two Provinces of Wilts and Somerset. (Hear and laughter).

Lord METHUEN proposed as the next toast, "The Masonic Charities" and associated with it the name of Bro. Binckes, who had so greatly interested himself on behalf of the Boys' School. (Applause.)

Bro. BINCKES in reply said that any service he had rendered on behalf of the Boys' School, had been readily given and it had afforded him much pleasure to see the Institution emerge from the obscurity with which it was at one time threatened, to a prominent position. (Applause.) He felt for a long time that if the claims of the Institution could only be brought home closely to the Masons of the country there would be no fear as to the result. (Hear, hear.) Situate as large numbers of the brethren were at a distance from the Metropolis, where the school was, they had little or no opportunity of making themselves acquainted with its demands on their charity, but he felt it was a very easy thing for him to visit such gatherings as the present, and state what he knew with respect to the school. (Hear, hear.) He was glad to be able to inform them that during the past few years the institution had been supported to an extent that had enabled them to increase the number of boys from 72 to 115, and if they could remove the existing debt of £8,000 or £9,000 they would be in a position to receive 20 more boys, as they had room for that additional number. At the last election there were as many as 54 candidates for 6 vacancies, and he would ask what an amount of distress was represented by the 48 cases in which the parties were successful? There was no doubt that at the next election, there would be some 60 or 70 candidates. If the liberality of the brethren would permit the committee to elect 28 or 29, or nearly one-half of the applicants, what relief would be afforded! If every Mason in the country would but do something, how much more the aggregate would be. (Hear, hear.) In these days no one, however successful, knew in what position he might be on the morrow, and it was in their days of prosperity that they should help those who were in adversity. (Applause.) There was no one duly qualified to be a Mason who could not in some way assist one or all of the three glorious institutions connected with the Craft. (Hear, hear.) In the girls' school, as many as 105 daughters of Masons were cared for, while the boys numbered 115. The aged of both sexes who were entirely supported by the brethren numbered 130. Not a word ought to be needed to secure abundant help for these noble charities. (Applause.) He felt grateful to Providence for what had already been done on behalf of those institutions, and was thankful for favours yet to come. (Applause.)

Lord METHUEN expressed his entire satisfaction at the manner in which the Prov. Grand Lodge had been received by the brethren of the Lodge of Fidelity, and proposed the health of the W.M., officers and brethren of that lodge. (Applause.)

Bro. MOTT briefly responded.

Lord METHUEN thanked Bro. Wittey for a gratuitous supply of champagne at the banquet, and Bro. WITTEY expressed the thanks of the brethren to Lord Methuen, Lord Lansdowne, and Mr. Watson Taylor for gifts of game and fruit.

To the toast of "The W.M.'s, officers and brethren of other lodges in the Province," Bro. BRAID (Swindon) briefly replied.

The company then broke up.

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An anecdote is related of a brother, who is noted for his acts of charity, and who is withal a man of good address and presence, and rather a favorite among the ladies so much so as to cause some degree of jealousy on the part of his worthy and inestimable spouse. One evening a bundle came to the house for him, labelled "private." Of course, this was enough to excite the female curiosity, and she determined to hold forthwith an inspection. Horror of horrors! Blankets, baby-linen, &c., greeted her astonished vision, and dreams of two families floated through her distracted brain. The brute came home, and after tea, when the wife had discovered in his eye the treachery of his conduct, —as she supposed,—he went out, taking with him the bundle, but not alone, for on his track was the revengeful wife. The faithless husband little imagined that she who supposed herself so cruelly and greatly annoyed and insulted hovered near him. He halted opposite a small tenement, which he entered without even rapping at the door. Here she paused to hold a council of war. What tactics to follow she was in doubt, but she determined to fight it out all summer, and storm the citadel; she knocked and hastily brushing pass the child who answered the summons, stood face to face before her husband, the embodiment of injured innocence. Her feelings were about to find expression in rather a combative manner, when the scene before her caused her to pause. A pale and careworn man shivering over the expiring embers of a scanty fire, a woman on a sick-bed, a babe not old enough for christening, met her ferocious gaze. She read the story in a glance—the brother in affliction, the mystic tie, the great secret of Masonry.

BREAKFAST.—EPPS'S COCOA.—Grateful and Comforting.—The very agreeable character of this preparation has rendered it a general favourite. The *Civil Service Gazette* remarks:—"The singular success which Mr. Epps attained by his homœopathic preparation of cocoa has never been surpassed by any experimentalist. By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctor's bills." Made simply with boiling water or milk. Sold by the Trade only, in ¼ lb., ½ lb. and 1 lb. tin-lined packets, labelled JAMES EPPS & Co., Homœopathic Chemists, London.—ADVT.

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## Masonic Miscellanea.

The first Grand Lodge was established in the State of Massachusetts, in 1764.

Never forget that you are a Freemason, a link in the chain of universal brotherhood.

The oldest Lodge in America was established in the city of Boston, in 1733, its warrant issuing from the Grand Lodge of England.

Freemasonry, whitened with the frost of ages, comes down to us, bearing on its grim countenance and furrowed brow, the relics of antiquity. It lives while kings and conquerors have passed away, and thrones and sceptres have crumbled into dust—while cities, which were once renowned for their greatness, magnificence and splendour, have had "Ichabod" written upon them by the finger of time, and empires rocked and crushed, have split into fragments and disappeared. Masonry, like a mighty fire, has spread itself from the centre to the circumference of our globe. Neither the weakness, nor perfidy of its professed friends, nor the malice of its enemies, have been able to retard its onward march, or for any length of time, cripple its energies.

The Warrant of the first "coloured lodge" bears date 29th September, 1784. The warrant was issued by "Thomas Howard, Earl of Effingham, Lord Howard, &c., &c., Acting Grand Master under the authority of His Royal Highness, Henry Frederick, Duke of Cumberland, &c., &c.," and was directed to "Prince Hall, Boston Smith, Thomas Sanderson, and several others residing at Boston, New England, in North America," constituting them a regular lodge of Free and Accepted Masons, "under the title or denomination of "'The African Lodge.'" The warrant is signed by R. Holt, D.G.M., and attested by W. White, G.S. African Lodges have been regarded as irregular and clandestine. Notwithstanding, they have steadily increased, and at the last communication of the Grand Lodge of Massachusetts, sixteen other States were represented.

The chief goddess in the Egyptian mysteries, the symbol of nature, and the mother and nurse of all things is Isis. Diodonus says Osiris, Isis, Typhon, Apollo, and Venus were the children of Jupitor and Juno. Osiris, who is identical with the Dionysis of the Greeks, married Isis, the moon, and they both made the improvement of society their especial care. Men were no longer butchered after Isis had discovered the valuable qualities of wheat and barley, and Osiris had taught how to prepare them, Isis and Osiris were undoubtedly persons superior in mind and intelligence to the age in which they lived, who organized society, and contributed largely to the improvement of mankind, on which account the gratitude of after ages elevated them to the rank of gods. The mysteries of Isis, are interesting to Masons, as being the foundation of those of the Sidonian builders, or Dionysian architects, which have contributed so many element, to the masonic rites.

The magnificent "Mosque of Omar" is believed to have been commenced by the Caliph Omar, the first of that name, and father-in-law of Mahomet, between the years A.D. 638 and 644, and very much enlarged, beautified and enriched, in fact quite remodelled by the Caliph Abd-el-malek in A.D. 686. It was seven years in building; the Moslems believe it to stand over the rock on which Jacob was sleeping when he saw the vision of the heavenly ladder; but it is still sacred to them, as it is to the Masons of the present day, from having been the sacred rock beneath the altar of Solomon's temple, whereon the sacred sacrifice was offered. During the time of the Latin kingdom in Jerusalem this mosque became a Christian cathedral, used by the Crusaders, and called the "Temple of the Lord." The fanciful and intricate patterns of the porcelain walls, the graceful and delicate tracery of the windows and inscriptions, the peculiarly charming and perfectly harmonizing effect produced by the blending of the colours, the effect of the dim religious light upon the interior of the magnificent dome, the adornment of the walls and exquisitely chiselled columns, produce an awe-inspiring feeling with which no building of the palmiest days of the medieval ages can compare.

PROMPTNESS IN FINANCIAL MATTERS.—No course that can be pursued by a lodge is so fraught with bad results as negligence on the part of the lodge in collection, and on the part of the members in paying their dues. Every brother can, without feeling it, pay the trifling sum assessed upon him, monthly or quarterly. But when he neglects years, and the sum becomes of considerable amount, he begins to feel that he cannot well spare it, and when payment is enforced he likely enough takes offence and withdraws his membership, and so, from mere inattention—or perhaps there is no pressing need of funds for the time being—amounts are suffered to accumulate, the brethren become angry when pressed for payment, and the lodge is either broken up or made a theatre of discontent, and perhaps of exhibition of passion.

## METROPOLITAN MASONIC MEETINGS

*For the Week ending November 13, 1869.*

### Monday, November 8.

Lodge No. 12, "Fortitude and Old Cumberland," Ship and Turtle Tavern, Leadenhall-street.
" 59, "Royal Naval," Freemasons' Hall.
" 193, "Confidence," Anderton's Hotel, Fleet-street.
" 222, "St. Andrew's," London Tav., Bishopsgate-street.
" 879, "Peckham," Maismore Arms, Peckham.
Chapter 22, "Mount Sion," Radley's Hotel, Blackfriars.
" 720, "Panmure," Horns Tavern, Kennington.
Kent Mark Masters' Lodge of Instruction, Lyceum Tavern, 354, Strand, at 7.30; Bro. C. Swan, Preceptor.
Sincerity Lodge of Instruction, No. 174, Railway Tavern, Fenchurch-street Station, at 7.
Camden Lodge of Instruction, No. 704, Adelaide Tavern, Haverstock Hill, at 8; Bro. T. A. Adams, Preceptor.
Eastern Star Lodge of Instruction, No. 95, Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gottheil, Preceptor.

### Tuesday, November 9.

Lodge No. 46, "Old Union," Radley's Hotel, Blackfriars.
" 96, "Burlington," Albion Tav., Aldersgate-st.
" 166, "Union," London Tavern, Bishopsgate-st.
" 180, "St. James' Union," Freemasons' Hall.
" 198, "Percy," Ship and Turtle, Leadenhall-street.
" 228, "United Strength," Old Jerusalem Tavern, St John's Gate, Clerkenwell.
" 235, "Nine Muses," Clarendon Hotel, Bond-st.
" 548, "Wellington," White Swan, Deptford.
" 933, "Doric," Anderton's Hotel, Fleet street.
Metropolitan Chapter of Instruction, George Hotel, Aldermanbury at 7; Comp. Brett, Preceptor.
Domatic Lodge of Instruction, Palmerston Tavern, Grosvenor-park, Camberwell, at 7.30.
Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8. Bro. C. A Cottebrune, Preceptor.
Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.
Prince Frederick William Lodge of Instruction, No. 753, Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.

### Wednesday, November 10.

Committee of Royal Masonic Benevolent Institution, Freemasons' Hall, at 8.
Lodge No. 3, "Fidelity," Freemasons' Hall.
" 7, "Royal York," Freemasons' Hall.
" 11, "Enoch," Freemasons' Hall.
" 13, "Union Waterloo," Masonic Hall, Woolwich.
" 15, "Kent," Three Tuns Tavern, Southwark.
" 87, "Vitruvian" White Hart, College-street, Lambeth.
" 147, "Justice," White Swan, Deptford.
" 212, "Euphrates," George Hotel, Aldermanbury.
" 238, "Pilgrim," Ship and Turtle Tavern, Leadenhall street.
" 749, "Belgrave," Anderton's Hotel, Fleet-street.
" 781, "Merchant Navy," Silver Tavern, Burdett-road, Limehouse.
" 820, "Lily of Richmond," Greyhound Hotel, Richmond.
" 1017, "Montefiore," Freemasons' Hall.
" 1216, "Macdonald," 1st Surrey Volunteers' Head Quarters, Brunswick-rd., Camberwell.
" 1228, "Beacontree," private rooms, Leytonstone.
Mark Lodge, "Kent," George Hotel, Aldermanbury.
Red × Conclave, "Plantagenet," No. 2, Terminus Hotel, Cannon-street.
United Strength Lodge of Instruction, 228, Bull and Gate, Kentish Town road, at 8; Bro. J. N. Frost, Preceptor.
Confidence Lodge of Instruction, No. 193, Railway Tavern, Railway-place, Fenchurch-street, at 7.
New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.
Sydney Lodge of Instruction, No. 829, Cambridge Hotel, Upper Norwood, at 7.30.

### Thursday, November 11.

Lodge No. 19, "Royal Athelstan," City Terminus Hotel, Cannon street.
" 91, "Regularity," Freemasons' Hall.
" 206, "Friendship," Ship and Turtle Tav., Leadenhall-street.
" 263, "Bank of England," Radley's, Blackfriars.
" 534, "Polish National," Freemasons' Hall.
" 657, "Canonbury" Haxel's Hotel, Strand.
" 860, "Dalhousie," Anderton's Hotel, Fleet-street.
" 1076, "Capper," Marine Hotel, Victoria Dock.
Chapter 554, "Yarborough," Green Dragon, Stepney.
Finsbury Club of Instruction, "Jolly Anglers' Tavern," 42, Bath-street, City-road.
United Mariners' Lodge of Instruction, Three Cranes Tav., Mile-end-road, at 8; T. J. Barnes, Preceptor.

### Friday, November 12.

Lodge No. 33, "Britannic," Freemasons' Hall.
" 134, "Caledonian," Ship and Turtle Tavern, Leadenhall-street.
" 157, "Bedford," Freemasons' Hall.
" 177, "Domatic," Anderton's Hotel, Fleet-street.
Rose Croix Chapter, "Mount Calvary and Observance," Freemasons' Tavern.
Stability Lodge of Instruction, Guildhall Coffee House, at 6.
Emulation Lodge of Improvement for M.M.'s, Freemasons. Hall, at 7.
Metropolitan Lodge of Instruction, George Hotel, Aldermanbury, at 7; Bro. Brett, Preceptor.
United Pilgrims' Lodge of Instruction, Horns Tavern, Kennington at 7.
Belgrave Lodge of Instruction, Duke of Wellington Hotel, Spring-gardens, Charing-cross; Preceptor, Bro. Pulsford
Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, Preceptor.
Duke of Edinburgh Lodge of Instruction, The Silver Lion, Penny-fields, Poplar.
Temperance Lodge of Instruction, Victoria Tavern, Victoria-road, Deptford, at 8.

### Saturday, November 13.

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" 178, "Phœnix," Freemasons' Hall.

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# THE FREEMASON



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VOL. 2, No. 36.] SATURDAY, NOVEMBER 13, 1869. REGISTERED FOR TRANSMISSION ABROAD. [PRICE 2D.


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ON

*FRIDAY EVENING NOVEMBER 26th*, 1869,

On which occasion

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[FINAL ADVERTISEMENT.]

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# Foreign Masonic Intelligence.

## HUNGARY.

[FROM A SPECIAL CORRESPONDENT.]

I have great pleasure in informing your readers that a new Masonic lodge has been opened at Oedenberg by sixteen brethren, having at their head M. Vogel Statt. These brethren comprise representatives of various nationalities, viz., Hungarians eleven, Germans two, Poles one, a Slavonian, and a Czech. We assembled about noon in the Hall which is our temporary temple, when the symbolic lodge was opened and the grand battery given.

Ten profanes, including three Magyar notables were then admitted members of the Order and were addressed by the Orator on the mission of Freemasonry.

I can give you but a faint outline of his discourse, but he reminded his audience that the advancement of liberal principles and free thought was chiefly due to the spread of Freemasonry.

He exhorted the new members to fulfil their duties as soldiers in the great army of Progress, and appealed to their generous sympathies to assist the efforts now being made to cast aside for ever the thrall of debasing superstition. He concluded by elevating the banner of the lodge, which bore the word "Unity" in the centre, and apostrophized it as the symbol of the future, when man rising superior to the passions of envy and hate should clasp his brother's hand in unchangeable friendship. The Orator's address was greatly applauded, and one of the neophytes expressed his profound sense of the serious nature of the obligations into which he had entered, and his willingness to aid the cause of Freemasonry, which was that of humanity. After the labours of the lodge had ceased the brethren enjoyed the hospitality of the chief municipal officer present, and the toast of "Fraternity with all Freemasons throughout the globe" was received with repeated acclamations.

## OUR EXCHANGES.

*The Craftsman and Canadian Masonic Record*, October, 1869. T. & R. WHITE Publishers, Hamilton, Ontario.

We welcome with great pleasure this ably edited Magazine, which now for the first time appears in our sanctum.

It opens with the commencement of a pleasing tale, entitled "Masons and Masons," this is followed by an article on the Knights of Malta; then we find a reprint from our pages of Masonry in Prussia, by "Cryptonymus," and the remainder of the number is filled with equally interesting matter. We hope to see the "Craftsman" regularly in future.

*The Voice of Masonry*. Chicago, Ill. U. S., September and October.

This valuable periodical is, as usual, a pattern of neatness externally, while the intellectual banquet it provides is also worthy of its high reputation. Bro. Rob Morris continues his series of articles on the Holy Land, which are extremely interesting and instructive. We congratulate our brethren in Illinois upon the possession of such a worthy and efficient organ.

*The Monde Maconnique*. Paris.

This journal now reaches us regularly, and is replete with information. Editor Beaumont criticises our remarks upon the suppression of the name of the G.A.O.T.U. in French Masonic documents, and he credits our article on a recent occurrence in Costa Rica to another source, but with all this we appreciate the ability with which the "Monde" is conducted, and look forward to its continued prosperity.

*The Freimaurer-Zeitung*. Leipzig.

We are glad to find that our Saxon brethren are supporting this useful periodical, which appears weekly. The number for October 9, records a meeting of the new lodge of the Three White Lilies, at Temesvar, Hungary, at which there were 26 members present. This looks well for the gallant Magyars, and we are gratified to learn that other lodges are being rapidly formed throughout His Apostolic Majesty's dominions. From the same source we glean that the Grand Lodge of Switzerland numbers 27 lodges, with 1694 members.

We want more of these reliable statistics to enable us to take a comprehensive view of the Craft as it really is, and not as we fancy it is.

From a calendar of the German lodges we reproduce the following which may prove useful to our travelling brethren, and will continue the list till completed :—

*Logenkalender fur den Monat October* 1869.

| ORT. | NAME. |
|---|---|
| Aachen .. .. .. | Beständigkeit und Eintracht |
| Altenburg.. .. .. | Archimedes z. d. 3 Reissbr. |
| Altona .. .. .. | Carl zum Felsen |
| Alzey .. .. .. | Carl zum neuen Lichte |
| Anclam .. .. .. | Julius z. d. 3 empfinds. Herzen |
| Annaberg .. .. .. | Zum treuen Bruderherzen |
| Arnswalde .. .. | Friedr. Wilh. z. Hoffnung |
| Arolsen .. .. .. | Georg z. wachsenden Palme |
| Aschersleben .. .. | 3 Kleeblätter |
| Barmen .. .. .. | Lessing |
| Bauzen .. .. .. | Goldene Mauer |
| Bayreuth .. .. .. | Eleusis z. Verschwiegenheit |
| Beeskow .. .. .. | Euthanasia z. Unsterblichkeit |
| Berlin .. .. .. | Zur Verschwiegenheit |
| | Zu den 3 Seraphim |
| | Zur Eintracht |
| | Zum flammenden Stern |
| | Urania |
| | Pythagoras |
| | Friedrich Wilhelm |
| | Siegende Wahrheit |
| | Pegase |
| | Goldene Schiff |
| | Friedr. Wilh. z. Morgenröthe |
| | Pilgrim |
| | Beständigkeft |
| | Widder |
| | 3 goldene Schüssel |
| | goldene Pflug |
| Bernburg .. .. .. | Alexius z. Beständigkeit |
| Bielefeld .. .. .. | Zur deutschen Treue |
| Birkenfeld .. .. | Zur Pflichttreue |
| Bochum .. .. .. | Drei Rosenknospen |
| Boitzenburg .. .. | Vesta z. d. 3 Thürmen |
| Bonn.. .. .. .. | Fredr. Wilh. z. eisernen Kreus |
| Brandenburgh a H... | Friedrich zur Tugend |
| Braunsberg .. .. | Bruno zum Doppelkreus |
| Braunschweig .. .. | Karl zur gekrönten Säule |
| Bremen .. .. .. | Oelzweig |
| Bremerhaven .. .. | 3 Anker |
| Breslau .. .. .. | Horus |
| | 3 Todtengerippe |
| | Friedr. z. gold Zepter |
| Brieg... .. .. .. | Friedr. z. aufgehenden Sonne |
| Bromberg.. .. .. | Janus |
| Bückeburg .. .. | Hermine zum Nesselblatt |
| Bunzlau .. .. .. | Goldene Kette |
| Burg.. .. .. .. | Adamus zur heiligen Burg |
| Bützow .. .. .. | Urania zur Eintracht |
| Calbe a. S. .. .. | Feste Burg an der Saale |
| Carlsruhe.. .. .. | Leopold zur Treue |
| Cassel .. .. .. | Zur Eintr. u. Standhaftigkeit |
| Celle.. .. .. .. | Zum hellleuchtenden Stern |
| Charlottenburg .. | Blücher von Wahlstadt |
| Chemnitz.. .. .. | Harmonie |

*(To be continued.)*

## PEABODY.

Soft be thy slumbers in the realms of shade,
Radiant thy dreams in that divine repose,
O thou whose kind and loving heart hath made
Millions rejoice amidst the phantom-woes
That brooded o'er their being. Like a rose
Which blossoms in the wilderness, thy name
Spreads fragrance o'er the barren wastes of life,
And high above the Age's sordid strife
Is blazoned now thine honourable fame.
That fame shall be to man a glorious dower,
A heritage of thoughts most pure and bright,
A presence that shall prove a blissful power
To scatter o'er thy grave, like rays of light,
While Honour, Truth, and Virtue shall endure,
The blessings of the friendless and the poor.'

R. WENTWORTH LITTLE.

## SONG,

Written by Bro. J. JEWELL, and sung by Br. FRED. CLARK at the Installation Banquet of the Antient Lodge, No. 1223, Oct. 14, 1869.

Most Worshipful Master, you've called upon me
To sing you a song, so of 1223
I'll *add* up my *numbers*, and *multiply* some,
And first in my rhymes you will find a *new sum* (NEWSOM).
Then, Brothers assembled, join chorus with me,
May success e'er attend our Lodge 1223.

In alluding to *sums* there are *some* better known
By the name of their father, as soon can be shown—
There's *Dick's son* (DIXON) and *John's son* (JOHNSON) and *Tom's son* (THOMPSON), forsooth,
While EDWARD'S a steady and well-governed youth.

"Antiquity's Pride" is a Freemason's toast,
And a (head) ED-MED-eval we surely can boast;
Though with (*Soot*) SUTT-ON the face, *Dirt* 'n 'all (DURTNALL) on the head,
Some persons may say we've a BLACKMAN instead.

Though the *Head may be turned* there's no *madness* in showing,
Like the "Man of the World," there's much done by *Bow-ing* (BOWEN);
Keep in his good *books*, for they 're up to the mark,
And ne'er be a FRED (afraid) of our wanting a CLARK.

Old Shakespere's wise sayings are ne'er known to fail,
Though in Hamlet he says that a cloud's like a whale.
"Very like to a *Whale*," old Polonius doth say,
But some folk take no *heed on* (EDEN) the man in the play.

Now pray don't imagine a PALMER am I
Of stale jokes or *bad puns*, or you'll cause me to sigh,
The author makes NEW-IN(G) this song you will see,
And though *frightfully* bad—why, you can't *appeal he* (A. PAWLEY).

If we get out of GEER-IN(G) our tackle or fether,
We've a SMITH with a *bar* that can *weld* us together;
If the TONG of a *Buckle* gets twisted or loose,
He'll *be one* (BEVON) to *make straight* when he's wanted for use.

"Would I were a BIRD," you'd be pleased with my *song*,
But *whistle* or *sing* if I've kept you too long;
I've *piped* out my best, and I hope that all you will
Believe that we've *caged* in our lodge the right JEWEL(L).

I have tried in my song on each brother to *pun*,
But *us all* (USSELL) together will surely make one;
With Caution to guide us, and Wisdom to guard,
We may *treasure her* (Treasurer) precepts and find a re-WARD(E).

THE BLOOD IN OLD AGE.—As age advances, the blood becomes thin and cloudy—or, in a full habit, thick and cloudy. The failing of the powers of life requires extra nutrition and support, and the blood yielding the excess required is soon overcharged with carbon, which gives to it the cloudy appearance. Being then impure, day by day the vitiated matter increases, and the body suffers from a thousand ailments. "The Blood Purifier"—Old Dr. Jacob Townsend's Sarsaparilla—supplies the extra nutrition to the blood, and restores to it its florid hue, and then the progress of decay is arrested, and the ailments disappear; man lives out his days, and the sunset of life is unattended with suffering. Testimonials with each bottle from the Hon. the Dean of Lismore, General Wm. Gilbert, of the Indian Army; and Rev. Francis Monck, of "The Gospel Evangelist." Ordered also by the Apothecaries' Hall, London. Sold by all Druggists, in bottles 2s. 6d., 4s., 4s. 6d. 7s. 6d., 11s. Pills and Ointment each in boxes 1s. 1½d., 2s. 9d., 4s. 6d.—Caution, Get the red and blue wrappers, with the Old Doctor's head in the centre. No other genuine.—ADVT

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# Reports of Masonic Meetings.

## THE CRAFT.

### METROPOLITAN.

*Egyptian Lodge, No.* 27.—The usual meeting of this old and flourishing lodge was held at Anderton's Hotel 4th inst. Present. W. H. Liubis, W.M.; J. B. Poole, S.W.; T. Sheppard, J.W.; Bro. Todd, P.M., and Treasurer; Bro. Buss, P.M., and Secretary; Payne, P.M. and W.S.; Jacobs, P.M.; Berri, P.M.; Coutts, P.M.; Palmer, S.D.; Harrison, J.D., and many other brethren. Visitors, Bro. Heath, P.M., 198; Bro. H. Levy, P.M., 188. The lodge voted £20 to be placed on the list of Bro. John Coutts, P.M., who is the steward representing this lodge at the forthcoming festival of the aged Freemasons and their widows. This sum will complete the amount necessary to make the lodge a Vice-President of the male branch of this Institution. The lodge having within the last three years given the necessary amounts to constitute the W.M. for the time being a V.P. of all the four Masonic Charities. The lodge after business adjourned to banquet after which the brethren were entertained by some excellent songs, by Bros. Jacobs, Skidmore, Hepburn, and several others. Bro. Levy, gave his inimitable recitation of Mrs. Brown at the Play, which created much mirth. There were three gentlemen proposed for initiation.

*St. Thomas's Lodge, No.* 142.—The first meeting of the season of this old lodge was held on Saturday, 6th inst., at Radley's Hotel, Blackfriars, Bro. F. T. Dubois, W.M. opened the lodge, supported by Bros. Bolton, S.W.; Gilbert, P.M., as J.W. (in the unavoidable absence of Bro. Valentine); W. Battye, P.M., Treasurer; Powell, P.M., as Secretary (in the unavoidable absence of Bro. Cockraft, P.M. Secretary); Clegg, S.D.; Frocard, J.D.; Scarth, J.G.; Captain Innes, R.N., P.M.; Thistleton, P.M.; Huguenin, P.M., and many others. Visitors were Bros. Wells, 15; F. Walters, P.M. 73, W.M. 871; Mills, 299 and others. The minutes were read and unanimously confirmed. The work, which was most admirably done, consisted of the initiation of Mr. Roman, and the raising of Bro. Thompson to the third degree. Bro F. Walters solicited and obtained the promise of the lodge votes for the support of the case of Bro. Saqui, who is a candidate for the Male Annuity Fund of the Royal Benevolent Institution for aged Freemasons. Banquet followed, dessert afterwards, coffee finishing one of those superior entertainments for which Bro. Hart is so justly famed. The usual toasts were given and received. Bro. F. Walters, P.M., responded for the visitors, and expressed the pleasure he felt at hearing such excellent working.

*Lodge of Stability, No.* 217.—The lodge met at Anderton's Hotel, Fleet-street (for the second time this session) on Wednesday, the 3rd instant, at five o'clock, p.m., Bro. Edward Hughes, W.M., in the chair. The lodge was opened in the first degree, and the minutes of last lodge were read and confirmed. The lodge was opened in the second degree, and Bros. Coley and Wilson were examined and entrusted. The lodge was then opened in the third degree, and those brethren were each raised to the sublime degree. The lodge was closed down to the second and first degrees, when the W.M., apologising for an oversight, announced the ballot for Mr. Thomas Freelove, which was at once proceeded with and resulted unanimously in that gentleman's favour. In accordance with notice given at last lodge, and announced on the summons, Bro. Sillifant, P.M., proposed "That a sum of two pounds be given from the lodge funds to the Royal Benevolent Institution for Aged Freemasons and their Widows, and placed on Bro. Taylor's list." Bro. Brodey, P.M. and Treas., seconded the motion which was carried *nem. con.* The W.M. then begged the co-operation of the brethren to found a mutual subscription fund, to enable all the members who would enrol themselves to become Life Subscribers to one or other of the Masonic Charities in the course of two years from the date of enrolment. The principle, the W.M. explained was to pay in, to a Treasurer to be elected, one shilling per week and when an amount of five Guineas had accumulated, to ballot for a brother's name, and give him the choice of the charity connected with the Craft to which he would desire to have the subscription sent. It had only at present been casually brought before two of the Past Masters and two other members, but having been well received, and thought to be of benefit to the members, it was now brought forward for consideration. Bro. Taylor, P.M. and H.S., cordially supported the idea, and hoped all would give in their names; as the more numerous the society, the sooner subscriptions would be at the service of the members, and in addition to placing them on the lists of the charities, would also bring the lodge into a good position, and elevate its status in the Craft. Bro. Brodey, P.M. and Treasurer, was much pleased to see such a beneficial movement, and pledged himself to further the fund to the utmost of his ability. Bro. Sillifant P.M., spoke strongly in favour of this matter, and was followed by Bro. Samuels, P.M., Bro. James, S.W., and others. The W.M., stated that he had already ten names down, and requested those who felt interested in it to prosecute the affair during the ensuing month, so that by December 7th, a goodly list and a fair amount of cash to start with might be ready. He suggested Bro. Taylor's name as Secretary and Treasurer, he having kindly consented to give his time and attention if the brethren pleased to accept his services. Nothing further being offered for the good of Freemasonry in general, or of Stability, 217, in particular, the lodge was closed in due form and with solemn prayer. The brethren adjourned to banquet, and in replying to the toast of "The Visitors," Bro. Read W.M., Merchant Navy, 781, warmly thanked the brethren for their hospitality, and congratulated the lodge on the excellent working of the Master and Officers, the harmony which pervaded all their proceedings, and the step in advance they had now made to further the interests of the charities, and advance the position of their own members. The visitors were Bros. Read, W.M., Merchant Navy, 781; Richardson and Clements, Parmure, 715; Christian, Sydney, 829; and Kidd, St. John's.

*Zetland Lodge, No.* 511.—At the installation meeting of this lodge, held at Anderton's, on Wednesday evening last week, Bro. D. Durrant, W.M., presiding, Bros. Green and Radcliffe were raised; Bro. Garrod was passed, and Messrs R. L. Wildman, C. Milbourne, W. Herdman, and C. J. F. Theurer were initiated. The W.M. installed in admirable style. Bro. W. Adams Davy as Master of the lodge for the ensuing year, and Bro. Davy, appointed and invested as his officers, Bros. Durrant, I.P.M.; H. I. Birch, S.W.; H. Edwards, J.W.; A. Barfield, P.M., Treasurer; W. H. Andrew, P.M., Secretary; Geo. Read, S.D.; William Game, J.D.; James Austin, I.G.; G. A. Herlan, first Steward; P. E. Lack, second Steward, and W. Radford, Tyler. A P.M. Jewel was presented to Bro. Durrant for his excellent presidency over the lodge during the year, and Bro. F. Walters, 73, solicited the assistance of this lodge in the case of a Hebrew brother who is a candidate on the list for the next election of the Benevolent Fund. The W.M. and Brethren promised their aid, and then closed the lodge. A sumptuous banquet followed, supplied by Bros. Clemow, and superintended by Bro. Smith, and on the drawing of the cloth the W.M. proposed the usual toasts which were duly responded to, though in very few words, and Bros J. P. Walliker, P. H. Jones, and R. Schofield added some charming melody to the many other amusements of the evening.

### PROVINCIAL.

LEICESTER.—*St. John's Lodge, No.* 279.—The usual monthly gathering of the brethren of this lodge took place on Wednesday, the 3rd inst., at the Freemasons' Hall, Halford-street, and at which a large number of brethren were present, both members of the lodge and of the John of Gaunt Lodge, 523. The officers of the lodge present were, Bros. W. Kelly, D.P.G.M., W.M.; Stanley, P.J.G.D., S.W.; Stretton, P.P.G. Reg., J.W.; Crow, P.G.O., Sec. and Org; Weare, P.M. and P.P.S.G.D., Treas; Hart, P.G. Steward, I.G.; while amongst the numerous visitors were Bros. Drewitt, 23, Chatham and Toller, P.G. Reg., W.M.; Buzzard, P.G.P., S.W.; Soulthorpe, J.W.; Rev. Dr. Haycroft, P.G. Steward, S.D.; and Partridge, J.D. of 523, the last of whom most efficiently performed the duties of office in the unavoidable absence of the Deacon of 279. The lodge having been opened in the first and second degrees, Bro. Levi Lincoln Atwood passed an examination as a Fellow Craft, after which a Master Masons' Lodge having been opened he was duly raised to that sublime degree. During the ceremonies, Bro. Crow most efficiently performed at the instrument, and gave the musical chants. The lodge having been lowered to the first degree, a ballot was taken for Messrs. Joseph Hooley Matts and George Edmund Davisthorpe, who were severally initiated, as was also Mr. Richmond Augustus Barber elected at a former lodge. Several propositions having been brought forward for initiations, joining &c., the lodge was closed and the brethren adjourned to refreshment, and spent an hour or two very pleasantly.

ALDORO'.—*The Adair Lodge, No.* 936.—This lodge, (which was opened on the 12th December, 1862, and named in compliment to the R.W. P.G. Master, Bro. Sir R. A. S Adair, by whom it was constituted and consecrated 13th July following, when Bro. Newson Garrett, the first Worshipful Master, was installed into the chair of K.S. by Bro. C. T. Townsend, Prov. S.G. Warden of Suffolk) was for a time in a very satisfactory and flourishing state, but by the removal of some of its best working members and other circumstances it has not of late been so prosperous. Fortunately, however, by a recent infusion of new blood we hope soon to see it amongst the best working lodges in the province. The last meeting was held on Friday the 5th inst., at the Lion Hotel, when the brethren met to raise to the sublime degree of M.M. Bro. Taylor, and elect officers for the ensuing year. At the request of the W.M., the chair was taken by Bro. Townsend, who visited the lodge on this occasion. The lodge having been opened by Bro. Townsend, assisted by Bro. Bunniss, the S.W., and Bro. N. Garrett the J.W., the minutes of the last regular lodge and a lodge of emergency were read and confirmed. The lodge afterwards opened in the second degree, when Bro. Taylor having been asked and satisfactorily answered the questions leading to the third degree was intrusted and retired, and the lodge was opened in the M.M. degree. Bro. Taylor having been regularly admitted was raised to the degree of M.M. The important duties of S.D having been very efficiently performed by Bro. W. Hayward, one of the founders of the lodge, to whom the brethren are very much indebted for the untiring zeal he has always shewn for the good of Masonry and this lodge in particular, and to whom the brethren are greatly indebted for the immense amount of time and labour he has bestowed in order to render the Adair what, with a little more energy on the part of its members, it must ultimately attain. The lodge having been closed in the M. Mason's and F.C. degrees, the brethren proceeded to the election of a W.M. and Treasurer, when Bro. George Harper, of Fairfield House, Saxmundham was unanimously elected the representative of K.S., and Bro. Hayward Treasurer. Four gentlemen were proposed for initiation, and as there is a Brother to be passed and raised the officers have plenty of work in prospective. There being no other business before the lodge it was closed in harmony and the brethren retired. The next meeting will be held in January for installation of W.M., and such other business as may come before it.

COCKERMOUTH.—*Skiddaw Lodge, No.* 1002.—The usual monthly meeting of the above lodge was held on Tuesday, 2nd inst., in the Masonic Temple, Bro. Robinson, W.M., in the chair, when it was resolved to forward £3 3s. to Bro. Woodhouse, as a subscription to the Masonic Life Boat Fund. There being no business, the W.M. favoured the brethren with the explanation of the first tracing-board. There were present Bros Faithfull P.M.; Shilton, P.M. as S.W.; E. Thwaites, Past J.W. as J.W.; Pearson, Treas; Williams, Sec; Lewthwaite, Brown, Allison and J. Dodds, visitors; Bro. Potts, Tyler.

WARRINGTON—*Gilbert Greenall Lodge, No.* 1250.—The regular monthly meeting of this flourishing lodge was held on Monday evening last, at the Masonic Rooms. In the unavoidable absence of the W.M., R.W. Bro. Greenall, Past Senior Grand Warden of England, the chair of K.S. was occupied by Bro. John Bowes, P.M., Past Prov. G. Reg. C. and W., who was supported by Bros. W. Mossop, S.W.; W. Woods, J.W.; W. Richardson, S.D.; W. S. Hawkins, J.D.; D. W. Finney (W.M. 148) Hon. Sec.; W. Pollitt, Edwin Roberts, Jas. Parry, W. Crompton, Peter Leigh, Henry Hoult, Arthur Potter, Alfred W. Brundritt, and Ephraim Auckland. Visitors, Bros. Edward Busher, P.G.S.B. of England, &c.; Robert Stevenson, P.M., 148; E. C. Cooper, W.M., 484; H. Syred, W. Savage and John Harding, 148. The lodge was duly opened, when Bro. Potter was passed, and Bros. Leigh and Hoult were raised. At the conclusion of the business the lodge was closed according to ancient usage.

### CHANNEL ISLANDS.

#### JERSEY.

*Lodge "Césarée,"* (590.)

The regular monthly meeting of this lodge was held on Thursday, Oct. 28th, at the Masonic Temple. Soon after 6 o'clock, p.m. the lodge was opened by Bro. A. Viel, W.M., supported by Bros. G. J. Renouf, P.M., S.W.; J. Luce acting as J.W.; J. Oatley, P.M., A. Schmitt, P.M. Sec.; J. T. du Jardin, P.M.; Ed. D. Le Couteur, P.M.; Ph. Binet, P.M.; H. L. Manuel, P.M.; Ph. Starck, Rev. J. L. Hinan, &c., &c. Amongst the visitors were Bros. Wm. Adams, P.M. 244; P. W. Benham, P.M. 1003; J. O. Le Sueur, W.M. 491; R. Binet, P.M. 1003; J. Le Cronier *M.D.*, D.P.G.M.; S. R. Dawe, W.M. 215; J. F. Draper, P.M. 243; G. Rogers, P.M. 1003; Wm. H. Long, P.M. 955; Jas. Moss, P.M. 245; F. J. Glenier, P.M. 828, &c., &c. The minutes of the previous meeting were read and confirmed. The Deputy Prov. G.M. was announced and received with every demonstration of joy and affection.

The lodge was opened in the second degree, when the usual questions were put to Bro. F. Picot, who, having been entrusted, retired for preparation. The lodge having been opened in the third degree, the candidates were duly received and raised to the degree of M.M. The lodge was then resumed in the first degree.

Ballots were successively taken for Messrs. Ph. Binet, jun., and Captain Isaac LeMaistre, candidates for initiation, which were in each case unanimously favourable, more than ample evidence having been afforded by the Secretary and other brethren, as to their character and conduct. Bro. Ph. Le Sueur, P.S.W., 590, was also balloted for, and unanimously admitted as a joining member.

Messrs. Ph. Binet, Thos. Howard, (previously approved) and J. LeMaistre, being in attendance, were duly admitted to the first degree with the customary ceremonies by the W.M. The neophytes expressed their intention to become subscribing members of the lodge.

At the request of the W.M., Bro. A. Schmitt delivered an admirable and eloquent address, full of instruction and generous ideas, which could not fail to penetrate the hearts of all his hearers. His words, expressive of sublime truth, descriptive of the excellencies of our institution and of its real tendency, enjoining on the brethren the duty of carrying out those principles before the world and in every station of life, were received with merited applause.

The Secretary then read several communications from the lodge of Rennes, which were ordered to be entered on the minutes.

Bro. P.M. du Jardin, brought before the lodge the sad case of the widow of late Bro. T. Gallichan, the architect of the Masonic Temple.

It was moved, seconded and carried: That the sum of £3 be voted towards her relief. Another case of distress was present by Bro. J. O. Le Sueur, W.M. 491, who pleaded the cause of a widow surrounded by ten children, whom the late Bro. Popkin left unprovided and penniless. The lodge voted the sum of £2 to relieve this unexampled destitution.

The W.M. appointed Bro. J. W. Buesnel, Asst. Sec.

A candidate was proposed for initiation, and the heavy business of the day being ended, the lodge was closed at 10 in perfect harmony.

## THE ROYAL ARCH.

### METROPOLITAN.

*United Pilgrims Chapter, No.* 507.—This Chapter met on Monday at the Horns, Kennington, and performed one exaltation. Comp. H. Garrod, P.Z. and S.E., installed Comp. Brandon, Z., and Comp. T. Parker, J. Comp. F. J. Lilley, *M.D.*, being a Past First Principal was, of course, not installed, but simply placed in the H. chair. All the work was unexceptionably well done. Comp. J. W. Halsey, P.Z., was installed Treas; Comp. H. Garrod, S.E., and Comp. Dunn, P.S. Comp. Harrison, the I.P.Z., was pre-

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sented with a P.Z. jewel. The chapter was closed, and an excellent banquet was partaken of. Comp. J. Nunn, P.Z., 720, and Comp. F. Walters, P.Z., 73, returned thanks for the visitors.

PROVINCIAL.

WARRINGTON.—*Chapter of Elias Ashmole, No.* 148.—A regular Convocation of this Chapter was holden on Monday last, the 8th inst., at the Chapter rooms, Sankey-street. The M.E.Z. Comp John Bowes, was supported by Comps. Robert Stevenson, H.; D. W. Finney, J.; W. Mossop, Scribe E.; Syred, N.: W. Richardson, P.S.; Rev. H. P. Stedman, Rev. J Nixon Porter, Jos. Maxfield, W. Woods, F. J. Edelston, W. Savage, W. Sharp and W. S. Hawkins. The Chapter was opened by the Principals, when the Companions were admitted, and the minutes of the previous meeting were read and confirmed. The ballot box was then sent round for Bros. Sharp, W. S. Hawkins and Jas. Hannah, which in each case was unanimously in favour. Bros Sharp and W. S. Hawkins being present, were duly exalted by the M.E.Z. There being no further business, the Chapter was closed with the usual solemnities.

## INSTRUCTION.

YARBOROUGH LODGE OF INSTRUCTION, No. 554.

*(To the Editor of The Freemason.)*

SIR —On Tuesday evening, the 2nd inst., Bro. John G. Stevens gave a reading in aid of the fund for the relief of aged and decayed Freemasons, and the widows of Freemasons, in the lodge room, Green Dragon Tavern, Stepney, as announced in your issue of the 30th ult., and I am happy in being able to inform you that the reading proved highly successful in every respect. The room was nearly filled before the time announced for commencement—45 brethren being present during the evening—and the following lodges were represented by the presence of one or more members of each lodge; viz. the Merchant Navy, British Oak, Crystal Palace, Confidence, Camden, Sincerity, Industry, Jubilee, Perfect Ashlar, Upton, Victoria, Doric, and Yarborough; all present being residents in the East of London, and not one brother resident West of the Royal Exchange graced the gathering by his presence, or evinced sympathy with the object.

It being the regular night of meeting, the lodge was opened in due form, and the minutes of the preceding meeting were read and confirmed; when the lodge was called from labour to refreshment, and at 7.45 the reading commenced amid the most marked silence of the auditory.

As you are aware the subjects chosen were C. Dickens' "Christmas Carol," and "Boots at the Holly Tree Inn." The "Carol" is, perhaps, the author's best and most successful effort to awaken the sympathies of the indifferent and the selfish of the well-to-do portions of society on behalf of their needy and struggling fellow-citizens; and it seems to me impossible to read or hear read its soul-stirring pages without being constrained, like "Scrooge," to throw aside our selfishness and apathy, to again mix freely with the world, and to feel that to do our best to render others happy is to sow seed from which we reap a rich harvest of the same blessed state for ourselves. Badly indeed must the story be read, and pitiable indeed the condition of the hearer or reader, if it misses the aim of its author; and Bro. Stevens entered fully into the spirit of the story, especially in the pathetic episode of "Bob Crackot" and his poor, but—within themselves — happy family. "Tiny Tim," as usual, drawing more than a tiny tear from the eyes of most of those present. The reading throughout was listened to with the most profound silence and attention—the best of evidence that the reader had done justice to the author—and at the conclusion of the story, the audience manifested its satisfaction by a hearty round of applause. After a short interval, "Boots" was introduced and told his amusing and mirth provoking story of the "Baby Lovers," and their elopement, not forgetting his own vile conduct in deceiving and betraying those innocents. How deep-rooted the villany of the fellow, when not even the promise of "£2,000 a-year, as their head-gardener" (!) could seduce him from his course of deception. May he remain a "Boots" to the end of his days, a fitting reward for his baseness.

At the conclusion of the reading the lodge was recalled to labour, and upon the dues being collected, were announced to amount to £6 1s. 1 In addition to this liberal subscription, many brethren placed their names upon Bro. Roberts' list, as donors to the Institution. A very satisfactory result of an hour or two's sport in a rational manner, and free from any selfish purpose.

It being election night, Bro. Chadwick was unanimously elected W.M. for the ensuing fortnight, when, upon the motion of Bro. H. Wainwright, seconded by Bro. G. Roberts (W.M. 554), the thanks of the lodge were voted to Bro. Stevens, "for his able and pleasing reading." Bro. Wainwright in the course of his introductory speech, remarking that, as a rule, we chiefly knew Bro. Stevens as a rollicking individual, full of fun and humour; but his reading this evening proved that fun and feeling were not incompatible, and showed how intimately associated in the same breast may be the deepest pathos, and the most robustious fun.

Bro. Roberts then rose and said: We all know how ready and willing at all times Bro. Stevens was to do suit and service to the Craft, and aid the cause of charity in any direction, Masonic or otherwise, that this was not the first time Bro. S. had rendered a similar service for a like object, and we ought to mark our appreciation of such services by conferring upon him the only honour which we, as a lodge of instruction, had in our power to bestow, namely, an Honorary Membership of the lodge: *that* we could freely accord to him, and as the chief value of the honour would lie in the spirit in which the award was made he, Bro. R., felt sure that the motion he was about to make would be carried with unanimous acclamation; he therefore moved, "That, as a slight acknowledgment of the valuable services rendered to this lodge this evening, and on previous occasions, by Bro. Stevens, he be elected an Honorary Member of the lodge."

This was seconded by Bro. Barnes, and carried with entire unanimity.

Bro. Stevens, in a few but appropriate words, returned thanks for the warm support and kind attention given to him, and also for the honour of electing him an Honorary Member of the lodge, and concluded by saying that he should always look back upon this evening as one of the happiest and proudest of his Masonic life.

Bro. Roberts again rose, and after thanking in his own name the brethren present who were not members of the lodge, and expressing a hope that it would not be long ere they did become members, moved that the thanks of the lodge be given to those visitors who had so kindly and liberally responded to the appeal of the lodge. This was seconded by Bro. Scurr, and carried unanimously.

The lodge was then closed in due form, and the brethren dispersed highly gratified by the re-union and its results.

(On behalf of the Committee)
THOS. J. BARNES.

## MARK MASONRY.

METROPOLITAN.

*St. Mark's Lodge, No.* 1.—At the regular meeting of this lodge presided over by Bro. T. Wescombe, W.M., on 1st. inst., at the George, Aldermanbury, Bro. R. W. Little, P.M. and Sec. read the minutes and the immediate P.M. Bro. H. C. Levander, advanced Bro. S. C. Davison, to the Mark Degree. The Audit Committee's report was approved, and the brethren sat down to a comfortable repast. The usual toasts were honored by the company, which though not large was enthusiastic and included besides the above mentioned brethren, J. G. Marsh, S.W., Rev. W. B. Church, J.W. and Chaplain, Carey, S.D., F. Walters, R. of M. T. Cubitt, Treas., and H. Massey.

PROVINCIAL.

LIVERPOOL.—*West Lancashire Lodge of Mark Masters, No.* 65.—The annual meeting of this lodge was held at the Masonic Temple, on Monday, November 1st. The lodge was opened in due form by the W.M., Bro Joseph Kellett Smith, *M.D.*, assisted by his officers and P.M.'s, viz., William J. Lunt, S.W.; Peter M. Larsen, J.W.; Chas. Leedham, I.M.P. and Past G.S.; Bro. I. R. Goepel, Treasurer, P.M. and Past G.S.O.; Bro. Hamer, Registrar, P.M., and Past G.M.O.; Bro. May, P.M. and Grand S.; Thos Clark, Hon. Sec.; R. Williams, S.O.; James Taylor, J.O.; H. Burrows, I.G., &c., &c. The minutes of the last regular meeting were read and confirmed. The ballot was then taken for Bro. Alexander Gray, of Craft Lodge, 249, the result being unanimous in his favour. Bro. Gray being in attendance was admitted and duly advanced to the degree of Mark M.M. An installation was proceeded with, and Bro. Lunt, S.W., who had been unanimously elected at the last regular meeting, was presented by Bro. Hamer and Goepel, and installed in accordance with ancient custom by the W.M., Bro. Smith, who performed the ceremony in a very imposing and pleasing manner. Bro. Lunt, W.M., then invested his officers, P. M. Larsen, S.W.; Thos. Clark, J.W.; Thos. D. Price, Sec.; R. Williams, M.O.; J. Taylor, S.O.; G. Ladmore, J.O.; Henry Burrows, S.D.; Joseph Wood, J.D.; W. Barr, I.G. The Treasurer then presented his accounts, which were audited, and showed the lodge to be in a very flourishing state. A vote of thanks was accorded to the Treasurer, Bro Goepel, and after two candidates being proposed the lodge was then closed and the brethren partook of a very excellent banquet, provided by Bro. J. Ball, the House Steward of the Temple. The usual loyal and Masonic toasts were given, which met with an enthusiastic response and closed the proceedings of a very pleasant evening at an early hour.

## RELIGIOUS AND MILITARY ORDER OF THE TEMPLE.

SCOTLAND.

PRIORY OF THE LOTHIANS.—*Installation of H.I.H. the Prince Rhodocanakis.*—A special meeting of this Priory was held on the 20th ult., when Comp. the Prince Rhodocanakis was received into the Order in due and ancient form. There were present Sir Knts. Capt W. H. Ramsay, Venerable Prior. Grand Secretary to the Chapter General; H. Y. D. Copland, Marechal; Wm. Mann, Capt. Aylmer, L. Mackersey, Dr. Cairns, Dr. Dickson, Dr. McCowen Wm. Hay, and many others. Comp. Charles Fitzgerald Matier, was also installed a Knight of our venerable Order.

EMULATION LODGE OF IMPROVEMENT, under the sanction of the Lodge of Unions, 256. The annual festival of the lodge will take place at Freemasons' Hall, on Friday, November 26th, 1869, on which occasion Bro. Sir Daniel Gooch, Bart., *M.P.*, G.M., Berks and Bucks, will preside. The lodge will be, as usual, opened at 7 p.m. precisely, when the second section will be worked. Tickets for the Banquet may be had of the Stewards, or of the Secretary, at 2s. 6d. each. C. A. Murton, Sec.

FAITH LODGE OF INSTRUCTION, No. 141.—The annual festival of this Lodge of Instruction will be held at its place of meeting, Bro. Fisher's Restaurant, Metropolitan Railway, Victoria Station, on Tuesday, the 7th December. Bro. Cottebrune will be in the chair, and no doubt will be supported by a large and influential assemblage of brethren. Tickets to be obtained of Bro. Fisher.

## Obituary.

### THE R.W. BRO. THE REV. EDWARD CHALONER OGLE, *M.A.*,

Provincial Grand Master for Northumberland.

We have to record the decease of this lamented brother, who expired at his residence, Kirkley Hall, near Newcastle-on-Tyne, on Sunday, the 7th inst. Bro. Ogle was a Mason of more than fifty years' standing, having been initiated in the Apollo University Lodge, No. 357, Oxford, on the 10th of March, 1819. On the 2nd December, 1842. he joined the Northern Counties Lodge, No. 406, Newcastle-on-Tyne, of which he continued a member to the time of his death.

On the 10th February, 1848, Bro. Ogle was appointed Provincial Grand Master for Northumberland, the duties of which high office he fulfilled with great zeal and ability. It is understood that Earl Percy will succeed to the post thus vacated.

### ENCOUNTER BETWEEN A BARONET AND A VALET.

On Saturday morning, a young man, a valet in the service of Mr. J. Faucett, of the Bailey, Durham, was charged before the Durham borough magistrates with having assaulted and beaten Sir Hedworth Williamson, on the previous evening. It appears that Mr. Faucett and Sir Hedworth were present at a masonic dinner at Chester-le-Street on Friday afternoon, and the defendant accompanied them to that place. On the conclusion of the dinner proceedings, defendant's master requested the valet to secure the surplus wines; which in auction, it would appear, he carried out, to a certain extent, in the most effectual manner; for he—doubtless with the same object as Margery of old, viz: to keep out the cold—swallowed a fair portion of it. The wine was of the choicest quality, and, consequently, it very soon had such a powerful effect on the said "Jeames," that he almost immediately began to manifest outward visible indications of the inward and invisible state of his inner man, and he was in such a helpless condition by the time fixed for his master's return home, that he had to be lifted on to his usual perch on the "dickey." A sharp drive of six miles in a pelting rain—although it had the effect of making the obfuscated flunkey a little steadier on his legs—had not, it seemed, assisted in the least in clearing his muddled brain, for his first act in the discharge of his usual functions, on reaching *terra firma* at his master's residence in the Bailey, was to deal Mr. Fawcett's noble, but plethoric guest a tremendous blow in the pit of the stomach, which, it is hardly necessary to state, sent Sir Hedworth reeling in a doubled up position for a considerable distance. This conduct on the part of a menial was too much even for such a good-natured baronet as Sir Hedworth to calmly brook; and the honourable baronet, who, it it is whispered, is not altogether ignorant of the manly art, at once, on recovering his equilibrium, closed with his assailant. After a violent and somewhat protracted struggle, with varying results, Sir Hedworth "grassed"—or rather "flagged"—his man in gallant style with what is known to the initiated as a well-timed "bobby's twister." The pugnacious valet having been thus spread-eagled on the broad of the back in his master's passage, his more accomplished and powerful opponent at once threw himself on the prostrate flunkey, and held him in that position till the arrival of a policeman, who very considerately accommodated the valet with a night's lodging in the city lock-up. On the following morning, as already stated, the valet was placed before the Borough Bench, and presented a very seedy appearance after his night's incarceration. No one, however, appeared to prosecute, and defendant, after the above facts had been deposed to by the apprehending officer, and after a twenty minutes' search for a complainant, was discharged from custody, no doubt a wiser but a sadder man.—*Northern Daily Express.*

THE COUNTESS PERCY, the wife of the Earl of Percy, P.S.G.W. of England, was safely delivered of twins, both girls, at Alnwick Castle on Sunday morning. Both mother and children are doing remarkably well.

BREAKFAST.—EPPS'S COCOA.—Grateful and Comforting.—The very agreeable character of this preparation has rendered it a general favourite. The *Civil Service Gazette* remarks:—"The singular success which Mr. Epps attained by his homœopathic preparation of cocoa has never been surpassed by any experimentalist. By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctor's bills." Made simply with boiling water or milk. Sold by the Trade only, in ¼ lb., ½ lb. and 1 lb. tin-lined packets, labelled JAMES EPPS & Co., Homœopathic Chemists, London.—ADVT.

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## IMPORTANT NOTICE.

*We have great pleasure in announcing that we have decided to publish* THE FREEMASON *—commencing with Volume III., January 1st, 1870—on toned paper, and with old-faced type, similar to that used by the* Pall Mall Gazette *and other high-class publications.*

*The size will also be permanently enlarged to Sixteen Pages, and, with other improvements contemplated,* THE FREEMASON *will then be the leading weekly organ of the Craft throughout the globe.*

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All communications for THE FREEMASON should be written *legibly*, on one side of the paper only, and, if intended for insertion in the current number must be received not later than 10 o'clock a.m. on Thursdays, unless in very special cases. The name and address of every writer must be sent to us in confidence

M.M.—Masonic Lodge Music, by Baker, of Liverpool. Sold by Geo. Kenning, London.


# The Freemason,

SATURDAY, NOVEMBER 13, 1869.

THE FREEMASON is published on Saturday Mornings in time for the early trains.

The price of THE FREEMASON is Twopence per week; quarterly subscription (including postage) 3s. 3d.

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All communications, letters, &c., to be addressed to the EDITOR, 3 & 4, Little Britain, E.C.

The Editor will pay careful attention to all MSS. entrusted to him, but cannot undertake to return them unless accompanied by postage stamps.


## MASONRY AND MYSTICISM.

GIVEN a cosy arm chair by a glowing sea-coal fire on a bleak winter's evening, and there is no enjoyment we relish better than a dreamy glimpse into the weird world of magic. Start not, gentle reader, we use the word philosophically, and stript of its vulgar surroundings it comprehends all that is strangely spiritual, intangible, and shadowy in human existence. Every man possesses in thought a dominion of his own, peopled with shapes more or less unsubstantial—Eidolons that glimmer into being like the struggling rays of dawn, and vanish suddenly again into the impalpable gloom of night.

To what extent these phantasma affect our external life few can tell, as much depends upon the character of the scenes in which we mingle daily, but it is evident that men of intellect whose faculties are most in harmony with the beautiful in nature retain those vague impressions longer than others.

We are not speaking now of poets, whose psychological studies naturally lead them in this direction; we are content to take the ordinary earnest thinker, whose visions at times reach back to the dim and sombre past, and we will ask him whether there is not a secret charm in those manifestations which link the spirit with all that has gone before, is now, and shall be hereafter? This commune with unrealities—this dalliance in the fairy-land of thought—has given birth to mysticism, the philosophy of occult and wondrous gifts, the culmination of all that can delight and yet appal the daring soul. Some minds can fitly interpret these perceptions through the medium of splendid imagery; others invest them in the obscurest shrouds of thought, recording their impressions in language at once perplexing and alluring.

It may fairly be said that all nations have had their eras of mysticism, but Germany has ever maintained a pre-eminence in this respect since the impulse given to religious thought by the Reformers in the sixteenth century. From the wild theories and confused speculations of the alchymists and natural philosophers who flourished at an earlier period, it seems but an easy transition to the ecstatic reveries of a Jacob Behmen or a Swedenborg. But these enthusiasts, notwithstanding their dreams of the supernatural and impossible, left a visible mark on the literature of their age, and have impregnated the ideas of metaphysicians even to our own times. The ethical lore of Kant, the analytical acumen of Schlegel, and the profound philosophy of Goethe are more or less tinged with this mystical spirit, and it is needless to add that its influence permeates indefinitely the works of their admirers and disciples. Unquestionably one of the greatest developments of mysticism ever witnessed was Rosicrucianism, whose involved and complicated symbolism is itself a study worthy the labours of a race of hieroglyphic-interpreters. The key to the mystery will, however, be found in the analogy existing between the rites of the brethren of the Rosy Cross and the ceremonies practised in Freemasonry at the present day. The ancient Rosicrucians were essentially immaterialists—they looked beyond the visible world to the shores of the Infinite. They reverenced moral truth, and taught men to love virtue for its own sake. In the deep recesses of their hermetic science, the solemn secrets of nature were unveiled to those whose patience and perseverance entitled them to the boon. The problems of life, death, and eternity were ever present to their view, and their doctrines were consequently imbued with a purer theology than that of the schools. But after a time a schism arose in the fraternity; revealed religion was cast aside by a section which, on account of the greater noise they made in the world, has often been confounded with the true philosophers, more especially as the latter were then known as the Brotherhood of the Aureæ Crucis, or Golden Rosy Cross, and occupied themselves chiefly in the contemplation of things ideal and divine. There is fortunately extant in manuscript the alphabet of these devout followers of the cross, for such it proves them to have been. As it is a rare and valuable work, we append its full title: "*The simple A.B.C., or the doctrine of the Brethren of the Rosy Cross, intended for the daily use of scholars who study in the school of the Holy Spirit, plainly delineated in emblematical figures for those who apply themselves to the knowledge of the light of nature and theology.*"

This alone is sufficient to prove that the real objects of Rosicrucianism were far different from those blatantly published by the sceptical seceders from the true community. The aspect, however, in which the point is interesting to Freemasons, is in reference to its bearings on the ritual of Masonic degrees. In this respect it will be found that the brethren of the Golden Rosy Cross possessed the entire secrets of all the grades of Freemasonry, besides a great many more peculiar to themselves. Even the technical language used in communicating the esoteric knowledge of the science is in many respects the same, the symbols equally illustrate profound truths, and silently teach the most sublime virtues. The Rosicrucian philosopher took the lamp of Reason and examined his own heart; or to use the exact words left on record, he said, "O man know thyself, for in thee lies concealed the treasure of all wisdom."

It is in its affinity to this glorious circle of thought that Freemasonry resembles Rosicrucianism, and for our own part we shall never be content to accept the theory that our comprehensive Craft is merely the out-growth of a mechanical association. Evidences to the contrary multiply the more we seek them, but we must seek them in the right direction. In the romaunts of Chaucer, the sonnets of Petrarch, the divine comedy of Dante, we shall find them. In the songs of the Minnesingers and the chants of the Crusaders, traces will appear. Amidst the subtilties of mediæval divines, and the enigmas of scholars, glimpses of this philosophic light can be discerned. From the New Atlantis of Bacon to the Cosmos of Humboldt we may follow its luminous course with undeviating steps, guided on the right hand by Faith and on the left by Reason. For example, the philosopher of Verulam introduces us to the House of Solomon, situate in the favoured isle Bensalem, which is peace. From their towers of observation, as well as from their caverned retreats, the associates of the king survey nature in her various aspects—in cloud or in sunshine, in storm or in calm. Here we have prefigured in profound allegory, those high hills and lowly vales to which Freemasons repair for communion and labour.

A stronger illustration will be found in Andrea's "Speculum lapidum," which was adopted by Ashmole as the text-book of his occult philosophy. It is well-known that Ashmole was admitted into the society of Freemasons at Warrington, in 1646, at which time, according to Dr. Plot's History of Staffordshire, the Masonic fraternity possessed peculiar secrets. It is also well-known that Ashmole was initiated into the mysteries of Rosicrucian philosophy by a brother of the Rosy Cross named William Backhouse, and that he learned Hebrew in order to comprehend them thoroughly. To this celebrated antiquary we are therefore inclined to ascribe the credit of consolidating the edifice of Speculative Freemasonry. By him were gathered together those scattered elements of thought which, when collected and combined, established on a solid basis the wondrous system of morality now practised by the Craft throughout the universe. Mysticism has contributed to this great result, and we may in a future article indicate how closely it is allied to those degrees which form part of the system of the Ancient and Accepted Rite.

For the present we must pause—we do not enunciate our opinions dogmatically, or wish them to be considered as *ex cathedrâ*. It is a subject for study and investigation, but we have said enough to justify us in the belief we expressed some weeks ago, that Freemasonry is to be regarded as "a glorious allegory of the present life, and eternal prospects of man."

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# Multum in Parvo, or Masonic Notes and Queries.

### SELFASTIENSIS AND DEGREES IN MASONRY.

I do not think that under the Constitution of Ireland any of the degrees are worked between the 18° and 30°, and very few between the 4° and 18°. The practice in Ireland and elsewhere seems to be to curtail the degrees of the Ancient and Accepted Rite practically, because they are so numerous, and, after all, so unnecessarily lengthy and discursive, that to do justice to all, Freemasons would have to neglect the Craft, thus giving a preference to *so-called*, instead of "*pure and ancient Masonry*."

WILLIAM JAMES HUGHAN.

### ANCIENT FREEMASONRY.

Bro. Buchan, page 207 of THE FREEMASON, declares that the Revival of 1717 "was in reality the first establishment of Speculative Freemasonry as an institution; consequently said Freemasonry is now just one hundred and fifty-two years old."

I think this is too strong a way to characterise the "Revival." Without doubt, that period witnessed the institution of the first Grand Lodge in the world, but it must be remembered that before that date there were lodges in existence that had no connection with Operative Masonry *as a means of livelihood, e.g.*, the old lodges at York, &c., &c.

I cannot agree, either, with any statement which represents the Masonry before the eighteenth century to be, as respects its esoteric character, the same as other operative societies.

W. J. HUGHAN.

### BELGIAN CONSTITUTIONS OF A.D. 1722.

Bro. Yarker must excuse my saying so, but I have *shown* him that no Belgian Constitutions were published in 1722 containing any reference to the *hautes grades*. The first constitutions of the Freemasons printed was in A.D. 1722, of which Bro. Spencer, the well-known Masonic publisher, has the only copy known at the present time. The next edition of the constitutions was published by the Grand Lodge of England, A.D. 1723.

The *former* is exclusively of an *operative* character, and the next issue of 1728, by Cole, partakes of the same character.

These three are the earliest editions of the constitutions known, and certainly *none other has been produced*, so far as I know, by any one. Bro. Yarker speaks of the learned Mason, Dr. Leeson, having seen a copy of the constitutions, published at Brussels A.D. 1722, at Bro. Spencer's Masonic Depôt, which contains an enactment respecting the Knights Kadosh, and other degrees belonging to the Ancient and Accepted Rite, and in which work it is declared such law was contained in the 37th clause of the constitutions "approved by the English Grand Lodge on St. John's Day," 1720. The latter statement is decidedly an error, as no such law has ever been passed by the Grand Lodge of England. Until A.D. 1813, no more than the three Craft degrees, including the Past Master, have been recognised by that body, and after that date, the Royal Arch *only* was included within its authority. Consequently the statement that the Grand Lodge of England A.D. 1720, recognised or made rules for the Knights Kadosh or any other such degrees, I declare emphatically to be an error.

I have written to Bro. Spencer, who has kindly answered my query very readily, and states most positively that he never had such a work as Dr. Leeson mentions; that the work the learned brother saw was Roberts' Constitutions of A.D. 1722, which is *wholly operative*, and that the constitutions which he (Bro. Spencer) sold to an American brother (said to contain this Belgian Constitutions among the lot) were simply Anderson's, of A.D. 1723 and 1738.

Bro. Spencer also informs me that Bro. Yarker is in error respecting his selling any earlier editions of the Constitutions than 1723, although Dr. Leeson did offer to purchase the copy referred to of 1722 (wholly operative), which Bro. Spencer refused to part with, but which I hope he will soon reprint, as it is a very curious and valuable work.

W. J. HUGHAN.

### BELGIUM.

In 1721 the Grand Lodge of England constituted the first Masonic lodge in Belgium at Mons, under the title of Perfect Union. In 1785 there were sixteen lodges established throughout the kingdom. At this period the lodges were composed of the *élite* of the nation; but, as the sentiments of the brotherhood had become very liberal and patriotic, in May 1786, the Emperor Joseph II. abolished all the lodges in Belgium except three. Most of them, however, continued their meetings in secret. During the French revolution all the lodges were interdicted, and not until 1798 did they resume operations, but with limited opportunities. In 1814 these lodges declared themselves independent of the G. Orient of France, and in 1817 organized a Grand Lodge for Belgium and the Netherlands. After the separation of Belgium from the Netherlands in 1830, the latter desired to be entirely independent of the other, which was mutually agreed to. In 1835 most of the lodges placed themselves under the protection of King Leopold. In 1817 the Supreme Council of the Ancient and Accepted Scottish Rite was established at Brussels, while the Grand Orient, located also at Brussels, has exclusive control over the symbolic degrees. The two bodies maintain towards each other brotherly intercourse, so that the members of the Grand Orient having the high degrees are considered on that account members of the Supreme Council.—*Macoy*.

### CONSTANTINIAN ORDER OF THE KNIGHTS OF SAINT GEORGE.

Knowing from a work printed in Paris during the year 1600, in 8vo., and entitled "Histoire des Anciens Ducs et autres Souverains de l'Archipel, avec une Description de l'Isle de Chio, ou Scio, par Son Altesse Royale *Monseigneur le Prince François Rhodocanaki-Justiniani,† fils du Seigneur Démétrius, l'un des Seigneurs de la dite Isle, et d'Helene Palaeologue, descendante des Empereurs de Constantinople, &c., &c.," that the wife of H.R.H. Prince Francis Rhodocanakis, Duke, &c., &c., was a Giustiniani, I applied to the representative of the family, at present in England, with the object of getting the wished for information for "Enquirer" (page 189). Our brother answers me with his usual courtesy, as follows, and beyond some other memoranda, previously obtained, which I append in the way of notes to this, it is all the information I can give to "Enquirer":—

"My dear Sir and Brother,—In reply to your note, I beg to say that there were, and still are, two Houses of the name of Giustiniani—one of Venice, whose arms are *Gules* an eagle with two heads displayed, crowned, armed and membered *Or*, charged on the breast with an oval shield *Azure*, a fesse of the *Second*; and another of Genoa, whose arms are *Gules* a tower *Proper*, on a chief *Or*, an eagle displayed *Sable*. Both families sprang from one and the same ancestor, but were entirely separated by the lapse of time and were related between themselves only through marriages. Princess Dorothea Giustiniani, the wife of my ancestor Francis (b. 1560, m. 1589, d. 1640), belonged to the family of Genoa. I do not know to which family Sebastianus belonged; judging from his christian name, most likely to that of Venice, like the Abbé Bernardus Giustiniani, the author of the book entitled "Historie Chronologiche della vera origine di tuti gl' ordini equestri e religioni, Cavalleresche, &c.," (Venetia, 1672 in 4to., and 1692 in folio,) and from whom, although related, we do not descend, but from the Princes Giustiniani of Genoa, and from whom also descends the Princess Maria-Cecilia Giustiniani, Countess of Newburgh, Viscountess Kinnaird, and Baroness Livingstone of Flacraig, in the peerage of Scotland."

[For likely information as to Sebastian, the Prince here refers my correspondent to the late Count Pompeio Litta's magnificent, though by no means correct, work, entitled "Famiglie Celebri, Italiane," published at Milano during the years 1819 to 1865, in 9 vols. folio, of which there is a copy in the British Museum, and the library of the Athenæum Club, London.]

"Prince Andreas Giustiniani of the House of Genoa, married in 1740 my great-grandfather's youngest sister, the Princess Esmeralda Rhodocanaki, and died at our island of Chio, leaving a numerous issue.

"Believe me to remain, with much esteem and regard, Yours faithfully and fraternally,

RHODOCANAKIS.

Park Bank House, Higher Broughton."

The Giustiniani theory can end in nothing. The so-called "Johannes Andreas Angelus Flavius Comnenus" was a mere papal puppet set up by the Holy Father, Innocent XII. (Antonio Pignatelli), with the intention of giving a colourable sale to his favourite, Duke Francis Farnese of Parma.‡

JOHN YARKER, Jun.

43, Chorlton-road, Manchester.

* The family of Rhodocanakis are the direct lineal male representatives of the family of Ducas, the most ancient and illustrious of the Byzantine, or Roman Empire. I may commence the pedigree with Flavius Eutropius, who married Claudia [only daughter of Crispus, the younger brother of the Roman Emperors Marcus Aurelius Claudius II. (r. A.D. 268-270), and of Marcus Aurelius Claudius Quintilius (r. A.D. 270-270), his brother, who descended from Dardanus and the ancient kings of Troy], by whom he had two sons, Flavius Valerius Constantius, surnamed Chlorus, the father of Constantine the Great (first Christian Emperor of the Roman Empire), and Flavius Claudius Constantinus, which latter by his wife Julia Theodora was father of Constantinus surnamed Ducas, from the rank of Duke of Constantinople which he received, A.D. 335, from his first cousin, in male descent, Constantine the Great, as the following paragraph testifies—"Si quis enim replicare annales, et sursum niti versus origines rerum curet, sic reperiet. Ducarum Gentem e Constantini Magni Domo propagatam; author siquidem huius nominis, qui socium se Constantino Magno adiunxit e Roma vetera in novam migranti proxima illi consanguinitate admotus fuisse dicitur, utpote patruelis eius, cuius praetor caeteram virtutem comendatione necessitudinis, dignitas Ducis Constantinopoleos illi collata est, ex qua in totam familiam Ducarum appellatio hunc usque in diem est propagata," &c., &c. (*Vide* Nicephori Caesaris Bryennii, Comentarii de Rebus Byzantiuis. Parisiis, 1661, in folio; page 8-9). This Constantinus Ducas of the 4th century was the direct ancestor of Audronicus Ducas, the Protovestiarius, and father by his wife, Anna Dalasseua, of Constantinus Ducas and his brother Nicephorus Ducas (b. A.D. 869, m. 890, d. 929) who became the founder of the Royal and Imperial House of Rhodocanaki, and was Duke or Governor of the Island of Rhodes during the reign of the Emperor [Leo VI.] surnamed the Philosopher, and of his brother Alexander (r. A.D. 886-915). After the death of the last named Emperor in 913, the elder brother, Constantinus Ducas, who was Magnus Domesticus, and defended for many years the Asiatic frontiers of the Empire, was invited by the principal inhabitants of Constantinople, headed by the Patriarch Nicholas, to come to Constantinople and seize the Crown, which Constantinus VII, Porphyrogenitus, then a child of seven years, was unable to hold. Constantinus came in haste, accompanied by his son Gregorius, his nephew Michael, and his most distinguished officers, entered the city at night by a postern gate, assembled his followers in the house of his father-in-law, Nicholas Iberitzes, and before day-break at the head of them, and of an immense populace, bearing lighted torches and proclaiming him Emperor, presented himself at the gates of the Circus; repulsed on this side he enforced the gate Chale, and penetrated the interior Court of the palace. John Elladas, one of the seven tutors or guardians of Constantine VII, (whose only surviving descendant, Anna, married in 1668, H.I.H. Prince Panteleon Rhodocanakis), was here commanding a company of household troops; a fight takes place, the horse of Constantinus slips on the pavement, and a soldier cuts off the head of Constantinus and carries it to the Emperor. Nicephorus Ducas, having learned the death of his elder brother, and of his own eldest son Michael, with a host of his relatives; and at the same time that his interests at Constantinople were assailed by the Tutors, who plundered his estates and procured his deprivation of the title of Magister, he revolted, gained over the troops under his command, and assuming the title and habiliments of Emperor, crossed over into Bulgaria to assert his claims. He refused the offers of the Emperor's Tutors, and assisted by his friend Simeon King of Bulgaria, (r. A.D. 888-927), besieged Constantinople. That capital again owed its salvation to its high walls, the numerous machines of war which defended them, and the bravery of the garrison. Nicephorus, despairing to take it either by assault or by famine, accepted the proposal of the Tutors to come to terms. He received the high and invidious title of *Vasileus*, or King (Βαδιλεύς) of the Island of Rhodes, for himself and his descendants, with permission to cut coin with his effigy, &c., &c. A few days after this, Simeon, King of Bulgaria, departed, and Nicephorus left for his new kingdom, both laden with presents and honours. On his return to Rhodes, Nicephorus Ducas, in order to distinguish himself from the other branches of his family, added after his family name that of *Rhodocanakis*; being a composition of the words *Rhodoc* and *Anaks*, King of Rhodes. (*Rhodoc-anaks, Rhodocanaks, Rhodocanakis*)—and to his escutcheon, which was *Azure*, charged with a cross *Argent*, dividing the field into four quarters, added the insignia granted in A.D. 538 to the Isle of Rhodes by the Emperor Justinianus the Great, *Azure*, an inverted imperial diadem *Proper*, containing roses *Argent*, and surmounted by an oval circle of six mullets *Or*. It may be mentioned that the elder branch of the House of Ducas is now extinct, but from it descended the Emperors Constantinus XI., Ducas (R. 1059-1067), Michael VII, Andronicus I., and Constantinus XII., Ducas (R. 1071-1078), and lastly Alexius V., Ducas (r. 1204, and dethroned by the Crusaders.) From the second branch of the Ducas family descend the Kings and Emperors, who, as above, assumed the name of Rhodocanakis, and who are too numerous to mention; and from the third and last (now

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extinct) the Emperors who assumed the name of Vatatzes and later also that of Lascaris; and who were Johannes III., Ducas Vatatzes (R. 1222-1255), Theodorus II. Ducas Vatatzes Lascaris (R. 1255-1258), and Joannes IV., Ducas Vatatzes Lascaris (R. 1259-1260) The title *Royal Highness* was always prefixed before the titles and names of the various members male or female of the Rhodocanakian House up to the year of Grace 1636, when by the death of His Imperial Highness Prince Theodorus Palæologus (b. 1573, m. 1593), sixth titular Emperor (Theodorus IV.) of the Byzantine Empire, being the great-great-great grandson of Thomas Palæologus, Porphyrogenitus, Despot of Achaia, and brother and heir to Constantinus XIII., Palæologus, last Emperor (reigned A.D. 1448-1453) of Constantinople his title, rights, and claims were inherited as a matter of course by his only child and heiress, Theodora Palæologina (b 1594, m 1614, d. 1665). the wife of His Royal Highness Prince Demetrius Rhodocanakis (b. 1592, m. 1614. d. 1664), from whom the present Prince Demetrius is sixth in lineal descent: which branch by way of distinguishing themselves from the younger branches of their house, dropped the title of Royal Highness and assumed instead that of *Imperial Highness*, and for this reason this illustrious family is described in some historical works as "Royal," in others "Imperial," and sometimes with both appellations, its head being the Titular Emperor of the Byzantine Empire, in the same way as the exiled Royal House of Bourbon are titular Kings of France, Spain, Two Sicilies, &c.; and many other examples might be adduced.

† He assumed the family name of his wife after his own, two years after his marriage; and he dropped it a few years afterwards, having ascertained that her only brother, and consequently the inheritor of the titles and name of Giustiniani, had not been killed in battle, as reported. (See Notes and Queries III., s. 7, April 1st, 1865, p 267).

‡ The Prince informs me that Innocent XII. set up Comnenus "to revenge himself, as was always the practice of the Popes from the time of the separation of the two churches (Eastern and Western) about the middle of the ninth century, upon our House, (with which I may say, *en passant*, his own became allied by marriage in 1419, and in 1589), to promote his interests and to oblige his favourite, Francis Farnese, Duke of Parma, &c, &c., by concocting and confirming the illegal and imaginary sale of the most Ancient Order in Christendom. For he as well as his predecessors to the Papal throne knew that the dignity belonged to our House, which would have been under their special favour and protection had they abjured the religion of their forefathers and become Catholics. This was always the policy of the Popes, although with some (Paulus III. [Alexandrus Farnesius, R.A.D. 1534-1549]. Clemens VIII. [Hippolytus Aldobrandinus, R. 1592-1605]. Paulus V. [Camillus Borghesius, R. 1605-1621]. Clemens IX. [Julius Rospigliosus, R. 1667-1669]. Benedictus XIII [Petrus-Franciscus Ursinus, R. 1724-1730], Clemens XII. [Laurentius Corsinus. R 1730-1740], &c.. &c.,) we were very intimately connected, ancestors of mine having married relatives of their own.

## DEATH OF DE BURGH ADAMS, ESQ.

Not only will the members of the Craft, but many of the citizens of Auckland outside that body, regret to learn the sudden decease in London of Mr. De Burgh Adams, Principal Purveyor to Her Majesty's Forces, and that, too, the more especially as Mr. Adams was about to retire from the service to come out with his family and settle in this province. His decease took place suddenly, on the 20th March last, through the breaking of a blood vessel.

Mr. Adams held high rank as a Mason. He was Provincial Grand Master of Freemasons in New Zealand, and did very much during his residence here to cause the institution of Masonry to be esteemed and respected. Nor was his Christian charity confined, as many have cause to know, to the poorer members of that body and their families. A genial, kindly man, he stood high in the esteem and affection of all those with whom he was brought in friendly contact.

Extract from *New Zealand Herald*, dated Auckland, 26th May, 1869:—

De Burgh Adams Lodge, New Plymouth, 7th July, 1869.
Mrs. Adams, Cork.

DEAR MADAM,—I have been deputed by the Officers and brethren of the Lodge over which I have the honour to preside to communicate to you the heartfelt sorrow which the early decease of their late Provincial Grand Master, their honoured friend and kind benefactor, has occasioned them, and to express their deep sympathy with you in your heavy bereavement.

Believe me, dear madam, that the memory of the departed will long be cherished by the lodge which bears his honoured name, and which was watched over by him with such tender and affectionate solicitude.

With the earnest hope and trust that the Great Architect of the Universe may comfort and sustain you in your sad affliction, I remain, dear madam, yours very respectfully and truly, (Signed),

R. C. HAMMERTON, P.M., W.M.,
De Burgh Adams Lodge.

The New Vade Mecum (invented and manufactured by Charles H. Vincent, optician, of 23, Windsor-street Liverpool) consists of a telescope well adapted for tourists, &c., to which is added an excellent microscope of great power and first-class definition, quite equal to others sold at ten times the price. Wonderful as it may seem, the price of this ingenious combination is only 3s. 6d. and Mr. Vincent sends it (carriage free) anywhere, with printed directions, upon receipt of post office order or stamps to the amount of 3s. 10d.—ADVT.

# Original Correspondence.

[The Editor is not responsible for the opinions expressed by Correspondents.]

## THE MASONIC LIFE BOAT FUND.

*(To the Editor of The Freemason.)*

SIR,—As Bro. O'Neal Haye states in his letter in THE FREEMASON of last week that he was Secretary to the above Fund, perhaps he would kindly state through the same medium, who the Treasurer is and whom the Committee are. My lodge having subscribed £3 3s. to the same, we all feel interested therein.

HIRAM.

## BROS. W. J. HUGHAN AND W. P. BUCHAN, OR "THE TUG O' WAR."

*(To the Editor of The Freemason.)*

DEAR SIR AND BROTHER,—Although, as shown at page 207 and elsewhere, Brs. Buchan and Hughan agree upon many points regarding the institution of Speculative Masonry, still they have managed to come to a dead lock, taking exactly opposite sides upon the following matters, viz.:—

| BRO. BUCHAN. | BRO. HUGHAN. |
|---|---|
| Speculative Freemasonry was not practised among the operative Lodges before 1717 | Masonry was practised as a Secret Society, and on a *different basis* to any other trade, incorporation, or guild. |
| The making Masons before 1717 being merely *similar to* the making or brothering of Smiths, Carpenters, Shoe-makers, &c, which brothering or apron-washing was practised pretty generally by all Crafts both before, and long after 1717. | I confess that were such a statement verified—that the operative Smiths, or Cordiners had a "word, grip, and sign"—it would go far to alter my opinion on secret operative Masonry before the 18th century. |

It is something refreshing in these times to perceive our Masonic students coming to the point at last, and all I shall say is—Go it! for

I've bet my money on the bob-tail horse;
Who will bet on the bay!

I am, yours fraternally,
MORE POWER.

## RES NON VERBA & THE GOOD TEMPLARS.

*(To the Editor of The Freemason.)*

DEAR SIR AND BROTHER.—In THE FREEMASON of 23rd October, there is a letter signed "Res Non Verba," finding fault with my letter which you published on 16th October, concerning so-called Order of Good Templars. From the signature "Res Non Verba"—Things, not Words—I infer that the letter of the writer disputes my right to object to the assumption of the name of Templars by the American association which it has been attempted to introduce into this country. Names, however, are not unimportant, and it is evident that the name of Good Templars has been assumed with reference to that of Knights Templars. Of all the orders affiliated to Freemasonry the order of Knights Templar is the most select, one black ball being sufficient for the rejection of a candidate in many encampments. The high character of the order is well known to all who know anything of such matters, and your correspondent makes a most unjustifiable insinuation when he says that "probably if a few of the Knights Templar were to join the order of Good Templars, it would be for their benefit, and would tend to improve the order in public estimation." If your correspondent is, as would seem from his letter, himself a Knight Templar, he ought to know that he has means of redressing anything contrary to good morals, or the rules of the order, in which all that belongs to good morals is included, without the aid of an order of Good Templars or of any Teetotal Association whatever. He assures us that he has been "a total abstainer from all intoxicating liquors from birth." It would seem, therefore, that he entered the teetotal ranks before he was able to form an opinion for himself, unless he were more precocious than the most of mankind. He does not say how many years it is since he was a sucking teetotaller, and we are therefore left to conjecture as to his present stage of advancement.

For my own part, I am almost a total abstainer in practice, but this is of no consequence as to the present question. I deny the right of "Res Non Verba" to insinuate anything disparaging to the reputation of the Knights Templar, and in contradiction to him I assert that the assumption of the name of Good Templars by a mere teetotal association is an insult to that honourable order. The Good Templars evidently seek to derive some advantage from the resemblance of their name to that of the Knights Templar, whilst they throw discredit on that order by the very name itself, and by their pretension of superior virtue.

Your correspondent, "Res Non Verba," denies my statement that the Order of Good Templars, having its secrets and oaths, is "in contradiction of the law against secret societies." He maintains this position by saying that the Act of Parliament passed on the 12th of July, 1799, was passed "for the more effectual suppression of societies from seditious and treasonable purposes," and that nothing contained in it would prevent any society from having secrets for legitimate purposes, "only not taking *oaths* from its members to keep them inviolate," adducing as examples of societies acting on such principles, the Odd Fellows, the Foresters, the Druids, and the Rechabites. The following extracts from the Act of Parliament in question, 39, George III., cap. 79, will probably be deemed by most readers a sufficient answer on this point:—

"*Act of Parliament*, 39 *George III., cap.* 99., *section* I., Preamble, and suppression of certain existing treasonable societies, utterly suppressed and prohibited."*

"SECTION II.—And being it further enacted, "That from and after the passing of this Act, all and every the said societies, and also every other society now established, or hereafter to be established, the members whereof shall, according to the rules thereof, or to any provision or agreement for that purpose, be required or admitted to take any unlawful oath or engagement, which shall be an unlawful oath or engagement within the intent and meaning of an Act, 37 Geo. III., cap. 123, &c., &c., shall be deemed and taken to be unlawful combinations and confederacies; and every person who from and after the passing of this Act, shall become a member of any such society . . . . shall be deemed guilty of an unlawful combination and confederacy.

"SECTION III.—Provided always nevertheless, this Act not to extend to declarations approved by two Justices, registered with the Clerk of Peace, and approbation confirmed at next General Quarter Session.

"SECTION IV.—Not to be retrospective.

"SECTION V.—And whereas certain Societies have been long accustomed to be holden in this kingdom under the denomination of Lodges of Freemasons, the meetings whereof have been in great measure directed to Charitable Purposes; be it therefore enacted, That nothing in this Act shall extend to the meetings of any such Society or Lodge which shall, before the passing of this Act, have been usually holden under the said denomination, and in conformity to the Rules prevailing among the said Societies of Freemasons.

"SECTION VI.—Provided always, That this exemption shall not extend to any such Society, unless two of the members composing the same shall certify upon oath (which oath any Justice of the Peace or other Magistrate is hereby empowered to administer) that such Society or Lodge has, before the passing of this Act, been usually held under the denomination of a Lodge of Freemasons, and in conformity to the Rules prevailing among the Societies or Lodges of Freemasons in this kingdom; which Certificate, duly attested by the Magistrate before whom the same shall be sworn, and subscribed by the Persons so certifying, shall, within the space of Two Calendar Months after the passing of this Act, be deposited with the Clerk of the Peace for the County, Stewartry, Riding, Division, Shire, or Place where such Society or Lodge hath been usually held: Provided also, That this exemption shall not extend to any such Society or Lodge, unless the name or denomination thereof, and the usual place or places, and the time or times of its Meetings, and the names and descriptions of all and every the Members thereof, be registered with such Clerk of the Peace as aforesaid within Two Months after the passing of this Act, and also on or before the Twenty-fifth day of March in every succeeding year."

It is no desire on my part to discuss anything but Freemasonry in the columns of THE FREEMASON, but when a society adopts a name affecting the reputation of any order affiliated to Freemasonry, surely it is but right and proper they should know of it.

The Scottish Templars claim to be the original Knights Templars, and have affiliated themselves to Freemasons merely in order to enjoy the protection afforded by law. England, I believe, has recently adopted, or is about to adopt, the Scottish mode of working The Scottish Knights Templar are in general almost total abstainers in practice, yet probably few teetotallers coming forward to express their particular views and to urge them as the perfection of virtue, would pass the ballot. They might be rejected as troublesome enthusiasts, bent chiefly on an object not approved by many as good and virtuous as themselves, but also in many cases because their notions of virtue seem to be limited to one particular part of the moral law, other parts being neglected.

I have the honour to be, oours fraternally,
CIPES.

* "37 *George III., cap.* 123, *section I.*—Persons taking or administering, or being present at or consenting to, any oath or engagement, purporting or intended to bind the person taking the same to engage in any mutinous or seditious purpose or to disturb the public peace, or to be of any association, society or confederacy, formed for any such purposes or to obey the orders or commands of any committee or body of men not now lawfully constituted, or of any leader or commander or other person not having authority to law for that purpose . . . . may be transported for any term of years not exceeding seven years."

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## ANCIENT AND MODERN MYSTERIES.

By Bro. Robert Wentworth Little,
*President of the London Literary Union, Editor of "The Rosicrucian," &c.*

*(Continued from page 202.)*

From the religious rites of the Egyptians we come to those of the Persians, which afford another proof, if one were necessary, that the genius of antiquity delighted in mystery.

Dark and secret, as the subterranean vaults and forest recesses in which they dwelt, were the doctrines promulgated by the sages of the East. Their theology was veiled in hieroglyphics and allegorical figures. their philosophy was involved in a circle of symbols. All the sublime wisdom of Asia, however, was concentrated and displayed in the cave of Mithras, which represented the world, and contained expressive emblems of the various elements of nature. Porphyry, a celebrated ancient philosopher, thus writes concerning them:—"The most ancient of the human race, before they were sufficiently skilled in architecture to erect temples consecrated cells and caverns to the Deity;" and adds that, "wheresoever men acknowledged Mithras as the supreme divinity they performed the sacred rites in caverns."

These subterranean retreats, which were afterwards so common in Persia, were devoted to the worship of Mithras, the Father of the Universe, and from that Deity denominated *Mithratic Caves* In those caves they kept a portion of the sacred fire, constantly and fervently glowing, it being considered a radiant image of celestial purity, never to be extinguished, nor even suffered to grow feeble in its rays. But the caverns were not only the temples of religion, they were also the solemn schools of the occult sciences. Porphyry describes the cave of Zoroaster as one "adorned with flowers and watered with fountains, consecrated to the honour of Mithras, the Parent of the Universe;" that in this cave, which represented the world, were many geometrical symbols, which shadowed forth the various elements and climates, arranged with the most perfect symmetry, and properly disposed at certain distances around it. The sun was figured by a sphere of gold, or some resplendent gem of immense value suspended from the roof, which, glittering in gold azure, not inappropriately represented the heavens. The learned Celsus informs us that in the rites of Mithras the Persians proved by symbols the two-fold nature of the stars—the fixed and the planetary; and by the doctrine of metempsychosis, which was first taught in Persia, they endeavoured to show the passage of the soul through the celestial bodies. The Mithratic priests illustrated this doctrine by erecting in their caves a high ladder, with seven gates or steps corresponding to the number of the planets, and the candidate for initiation into the mysteries was compelled to pass through seven dark and winding caverns. This was called "ascending the ladder of perfection."

Each round of the ladder was said to be of metal of increasing purity, and was dignified with the name of one of the planets. The symbolism of this sacred ladder has been explained as follows:—

| | | | |
|---|---|---|---|
| 1. Lead | Saturn | First World. |
| 2. Quicksilver | Mercury | World of Pre-Existence. |
| 3. Copper | Venus | Heaven. |
| 4. Tin | Jupiter | Middle World. |
| 5. Iron | Mars | World of Births. |
| 6. Silver | Moon | Mansion of the Blessed. |
| 7. Gold | Sun | Truth. |

Truth was therefore the object of the search in the Mithratic, as in all other, mysteries practised by the ancient world.

But the most celebrated and most important of these religious rites were those instituted at Eleusis, a town of Attica, in Greece. The chief priest was termed the Hierophant—or the revealer of sacred things and his assistants were the *Daduchus* or torch-bearer, the *Ceryx* or herald, and the *Ho epi bomo* or altar-server. The mysteries were of two kinds—the greater and lesser. The latter were merely preparatory, and consisted of a nine-days' lustration and purification preceded by sacrifices. The herald opened the ceremonies of initiation into the greater mysteries by the proclamation, "Retire, O ye profane."

The aspirant was presented naked; he was then clothed with the skin of a calf. An oath of secrecy was administered, and he was then asked, "Have you eaten bread?" The reply to which was, "No, I have drunk the sacred mixture; I have been fed from the basket of Ceres; I have laboured; I have been placed in the *calathius*, and in the *cystus*."

He was then invested with the sacred tunic, which he was to wear until it fell in pieces. The priests having left him in the utter darkness of the vestibule, the scene which followed is thus described by the poet Claudius, in his *Rape of Proserpine*.—"Now I see the shrines shake upon their tottering bases, and lightnings announcing the Deity's approach shed a vivid glare around—Now a long warring is heard from the depths of the earth, and the Cecropian temple re-echoes, and Eleusis raises her holy torches, the snakes of Triptolemus hiss, and lift their scaly necks, rubbed by their curved yokes. So afar, the three-fold Hecate bursts forth." A similar description is given in the *Travels of Anacharsis*.

The aspirant encountered enormous difficulties in his progress. Nonnus states—"There are eighty degrees of labours from less to greater, and when the candidate has gone through them he is initiated. These labours are—to pass through fire, to endure cold, hunger and thirst, to undergo much journeyings, and—in a word—every toil of this nature." Pythagoras nearly lost his life in undergoing these severe tests, and many aspirants succumbed to the terrible trials. Finally the aspirant emerged from darkness into the region of eternal joy, where dazzling light shone around. The sight of this divine splendour was called in the mysteries *Autopsia*, and the initiate then took the name of *Epoptai*.

*(To be continued.)*

## PRESENTATION TO BRO. THE REV. S. G. MORRISON, DUBLIN.

A large number of the brethren of the Order in Dublin met on the evening of the 2nd inst., in the new Masonic Hall, Molesworth-street, for the purpose of presenting an address and testimonial to Brother the Rev. S. G. Morrison, Past Grand Chaplain, as a mark of the very high esteem in which he is deservedly held by the Freemasons of Dublin. The reverend gentleman has long been a member of Lodge No 245, the greater number of the brethren of which were present to do him honour on the occasion. This was the first presentation made in the new Masonic Hall, and it could hardly have been made to a more deserving brother. For several years the Rev. Mr. Morrison has been attached to the Masonic body, and proved himself worthy of the confidence reposed in him by the Craft.

Bro. Alderman Manning, G.D. of C, presided, and amongst the other brethren present were Ed. Purden, Lord Mayor Elect, Vice-Chairman; John Byrne, T.C.; Rev. L. A. Le Pan; &c., &c.

Bro. Flynn, Hon. Secretary, H.K.T. (245), then read the address as follows:—

"To Right Worshipful and Rev. Brother S. G. Morrison, Past Grand Chaplain of Grand Lodge in Ireland.

"Dear Rev. Sir and Brother,—The pleasing duty has been delegated to us by some members of the Masonic body of presenting you with the accompanying artistically-painted and richly finished portrait; the likeness is life-size, and is that of yourself, and also with a purse of sovereigns. The brethren with whom we are co-operating have been desirous of marking in some way—though not commensurate with their wishes or your deserts—their appreciation of the paternal and kindly feelings which have characterised your association with them for a number of years. They are sensible that this small tribute but indifferently represents the great esteem in which they hold your Masonic worth, as one who at all times and seasons was ever ready to stand forth and urge with an eloquence and felicitousness peculiarly your own whatever tended to promote the well-being, efficiency, usefulness, and honor of our Order. They cannot omit to here record the great respect and admiration they entertain of your high abilities, and how willingly and powerfully you have ever employed these gifts in forwarding the interests of our Masonic Orphan Schools, or any movement having for its tendency the alleviation of a brother's troubles. They recognised in you, during the period in which you officiated as a grand officer, one who was superior to the interests of any section or party, and who discharged the duties of your position with an earnest and unprejudiced zeal, calculated to maintain in its purity and splendour the essential attributes of Masonry—a zeal which was enhanced by your geniality of temperament and singleness of purpose. We trust when the time comes at which it shall please the Great Architect of the Universe to call you from the sphere of your labours in His vineyard here to another and better world, that those cherished lineaments which, in the flesh, shone so benignantly and kindly around the domestic and friendly board may, by the limner's aid, be the means of perpetuating the evidence of our fraternal love and regard, and of your paternal affection and merit. Wishing you and your family all the comfort and happiness possible in this world, we beg to sign ourselves on behalf of the brethren subscribing, yours very truly and fraternally—Joseph Manning, G.D.C., Chairman; Edward Purdon, H.K.T., 245, Vice-Chairman; Philip R. Pathan, H.K.T., 153; Henry Fielding, P.M., 100; A. Fitzpatrick, H.K.T., 245, Treasurer; James Flynn, H.K.T., 245, Hon. Secretary."

The Chairman then handed over the address and accompanying presentation to the Rev. S. G. Morrison, who read the following reply:—

"Dear Brethren, — Your address is indeed beautiful—beautiful in my esteem—not so much for the elegant style in which it is written and illuminated, as for the evidence it affords me of the goodwill you entertain towards myself. I would be insincere were I to take exception to your allusions to my Masonic life. When admitted into the Craft I laboured to make myself acquainted with the literature, traditions, principles, and objects of the Order, not only for my own interest, but that I might truthfully represent them to others. You give me credit for success, and I can honestly accept the compliment. As one of your Grand Officers I gave what little time I could command to discharge my duties. When, however, increased professional duties devolved on me I resigned my office, having held it for seven years. The high honour was done me on the occasion of my resignation, by an unanimous vote of the Grand Lodge of Ireland, of requesting my continuance as its Grand Chaplain. You do me but justice when you give me credit for taking a deep interest in our schools. I have not failed to advocate their claims as opportunity offered, and to an extent, I believe, which tended to add considerably to the number of their supporters and their funds. You have been pleased to mention my temperament as 'genial.' I suppose you mean by this that I joy in your joys and smile upon your occasional scenes and seasons of recreation. I do so. I do so, for it is my nature; I do so, for it is my duty. The same God-born spirit which sighs at scenes of sadness and melts at scenes of woe 'rejoices with them that rejoice.' However reprehensible may be 'the loud laugh that speaks the vacant mind,' no law condemns the 'mirth' that blends with inspired 'trembling.' Your gifts, brothers, are accepted gratefully—I know they represent substantial proof of your regard. As an expression of paternal love, the artistically-executed portrait with which you present me shall ever be prized and preserved. The man making experiences of time have wrinkled the brow and thinned and blanched the hair; but the gifted artist has caused a still young soul to look out of dimming eyes, and on the throne of a furrowed forehead to seat a yet cheerful heart. I am proud of this presentation and its surroundings, and accompaniments. I see upon the subscription list the revered name of our noble chief, his Grace the Duke of Leinster, and our esteemed Grand Senior Warden, Lord Athlumney, and of many others high in the honors of the Craft; and to possess the friendship and confidence of such men would make any one proud. Brethren, I thank you; your love thus manifested is my guerdon for the past; to retain that love shall be the effort of the future.—I am, brethren, yours fraternally,

"S. G. Morrison, P. Grand Chaplain, G.L.I., Grand Chaplain, R.A.C., H.K.T., 245, P.M., 245, 126, Chaplain 245, 100, 120, 171."

The presentation consisted of a very handsomely finished portrait, three-quarter size, of the Rev. Mr. Morrison, richly framed, and admirably executed by Mr. J. Hoskell. The likeness was very striking, and the painting reflected great credit on the skill of the artist. There was also a gift of a purse of sovereigns, the amount subscribed being very much in excess of the sum anticipated to defray the expenses. The address, which was very handsomely framed, was engrossed and illuminated by Mr. Charles L. O'Brien in a manner that reflected much credit on his taste and skill. In the centre, at the top, was displayed the well-known intersecting triangles having on their right a representation of the Grand Chaplain's insignia, and on the left that emblem which has for its motto "*Aude vida tace.*" In the centre, under the heading, is placed the peculiar cross whose motto is "*Dieu le veut.*" At the lower part of the Address, at either end, stand two pillars, suggestive of the stability of the Order; and between these is neatly grouped an original design of the artist's symbolising the Sacred Writings.

The brethren afterwards adjourned to the dining-hall, where a sumptuous supper had been prepared.

Holloway's Ointment and Pills.—Hereditary Diseases.—Are never more likely to develop their existence and to display their intensity than during the autumnal months. It should, therefore, be known that the tendency to particular ailments transmitted from parent to child exercises a wide influence in producing diseases remediable by these preparations. Few persons are free from hereditary predispositions; consumption, gout, and scrofulous disorders are from this cause ever present, and yearly rob us of our dearest treasures. Holloway's Ointment and Pills have the power of removing from the blood the morbid qualities in which lies the essence of all hereditary diseases, and not only do they cleanse the blood, but purify every living tissue throughout the frame.—Advt.

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## METROPOLITAN MASONIC MEETINGS

*For the Week ending November* 20, 1869.

### Monday, November 15.

Lodge No. 8, "British," Freemasons' Hall.
" 21, "Emulation," Albion Tav., Aldersgate-st.
" 58, "Felicity," London Tav., Bishopsgate-st.
" 185, "Tranquillity," Radley's Hotel, Blackfriars.
" 720, "Panmure," Balham Hotel, Balham.
" 862, "Whittington," Anderton's Hotel, Fleet-st.
" 901, "City of London," Guildhall Coffee House, Gresham-street.
" 1201, "Eclectic," Freemasons' Hall.
Chapter 12, "Prudence," Ship & Turtle Tavern, Leadenhall-street.

Kent Mark Masters' Lodge of Instruction, Lyceum Tavern, 354, Strand, at 7.30; Bro. C. Swan, Preceptor.
Sincerity Lodge of Instruction, No. 174, Railway Tavern, Fenchurch-street Station, at 7.
Camden Lodge of Instruction, No. 704, Adelaide Tavern, Haverstock Hill, at 8; Bro. T. A. Adams, Preceptor.
Eastern Star Lodge of Instruction, No. 95, Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gottheil, Preceptor.

### Tuesday, November 16.

Board of General Purposes, Freemasons' Hall, at 3.
Lodge No. 73, "Mount Lebanon," Bridge House Hotel, Southwark.
" 95, "Eastern Star," Ship and Turtle Tavern, Leadenhall-street.
" 162, "Cadogan," Freemasons' Hall.
" 165, "Honour and Generosity," London Tavern, Bishopsgate-street.
" 194, "St. Paul's," Terminus Hotel, Cannon-st.
" 435, "Salisbury," 71, Dean-street, Soho.
" 704, "Camden," York & Albany, Regent's-park.
" 857, "St. Mark's," Horn's Tavern, Kennington.
" 917, "Cosmopolitan," Terminus Htl., Cannon-st.
Chapter 19, "Mount Sinai," Anderton's Hotel, Fleet-st.
" 186, "Industry," Freemasons' Hall.

Metropolitan Chapter of Instruction, George Hotel, Aldermanbury at 7; Comp. Brett, Preceptor.
Pythagorean Lodge of Instruction, No. 79, Prince of Orange, Greenwich, at 8.
Domatic Lodge of Instruction, Palmerston Tavern, Grosvenor-park, Camberwell, at 7.30.
Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8. Bro. C. A Cottebrune, Preceptor.
Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui Preceptor.
Prince Frederick William Lodge of Instruction, No. 753, Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.

### Wednesday, November 17.

General Committee of Grand Lodge and Lodge of Benevolence, Freemasons' Hall, at 7 precisely.
Lodge No. 30, "United Mariners," George, Aldermanbury.
" 140, "St. George's," Trafalgar Hotel, Greenwich.
" 174, "Sincerity," Cheshire Cheese Tav., Crutched Friars.
" 190, "Oak," Radley's Hotel, Blackfriars.
" 700, "Nelson," Masonic Hall, Woolwich.
" 1150, "Buckingham & Chandos," Freemasons' Hall.

United Strength Lodge of Instruction, 228, Bull and Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.
Confidence Lodge of Instruction, No. 193, Railway Tavern, Railway-place, Fenchurch-street, at 7.
New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.
Sydney Lodge of Instruction, No. 829, Cambridge Hotel, Upper Norwood, at 7.30.

### Thursday, November 18.

House Committee, Girls' School, at 4.
Lodge No. 23, "Globe," Freemasons' Hall.
" 49, "Gihon," Guildhall Coffee House, Gresham-street.
" 55, "Constitutional," Terminus Hotel, Cannon-street.
" 63, "St. Mary's," Freemasons' Hall.
" 169, "Temperance," White Swan, Deptford.
" 179, "Manchester," Anderton's Hotel, Fleet-st.
" 1139, "South Norwood," Goat House Hotel, South Norwood.

Finsbury Club of Instruction, "Jolly Anglers' Tavern," 42, Bath-street, City-road.
United Mariners' Lodge of Instruction, Three Cranes Tav., Mile-end-road, at 8; T. J. Barnes, Preceptor.

### Friday, November 19.

House Committee, Boys' School.
Lodge No. 143, "Middlesex," Albion Tavern, Aldersgate-street.
" 201, "Jordan," Freemasons' Hall.
" 813, "New Concord," Rosemary Branch Tavern, Hoxton.
" 975, "Rose of Denmark," White Hart Hotel, Barnes.
" 1118, "University," Freemasons' Hall.
Chapter 5, "St. George's," Freemasons' Hall.
" 92, "Moira," London Tavern, Bishopsgate-street.

Knights Templar Encampment, No. 47, "Kemeys Tynte," Masonic Hall, William-street, Woolwich.
Stability Lodge of Instruction, Guildhall Coffee House, at 6.
Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
Metropolitan Lodge of Instruction, George Hotel, Aldermanbury, at 7; Bro. Brett, Preceptor.
United Pilgrims' Lodge of Instruction, Horns Tavern, Kennington at 7.
Belgrave Lodge of Instruction, Duke of Wellington Hotel, Spring-gardens, Charing-cross; Preceptor, Bro. Pulsford.
Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, Preceptor.
Duke of Edinburgh Lodge of Instruction, The Silver Lion, Penny-fields, Poplar.
Temperance Lodge of Instruction, Victoria Tavern, Victoria-road, Deptford, at 8.

### Saturday, November 20.

Lodge No. 715, "Panmure," George Hotel, Aldermanbury.

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# THE FREEMASON



Reports of the Grand Lodges are published with the special sanction of the Right Hon. the EARL of ZETLAND, *K.T.*, Most Worshipful Grand Master of England; and the Right Hon. the EARL of DALHOUSIE, *K.T.*, *G.C.B.*, M. W. Grand Master Mason of Scotland.

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## FREEMASONRY AND THE LAWS OF THE LAND.

By Cipes.

Do Freemasons obey the laws of the land or do they not? is a question sometimes asked, and asked with great propriety, by those who wish to know what Freemasonry really is, particularly when they are considering the question whether they shall seek admission into the Masonic fraternity or not. The answer to this question must very much determine the resolution of many, who if joining the Masonic body, would be the very best of brethren; men who are resolved to live to the utmost of their power and as God shall help them, in the observance of the moral law, and of the law of the land. Two questions, however, here arise: one as to the principles or rules of Freemasonry; another as to the practice of Freemasons. The first is in many respects the most important, and it is easily decided. Every Freemason, by the obligations which he undertakes, "agrees to be a peaceable subject, and cheerfully to conform to the laws of the land where he resides." "He is to pay a proper respect to the civil magistrate, to work diligently, to live in credit, and to act honourably with all men." A willing and dutiful obedience to the laws of the land runs through all the charges of the Masonic body, and is imperative on all the brethren. It is the pride of Freemasons to be recognised as good subjects or good citizens, everywhere conforming themselves to the laws of the land in which they live. If, indeed, any law of the land were contrary to the moral law, they might find themselves under a higher obligation, and would be bound by their oaths as Freemasons to maintain the moral law in opposition to any statute law disagreeable to it, for one of their obligations is "strictly to obey the moral law." But no question of this kind has yet arisen in any country. The observance of the moral law is everywhere maintained in the observance of the laws of the land, or in perfect harmony with it, so that the one is merely the complement of the other. In this country, particularly, this is happily and notably the case. No instance, we believe, has ever occurred of a Freemason complaining that in obedience of any law of the land he was required to transgress the moral law.

It is evident, therefore, that Freemasonry, according to its laws and principles, upholds and maintains the laws of the land. The only possible exception is, as we have seen, one not of frequent occurrence, and which we believe, has never actually occurred, for whatever faults there may be in the legislation of one country or another, there have been few instances—if there has ever been even one—in which the law of the land required that which was contrary to the moral law. There have, no doubt, been many cases in which Freemasons might deem the statute law wrong, but this is a very different question. In such a case, Freemasons are, of course, entitled, like the other subjects or citizens, to avail themselves of the proper means for obtaining a change of the law. Meanwhile, however, they are bound to submit themselves to it, and thus to show themselves good subjects or good citizens. However it may effect them, they must submit to the law, and act in accordance with it. Nothing is more easy than to give examples for illustration, one may suffice: There are many in Britain both Freemasons and others, who deem the present game laws of the country to be wrong in many important respects. They are entitled, therefore, to seek by the ordinary and proper means, such change of these laws as they think desirable; but Freemasons are under special obligation in the meantime to comply with them, so that it would be extremely disgraceful for to a Freemason to be a poacher, and utterly inconsistent with his professions and obligations.

The relation of Freemasonry to the moral law and to the law of the land must be tried by its rules and principles, rather than by any consideration of the conduct of its members or of lodges which may be too lax in questions as to the conduct of their members. To condemn Freemasonry because of any such faults of individual brethren, or of particular lodges, would be as ridiculous as to accuse the Christian religion with favouring immorality because members or office-bearers of the church are known to be habitual and gross transgressors of the moral law, or because of laxity of discipline in particular churches. On such grounds, indeed, is founded one of the favourite arguments of infidels; an argument, however, so worthless, that it probably never satisfied the mind of any man who used it, but was merely adduced as specious, and in utterance of a deep-rooted, although unreasonable, hostility. But Christianity must be judged by its principles and tendencies, not by the conduct of particular churches or of individuals professing themselves to be Christians. In like manner, Freemasonry ought to be tried by its rules and principles, by its ancient charges, and by the oaths which Freemasons take when they are accepted into the brotherhood. Let Freemasons themseves be judged individually according to their observance or non-observance of the obligations under which they have come; and let lodges be judged according to the respect which they show for the maintenance of the unchangeable laws of the Order. These things are not unimportant, but deeply concern the honour and prosperity of the Masonic Body. It is a great mistake, however, to confound them with the question of the principles and tendency of Freemasonry, which cannot be affected even by the greatest imaginable actual departure from the rules of the Order on the part of any number of individual Freemasons or of Lodges.

Whilst we thus endeavour to state the question of the relation of Freemasonry to the laws of the land on its proper grounds, and to show the answer which must be given to it as thus stated, we cannot but acknowledge the great importance of an endeavour on the part of all Freemasons and of all Masonic lodges to exhibit practically that regard both for the moral law and the law of the land which the rules of the Order so strongly inculcate. It belongs to every brother to do this in his own life. It belongs to every lodge to see to this as to the conduct of all its members. There ought to be nothing like a mean *espionage*, and yet there ought to be a kindly watchful care of brethren over one another. It is perhaps more easy to distinguish the two things in reality than to state the distinction in words. There ought to be no jealous suspicion, no willingness to listen to evil reports; yet if the character of any brother unhappily becomes the subject of unfavourable public reports, these ought not to be disregarded, but to be made the subject of investigation, according to the laws of the Order, that such action may be taken as will maintain the honour of the Masonic body, whilst at the same time it may prove beneficial to the accused brother himself, even if he is found guilty of the faults laid to his charge. The object of such action on the part of a lodge is twofold—to maintain the laws and credit of the Order, and to promote the welfare of the individual brother concerned, that even if guilty of great offences, he may be brought to such a better course of conduct as may make him worthy of again receiving the right hand of fellowship, and enjoying all the privileges of a member of the lodge and of the Masonic brotherhood. No discussion of politics can take place in a lodge, and it is our duty, according to our obligations, to simply obey the laws of the land as they are laid down in the statute book. Never let it be said a Freemason departs from them.

CIPES.

## THE ANCIENT AND ACCEPTED RITE.

*Mount Calvary Chapter, S.P.R. × of H.R.D.M.*

The annual meeting of this ancient chapter was held on Friday, the 12th inst., at Freemasons' Tavern, Great Queen-street. The M.W.S., Ill. Bro. W. Stone, 30°, presided, and was supported by three members of the 33°, viz., Capt. N. G. Phillips, G. Treas. Gen.; Major Alex. W. Adair, S.G.I.G. of the Supreme Council of England; and Albert G. Goodall, Representative from the S.G.I.C., for the Northern Jurisdiction of the United States; and by a good muster of the brethren, amongst whom where D. M. Dewar, M.W.S. elect; Capt. G. Cockle, 1st. Gen.; F. Binckes, 30°, 2nd. Gen.; S. Rosenthal, and R. J. Hohmasser. Visitors, H. W. Hemsworth. 30°, and G. Kenning, 18°, of the Invicta Chapter, Woolwich.

The chapter having been duly opened, and ballots taken for the candidates on the agenda paper, the Ill. Bro. Hyde Pullen, 32°, took the chair, and the following brethren being in attendance were then perfected as S.P.R., ×, or the 18th degree of the Ancient Accepted Rite: V.W. Bro. John Hervey, P.G.D., G. Sec.; W. Bro. Robert Wentworth Little, P.M., P.Z.; Capt. Hastie, P.P.G.W., Surrey; Eugene Cronin, *M.D.*, Treas., 1216. The ceremony was magnificently rendered by the Ill. Bro. in the chair, and the post of G. Marshal, was most ably filled by Ill. Bro. Binckes.

The minutes were then read, after which Bro. Dewar, M.W.S. elect, was presented for enthronization, and this solemn rite was also faultlessly administered by Bro. Hyde Pullen. The following Ex. and Perf. Bros. were then appointed to office for the ensuing year: Capt. G. Cockle, 30°, H.P.; F. Binckes, 30°, 1st. Gen.; S. Rosenthal (33° Italy), 2nd Gen.; W. Pass, Treas.; C. Swan, Recorder; E. S. Stillwell, R.; Raynham, W.; Stewart, D.C.

Several communications from the S.G.C. were then read, and the Chapter was solemnly closed. The S.P.R. × then adjourned to the banquet table. After the cloth was cleared, the M.W.S. proposed the usual loyal toasts, and gave the healths of the members of the 33°, to which Capt. Phillips, G. Treas. Gen., responded.

Ill. Bro. Goodall, 33°, replied in a most eloquent manner, for the "Sister Jurisdiction of the A. and A. Rite." He alluded feelingly to the good understanding which exists between English and American Masons, whose adherence to ancient landmarks was he considered the bulwark of Freemasonry all over the world. Ex. and Perf. Bro. John Hervey returned thanks for the newly admitted members of the 18°, and expressed his gratification at the admirable way in which the proceedings had been carried out. The health of the M.W.S., Bro. Dewes was drunk with enthusiasm, and gracefully acknowledged by that worthy S.P. The "Past Sovereign" followed, to which Ill. Bro. Stone responded.

The "Members of the 32°," coupled with the name of Bro. Hyde Pullen was the next toast, and was received with great cordiality by all present.

The M.W.S. then gave the toast of the Officers, expatiating upon their several merits, and the services they had rendered Freemasonry. Ill. Bro. Binckes, 1st Gen., replied in his usual effective style. A very enjoyable evening was brought to a close by the Janitor's toast.

Some time since, it is understood, this Chapter was at a very low ebb, but with the recent increase of members and the influential class of candidates introduced it bids fair to be one of the most important in the Rite. We are also informed that it is the intention of the leading members of the Red × Order who are likewise members of the A. and A. Rite, to apply to the S.G. Council for a new Red × Chapter, in order that a number of Red Cross Knights may be enabled to take the 18° in a Chapter of their own. Twenty-five gentlemen of high standing in Red ×, have given in their names as candidates. Should the Chapter be formed, and all the members of the 18°, 30°, 31°, 32° and 33°, who are Knights of the Red ×, will probably sign the petition. We are glad to say that the misconception which led to somewhat unfraternal feelings between the two Councils is now happily removed, and we have no doubt that both these Christian Orders will henceforth be found working shoulder to shoulder together in the good cause of promoting the intellectual advancement of their brother Masons, and the practice of the three theological virtues of mankind.

To Consumptives.—A grateful father is desirous of sending by mail, free of charge to all who wish it, a copy of the prescription by which his daughter was restored to perfect health from confirmed Consumption, after having been given up by her physicians and despaired of by her father, a well-known physician, who has now discontinued practice. Sent to any person free.—Address O. P. Brown, Secretary, 2, King-street, Covent-garden, London.—Advt.

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## THE METHODISTS AND THE FREEMASONS.

The following resolution was passed at the last Session of the East Gennesser Methodist Episcopal Church Conference by the favourable votes of thirty-one ministers, including two presiding elders:—

"Resolved—That we disapprove of Freemasonry.

"First. Because it creates disaffection and division in our charges and in our churches.

"Second. Because its associations do not aid religiously, and are derogatory to a holy ministry.

"Third. Because preference, position, or gain is held out as an incentive to become Masons, directly or indirectly, and both sometimes.

"Fourth. Because no holy minister of Christ can affiliate with any organisation which ejects the name of Christ, virtually denying Jesus, without being demoralised and degrading his holy calling.

"Fifth. Because it brings Christians into juxtaposition and affinity with all classes of men, of whatever business, religion, or nation, frowning upon all exclusiveness.

"Sixth. Because Masonic love and sympathy towards a brother take the precedence of the love of Christ.

"Seventh. Because Masonic oaths, obligations, and penalties are not reconcilable to the laws of morality, of Christianity, or of the land"

## EASTERN STAR ENTERTAINMENT AT ASTORIA, L.I.

Brother Robert Macoy conferred the Eastern Star degrees on a large number of the members of the Masonic Fraternity and their lady friends, on Friday evening, the 15th Oct., under the auspices of Advance Lodge, No. 635 (Bro. John Oliff, Master), at their lodge-rooms, at Astoria, L.I. The evening was very unpleasant, but notwithstanding that a large company were assembled at 8 o'clock, at which time the doors were closed. About twenty of the members of Hill Grove Lodge, No. 540, of Brooklyn, W. Bro. Bazing, Master, with their lady friends, came up in a large four-horse covered waggon belonging to Bro. Grant, of that lodge, and were present as the invited guests of Advance. A very lively and friendly feeling has grown up between these two lodges during the past year, and fraternal visits on either side have been the consequence, which has in every case been characterized by the utmost cordiality. A large deputation was also present from Whitestone Lodge, L.I., and other lodges in the vicinity. Bro. Macoy was in his usual cheerful and agreeable vein of good humour throughout the evening. After conferring the degrees the company were escorted to Washington Hall, near by, where the festivities of the evening were commenced by part first, consisting of vocal and instrumental music, under the direction of Bro. Gifford, a resident of Astoria, and a member of Hill Grove. Very beautiful solos were performed and sung by Miss Kate Willis and Miss Newton.

Bro. Everett, of Advance Lodge, then presented, on behalf of the lodge, to the members of Hill Grove Lodge, through W. Master Bazing, a very beautifully arranged floral design, the square and compass, alluding to the good feeling which existed between the two lodges, and desiring their acceptance of this slight testimonial, "not for its intrinsic worth," but that it might be a *souvenir* of the kindly feeling that Advance held towards his lodge. Bro. Bazing received the design in the name of his lodge, thanking the donors, and promising to reserve the same carefully.

Bro. Everett also presented to Bro. Macoy the beautiful emblem of the Eastern Star, the five-pointed star, exquisitely finished, the several colours of the points arranged with choice flowers representing the several degrees, which was, as Bro. Macoy stated, a great surprise, and he being no speechmaker, would accept the same and present it to a certain *young lady* within his knowledge, with whom he had been acquainted for a long time and whose special society he had enjoyed. He and his lady thanked the lodge a thousand times for the compliment, and stated that they would keep the same as a remembrance of Advance Lodge.

Supper was announced, and the whole party, numbering over three hundred, proceeded to the large dining-room of the hall, where five long tables were loaded with refreshments of every kind. Plenty of coffee, ice cream, fruits, &c., were displayed, but no liquors, which was a decided improvement, we think, upon similar occasions of Masonic festivals. Dancing was commenced soon after, and to the music of the band the festivities were kept up until 6 o'clock in the morning.

The affair was in all its details well arranged and appointed. The ladies were in great numbers, and by their confident looks we judge will know how to guard and keep well the "secrets" which were conferred upon them. Messrs. Marc and Witham, florists, at Astoria, furnished gratuitously the immense number of floral decorations displayed on the table, and also arranged and presented to the lodge the floral designs for presentation.—*Exchange.*

## A PLEASING INSTANCE OF THE VALUE OF FREEMASONRY.

We have this week to record one of the most pleasing and suggestive instances of the social value of Freemasonry that has ever come to our knowledge. True it is accompanied by a subject of the profoundest grief, but this fact only tends the more to brighten the halo of glory which enshrines the incident we are about to narrate. We believe there is not a brother of the Craft, from the greatest to the least, but who will, while dropping a tear to the memory of the departed, feel his heart glow with conscientious pride that he is a brother of those who have been instrumental in performing a good action.

Our readers are already acquainted with the melancholy facts, so far as they have been ascertained, attending the explosion on Wednesday, the 3rd inst., on board Her Majesty's gun-vessel "Thistle," while trying her speed at the measured mile at the Maplin Sands, off Sheerness. Two of those who were killed by the explosion were Masons. Their names were John Daer, a fitter, employed in the Sheerness Steam Factory; and Joseph Lawrence, a stoker, of the Sheerness Steam Reserve. Both, we believe, were brethren of Adam's Lodge (158, late 184); and on the night before he met his death Lawrence attended the lodge, and was present till its close. Daer resided with his family in Green-street, Sheerness; but Lawrence was not known to have any relatives or friends in the town, and it was not known from whence he came. His body would have been interred by strangers, but his lodge forbade it. A few brethren met together, discussed the question, and it was resolved to demand the body of the deceased, and bury it with Masonic honours. The names of the brethren who took the initiative in this praiseworthy step were Bros. Dr. Keddell, P.P.S.W.; Isaac Townsend, P.P.G.R.; S. L. Townsend, P.P.J.D.; J. G. Green, P.P.J.D.; and J. T. Nixon, O'Brien, Storer, and Mudd.

The meeting was held at Bro. J. G. Green's, the Britannia, Mile Town, Sheerness, and the proposition was taken up immediately, and so heartily that on the funeral procession being formed on Sunday, no fewer than a hundred brethren of the Adam's and De Shurland Lodges were in attendance, and accompanied the remains to their final resting-place. Of Lawrence it may be truly said, he was one of "nature's noblemen." Quiet, reserved, but gentlemanly in his manner and bearing, no one, as he sat night after night in his lodge in his simple uniform of a stoker, suspected that he was more than a Master Mason. But the best possible evidence, that of his certificates and other documents, show that he had gone deep into the mysteries of the Craft. He proved to be a Royal Arch and a Mark Master, and it is also clear that he had passed the several offices in the separate degrees. That he was a careful, saving man was proved by the fact that a savings' bank-book was found with the above documents in a tin case in his "ditty-box" in the Naval Barracks; and that he was a religious, thoughtful man was shown by the circumstance that in the tin case was also found a card, on which was printed a most beautiful prayer, and which appeared to have been much used. All these things are at present in Bro. J. G. Green's possession, and may be seen at his house.

We think we have written enough to prove that sometimes beneath the humblest garb beats the heart of a man, and a finer or more truthful illustration of this than that afforded by the career of "Bro. Joseph Lawrence, stoker," it is impossible to imagine. Will not such an incident as this open the eyes of those who look upon themselves as a class distinct from those who are lower than themselves in the social scale, to the fact, that "your true gentleman" does not flourish alone in high places, but that, like the modest violet, he may also be found in the quiet, shady, unthought-of nook? What will be thought in the services? Will not our naval and military brethren be proud to learn that men like Lawrence are to be found under their command, who, while capable of filling a much higher sphere in life, are yet content to humbly do their duty in that state of life to which it has pleased God to call them?

But we have said enough: and in conclusion, we may be permitted to express a hope that the example afforded by the brethren of the Adam's Lodge, coupled with that of Lawrence's brief history, will not be lost upon those who read this short narrative.

PRESTONIAN CLUB OF INSTRUCTION, held at Bro. Hunt's, Lyceum Tavern, Strand, for Master Masons only; Bros. Watson, P.M., President, Bourne, P.M., 749, Sec., Pymm, W.M., 749, Treas. This club of Instruction meets every Tuesday evening, for working the three ceremonies, and at the meeting on the 9th inst., it was proposed and carried, that Bro. Wm. Watson, the President, should work the ceremony of installation on the 4th Tuesday in the months of November, December, January, and February. Young members of the Craft may be assured that the information imparted at this club will be worthy of the brethren above-named, and will well repay a visit.

## NOSGLYNGAUA, OR WINTER'S EVE, 31ST OCTOBER.

By BROTHER ROBERT BOND.

"It was an autumn evening, and the rain
Had ceased awhile, but the loud winds did shriek
And called the deluging tempest back again;
The flag-staff on the church tower did creak,
And through the black clouds ran a lightning vein.
And then the flapping raven came to seek
Its home; its flight was heavy, and its wing
Seemed weary with a long day's wandering."

This season is celebrated in Monmouthshire and Wales by a "goose supper" and social gatherings, wherein terpsichorean festivities, forfeits and other games are indulged. Thus gladsomely they welcome the approach of winter, hence realising the sentiments of the poet:—

"Let winter come! let Polar spirits sweep
The dark'ning, wild, and tempest-troubled deep,
Though boundless snows the withered heath deform,
And the dim sun scarce wanders through the storm,
Yet shall the smile of social love repay
With mental light the melancholy day,
And when its short and sullen morn is o'er,
The ice-chained waters slumbering on the shore,
How bright the faggots in the little hall
Blaze on the hearth and warm the pictured wall."

The most popular pastime of the season is that called the apple and candle, an amusement the nature of which would scarcely recommend itself to the favour of the stranger of cultivated taste, except that it excites a laugh, and that would scarcely compensate for the disgust it sometimes creates. The feat is performed thus: a pivot communicating with the ceiling has suspended from it a crossbar or stick, at one end of which an apple, and at the other a candle is affixed; these are made to revolve, and the performance commences. Each of the party, with arms pinioned, stretching himself on tip-toe and eagerly awaiting the return of the apple—a distended mouth not adding to his beauty—ready to close upon it, When it appears to be within convenient distance a snap is made at it, and the chances are favourable to his exertions being rewarded by a mouthful of delicious tallow, as his impetuosity to catch the apple generally thwarts his aim; this is, of course, a source of merriment and glee to the spectators, who, as their turn arrives, seldom achieve better success. Another diversion characteristic of the period is the dipping for apples or oranges. An apple or orange is thrown into a tub of water, from which it has to be withdrawn by the mouth, the party who undertakes to accomplish the feat having his arms tied behind him. Thus joyously is the young idea taught to welcome the approach of winter, that period admonishing them that—

. . . "Not many golden hours must pass
Ere grey October's frosty latter days
Knit cold November in the general mass,
And shrouding all things in a yellow haze,
Among the minds of men much doubting raise
Where autumn ends and winter does begin;
And still with us the chilly swallow stays,
And round the rain-spout flutters out and in,
Nor dreams of Biscay's shore, nor southern Limousin."

ST. GEORGE'S HALL, LANGHAM PLACE. — On Saturday last, a concert was given by Herr Jona. Greebe, the celebrated violinist, who has had the honour of playing before the King of Holland, the Crown Prince of Prussia, the Duke of Nassau, &c. The concert commenced with a trio, in which Bros. P.E. Van Noorden, Herr Greebe and Webb, very excellently played. Bro. Frank Elmore, sang a song of his own composition, entitled, "Airy, Fairy, Lillan," very capitally. Bro. Herr Greebe played a solo on the violin, in which he was deservedly applauded. Miss Fanny Muir sang "Non piu Mesta." She has a clear flute-like voice. Mdlle. Rosamunda Doria sang, Schubert's "Gute Nacht," in German, beautifully. Miss Julia Woolf's brilliant execution on the pianoforte was marvellous, accompanied by Herr Greebe. Miss Fanny Holland's rendering of the jewel song from "Faust" received several well-merited rounds of applause. Mon. Paque played a solo on the violoncello from Irish airs beautifully. Bros. Parker and Webbs playing was capital, also Mr. Tyler's solo on the clarionet. Miss Emily Muir sang "Do piace;" she has a pure soprano voice. The gem of the evening were the variations for the violin and voice, by Herr Greebe and Mdlle Clara Doria, Madame Griefenhagen, as an accompanist, and Bro P. E. Van Noorden's conducting, contributed to the success of the concert. A very fashionable audience attended it.

LANDMARKS.—The landmarks of Masonry constitute the foundation of our faith in the system, and it is this coincident which stamps the Order as the handmaiden of religion.

REFRESHMENTS.—'Tis good to be merry and wise, says the old song; and the wisdom which considers mirth or good humour to be a stain on a person's conduct, is a wisdom, which, we hope, for the honour of the Craft, will be for ever excluded from the practice of Masonry; for it will not, most assuredly, produce happiness, either in the lodge or out of it.

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## PROVINCE OF MIDDLESEX.

A highly important and influentially attended meeting of the Masters, Wardens, Past Masters, and Officers of this newly-constituted Province was held at the Freemasons' Tavern, on Saturday the 13th inst., at half-past 2 o'clock. Among those present were Bros. J. Glaisher, *F.R.S.*, *F.R.A.S.*, P.M. (382 and 1238); J. Green, W.M. (788); J. J. Wilson, W.M. (1237); G. Fehrenback, W.M. (382); H. Briggs, W.M. (865); E. Clark, P.M. (1194); S. Larcomb, P.M. (788); C. Horsley, P.M. (382); W. Smeed, P.M. (946); H. G. Buss, P.M. (1194); W. Platt, P.M., and Sec. (946); J. G. Marsh, P.M. (1194); H. A. Stacey, P.M., Sec. (865); W. Smith, W.M. (1238); T. Cubitt, P.M.; R. W. Little, P.M., Sec. (1194); F. Walters, P.M.; W. Dodd, S.W. (1194); R. Gurney, S.W. (788); A. A. Pendlebury, P.M.; H. A. Allman, J.W. (1194); T. Bendy, J.W. (788); R. T. Witley, J.W. (946); Angelo J. Lewis, J.D. (788); E. T. Osbaldeston, S.D. (1194); T. Smale, I.G. (1194); G. Cattel, P.M., P. G. Deacon, Hunts and Northamptonshire; R. A. Steel, D.C. (1194); D. R. Still (382), W. D. Wheeler, S.W. (865); Dr. Albert B. Day, P.M. (865); W. Needham, J.D. (865); W. T. Kipling, I.G. (946); C. Tye, S.D. (1237); G. King junr., J.W. (1238); R. Kenyon, W. H. Hubbard, P.M.; G. Kenning (1194).

Bro. GREEN, W.M. (788), proposed that the W. Bro. James Glaisher, *F.R.S.*, a P.M. of 382, senior lodge of the province, do take the chair.

Bro. CLARK, P.M. (1194), seconded the proposition, which was carried unanimously.

Bro. GLAISHER accordingly took the chair and requested Bro. Little to act as Secretary to the meeting.

The CHAIRMAN then read the notice convening the meeting, and said the first duty of the brethren was to express their warmest thanks to the M.W. Grand Master for having sanctioned the creation of Middlesex as a Masonic province. He (Bro. Glaisher) felt not only that the brethren would concur in presenting their thanks to Lord Zetland, but as it had been announced only the day before that their noble and venerated chief was about to retire from the exalted post of Grand Master, which he had so long and worthily filled—(cheers)—a deeper sentiment of gratitude would fill the breast of every one present for the manifold services his lordship had rendered the Craft in general. (Great applause.)

Bro. W. SMITH, *C.E.*, rose and enquired if there was any proof that the Grand Master had constituted the county of Middlesex as a Masonic Province.

The CHAIRMAN referred to the acting Secretary, and satisfactory evidence upon this point having been adduced, it was proposed by Bro. CLARK, P.M. 1194, seconded by Bro. Wilson, W.M. 1237, and carried by acclamation, that the warmest thanks of the brethren of Middlesex be respectfully presented to the M.W. Grand Master, for his lordship's compliance with the prayer of their petition.

Bro. SMITH again interposed, complaining that no special notice of the meeting had been sent to his private address, and animadverted in a most unmasonic manner upon the position taken up by the chairman and other prominent members of the Middlesex lodges, until indignant cries of "Order," "Chair," put an end to this unseemly exhibition of bad taste.

The CHAIRMAN having ruled that Bro. Smith's remarks were irrelevant and out of order, proceeded with the next business, when it was proposed by Bro. GREEN, W.M. of Lodge 788, duly seconded and unanimously resolved, that an humble memorial be presented to the Grand Master, praying his lordship to exercise his prerogative by appointing a Prov. Grand Master for Middlesex.

Bro. J. G. MARSH, P.M., then moved, Bro. CLARK, P.M. 1194, seconded, and it was carried without a dissentient voice, in the words of the memorial, that the name of Bro. Col. Burdett, P.G. Warden, be humbly suggested to the M.W.G.M. for appointment as P.G.M. for Middlesex. The Chairman then deputed Bros. Green and Wilson, W.M.'s of 788 and 1237, to introduce the R.W. Bro. Col. Burdett, to the meeting.

The deputation returned ushering the gallant Colonel, whose appearance was the signal for loud and long-continued cheering; in fact there was quite an outburst of enthusiasm, showing clearly the appreciation in which true Masonic qualities are held by the brethren of Middlesex.

The CHAIRMAN announced to Col. Burdett the result of the proceedings, and the R.W. Brother expressed his high sense of the honour for which the Middlesex lodges proposed to recommend him. He alluded to his connection with the Grand Lodge of Ireland, and trusted that the same kindly bond might unite him to the brethren of the metropolitan county of England. (Cheers.) Whatever the result might be—the selection being entirely in the hands of the M.W. Grand Master—he should ever treasure a grateful recollection of the unexpected compliment paid him by such an influential body of Masons. (Bro. Burdett sat down amidst great applause.)

The Memorial to the Earl of Zetland was then signed by every brother present, and the chairman announced that the R.W. Bro. W. W. Bramston Beach, *M.P.*, Prov. Grand Master for Hants, who was to have taken the chair, had sent a letter expressing regret at his inability to attend, and his entire concurrence with the objects of the meeting, concluding by a hope that he might have the pleasure of witnessing the installation of Col. Burdett as Prov. Grand Master for Middlesex. Several other letters from brethren unavoidably absent were also received.

A cordial vote of thanks to Bro. Glaisher for his dignified conduct in the chair, terminated the proceedings of this successful meeting.

[We cannot forbear from expressing our astonishment that a person in the unpleasant position in which Bro. W. Smith is now placed, should have presented himself before the brethren of Middlesex, who, we are well assured, neither desire to follow him as a leader, nor to accept his advice or support as a member of the Craft. Our surprise is increased by the fact that we have received, and for the honour of the Craft, purposely suppress, certain letters which comment very severely upon Bro. Smith's connection with the "Masonic Lifeboat Fund," no account of which, so we are informed, has ever been rendered since it was originated under his auspices. Without at all imputing dishonest motives to Bro. Smith, we think it would be to his interest to remove any question as to the donations which he may have received, by publishing a list of the same, and stating in whose hands they are now placed, or in what manner they have been dedicated. So far as Middlesex is concerned, Bro. Smith is now, Masonically speaking, a "dead man."]—ED. *F.*

## Obituary.

### BRO. HENRY WHITTLE, S.W., 871.

A short but painful illness has deprived the fraternity of a young though energetic and useful member. On the 12th instant, Bro. Henry Whittle, S.W., No. 871, and one of the founders of No. 1275, died at his residence, 361, New Cross-road, Deptford, in the 46th year of his age. Of his character as a man, and his qualities as a Mason, it is impossible to speak in too high terms. He was an affectionate and indulgent husband and father, and a sincere private friend. His home obtained the largest share of his devotion, and after that, Masonry's claims were attended to. In Freemasonry he was very energetic, and his support of the Charities showed the earnestness of his professions. His funeral took place on Monday; he was buried in Brockley Cemetery, and was followed to his last earthly resting place by a numerous body of relations and Masonic brethren, including the W.M. of his lodge. Bro. the Rev. B. Ffinch, Vicar of St. Paul's, Deptford, performed the funeral service.

## Reports of Masonic Meetings.

### *THE CRAFT.*

#### METROPOLITAN.

*Enoch Lodge, No.* 11.—The above lodge met on Wednesday the 11th inst., at the Freemasons' Hall, Bro. J. B. Ciabetta, W.M., in the chair, supported by E. J. Lewis, S.W.; Palmer, J.W.; and P.M.'s Montrie, J. Dale, C. Watson, Honey, &c. The lodge was opened, and the minutes of the former lodge were read and confirmed. Bro. Macintosh was passed to the second degree, and Messrs. W. H. Brown, and J. Young were balloted for and duly initiated into the Order. The lodge was then closed in due form and with solemn prayer. The brethren then sat down to a very sumptuous banquet, provided by Bro. Gosden. The usual loyal and Masonic toasts were given and responded to. Bro. Honey, P.M., proposed the toast of the W.M., and stated how pleased he, as well as every brother present, was to see him in that chair again. The W.M. suitably returned thanks. The toast of the Past Masters having been eloquently responded to, the W.M. proposed the health of the officers, and mentioned the name of one who was well qualified in every respect to occupy that chair, and he coupled with the toast the name of Bro. E. J. Lewis, the Senior Warden. (The toast was drank with great applause.) Bro. E. J. Lewis in a very appropriate manner returned thanks. Some very excellent singing emanated from the W.M., Bro. C. Watson, &c., and the Tyler's toast concluded a very agreeable evening.

*Union Waterloo Lodge, No.* 13.—The usual monthly meeting of this lodge was held on the 10th inst., under the presidency of the W.M., Bro. John Graydon, P.M., and P.P.G.S.D., Kent. There were present Bros. Picking, P.M.; Denton, P.M.; Henderson, P.M., Treas.; Nat Norman, P.M., Sec; Applebee, S.W.; Davies, J.W.; Young, S.D.; Cook, J.D.; and a fair attendance of members. The lodge was opened in the first degree, and Messrs. Job James, Walton and Frasi, were duly initiated. The lodge was opened in the second degree, and Bros. Deal and Brading were passed to the degree of Fellow Craft. The lodge was then opened in the third degree, and Bros. Lock and Noble were raised to the sublime degree. The W.M. then closed down in proper form to the first degree. Visitors present: Bros. Clark (706), Toms, S.W. (706); Dawson, P.M. (700) May, S.W. (700). All business being ended, the lodge was closed, and the brethren adjourned to Bro. De Gray's, Freemasons' Tavern, for refreshment and harmony, and spent a very pleasant evening. We are glad to congratulate the W.M. upon the success of this old lodge under his rule, and we hope to see it in a short time, in the same prosperous position it has enjoyed for so many years.

*Britannic Lodge, No.* 33, at its meeting at Freemasons Hall, on Friday week, nominated Stewards for all the Masonic Institutions' festivals of next year, and after such excellent work, sat down to one of Bro. Gosden's capital banquets at Freemasons' Tavern.

*Mount Lebanon Lodge, No.* 73.—This lodge met on Tuesday, at the Bridge House Hotel, and was attended by some fifty brethren. Bro. D. Rose, W.M., presided, and raised Bro. Williams and Deere, passed Bro. Walter Endsor, and initiated Mr. J. Phillips. Some discussion took place afterwards on lodge matters and the support of the Charities, and the brethren separated at an early hour.

*St. Thomas' Lodge, No.* 142.—Last Saturday this lodge met at Radley's Hotel and was presided over by Bro. F. T. Dubois, W.M., assisted by Bros. Bolton, S.W.; Gilbert, P.M., as J.W.; W. Battye, P.M., Treas.; Powell, P.M., Sec.; Clegg, S.D.; Trocard, J.D.; Scarth, I.G.; Riley, Tyler; Capt. Innes, *R.N.*, P.M.; Thistleton, P.M.; G. Huguenin, P.M., representative from G.L. Switzerland, "Alpina," and several others. Mr. Roman was initiated and Bro. Thompson raised. No other business being before the brethren, the lodge was closed. A splendid banquet served up by Bro. Hart, followed, and a choice dessert adorned the table during the proposition of the various toasts. The visitors were represented by Bros. Wells (15), F. Walters, P.M. (73); Mills (209), Bro. Walters responding for them when "The Visitors' health" was proposed, and introduced the Masonic Charities in connection with the case of a Hebrew brother, who seeks election in May to the Benevolent Institution. The lodge promised to support him, and shortly afterwards the brethren separated.

*Bedford Lodge, No.* 157, met on Friday week, at Freemasons' Hall under Bro. Wills, W.M.; but there was no work for his Worship, and after the closing of the lodge the brethren enjoyed a delightful banquet, supplied by Bro. C. Gosden, in Freemasons' Tavern, and spent a most harmonious evening.

*Tranquillity Lodge No.* 185.—This influential lodge met on Monday, in the lodge-room, at "Radley's," when the highly respected W.M. Bro. J. Holbrook, in his usual careful and correct style, assisted by his efficient officers, passed Bro. Barney Barnett, of Hull, to the second degree; the visitors were an American brother and Bro. F. Walters, P.M., 73, the latter of whom in an eloquent speech advocated the cause of Bro. Saqui, P.M., and father of the Lodge of Israel, as a candidate for the annuity at the next election, the appeal was most kindly responded to by several additional members becoming subscribers, and a promise of the lodge proxies.

*Nelson Lodge, No.* 700.—A meeting of this prosperous lodge was held on Wednesday, 17th instant, at the Masonic Hall, William-street, Woolwich, Bro. Edward Bowles, W.M. in the chair. Present Bros. Dunham, P.M.; Goddard, P.M.; Dawson, P.M.; Crawford, P.M.,

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Rowland, P.M.; Cook, P.M.; Henderson, P.M., Secretary; Lacey, P.M., Treasurer; May, S.W.; Graham, J.W.; Norman, S.D.; Hobson, J.D.; Watson, J.G., and a large attendance of members. The lodge was honoured by the presence of Bro. John Graydon, P.M., of 13 and 913, P.P.G.S.D., Kent; Allinson, P.M., 913, and several visitors. The three degrees were worked in a very creditable manner by the W.M., assisted by the officer of the lodge. A ballot having been taken, Mr. T. Ward was duly initiated. A letter was read from Bro. Rossiter, who was formerly a member of this lodge, asking for assistance, and a small sum was voted to him. The brethren of the lodge and visitors adjourned to the Red Lion Tavern, and sat down to an excellent supper provided by Bro. Norton. Some capital songs were sung by Bros. Hobson, Norman, Ingles, R. T. Lacey, &c., &c., and every one departed delighted with the evening's proceedings.

*Lodge of Friendship, No.* 206.—The second meeting of this lodge for the present season took place on the 11th instant, at Bro. Painter's, Ship and Turtle, Leadenhall-street. Bro. H. M. Collier, W.M., presided, and was assisted in his duties by Bros. E. B. Barnard, S.W.; G. Collier, J.W.; A. Harris, S.D.; R. Boyd, P.M.; A. Turner, P.M.; W. Ramsay, Treasurer, and J. Ramsay, Secretary. The other brethren present were J. G. Waters, J. Gaywood, W. Conbro, J. E. Hewick, H. Metcalf, J. S. Varey, C. T. Parsons, J. Rumboldt, S.D., 55, and Marshall, S.W., 192. The minutes having been read and confirmed, a ballot was taken for W. T. Seaborn, which being in his favour he was introduced and shewn the light of Freemasonry. Bro. Parsons' proficiency in the noble science was then tested, and he was raised to the third degree. As this was the annual period for the election of W.M., the brethren proceeded with this portion of the business and elected Bro. E. B. Barnard, as their Master for the coming year. Bro. W. Ramsey was re-elected Treasurer, which responsible office he has held upwards of a quarter of a century, and Bro. D. S. Potts, T. The lodge was afterwards closed, and the brethren sat down to one of Bro. Painter's superb banquets, and subsequently spent the evening in the convivality, in which the proposing and drinking of the various toasts gave occasion to indulge in.

*Belgrave Lodge, No.* 749.—The installation meeting of this flourishing lodge, took place on Wednesday, the 10th inst., at Anderton's Hotel, Fleet-street. The lodge was opened by the W.M., Bro. Bourne, the officers (all acting) being at their duties, Geo. Pymm, S.W.; W. Hester, J.W.; P. Parsons, S.D.; Homewood, J.D; Edward Harper, I.G.; P.M.'s J.G. Froud, Treas.; H. Garrod, Sec.; G. N. Crogan, R. F. Potter, T. Nash, W. Bro. Wm. Ough, G. Purs.: members, J. Painter, W. Peace, W. E. Mackrill, G. S. Elliott, Thos. Strip, T. Carter, and about 50 other brethren: visitors, W. Bro. John Hervey, G. Sec.; G. Littlewood, W.M. (780); Massey, P.M.; H. Johnson, P.M.; G. Stacey, P.M.; Eloman, Pulsford, Stewart, Reid, Binnie, Louther, Wyatt, and many others. Bro. Albert Davis was passed to the degree of F.C. in a very faultless manner by the W.M. Bro. Ough then presented Bro. George Pymm, the W.M. elect, to Bro. Bourne for installation. A board of installed Masters to the number of fourteen was then opened, and Bro. Bourne duly installed Bro. Geo. Pymm into the chair of K.S., the manner in which the ceremony was performed received the warmest commendation from all the brethren present. After the brethren had saluted the new W.M. in the three degrees, he appointed and invested his officers as follows:—Bros. W. Hester, S.W.; P. Parsons, J.W.; J. G. Froud, P.M., Treas.; H. Garrud, P.M., Sec.; S. Homewood, S.D.; E. J. Scott, J.D.; E. Harper, I.G.; Daly, Tyler. The lodge was then opened in the third degree and Bro. Greenwood was duly raised. A very beautiful jewel was then presented to Bro. Bourne, the I.P.M., which bore the following inscription, "Presented to Bro. Wm. Bourne, P.M., by the Belgrave Lodge, 749, as a token of fraternal regard, and in appreciation of the excellent manner in which he discharged the duties of W.M., 10th Nov., 1869." The lodge was then closed with solemn prayer. A most excellent banquet was served by Bro. Clemow, superintented by Bro. Smith. The following toasts were given, 1st., the Queen and Craft. 2nd, Prince and Princess of Wales, and rest of Royal family; Earl Zetland, M.W.G.M.; Earl de Grey and Ripon, D.G.M., and rest of Grand Officers, and with the latter was coupled the names of G. Sec. Bro. Hervey, and also Bro Ough, G.P. Bro. John Hervey replied as follows: It is rather difficult to speak to a toast which is really so worn out, as that of the D.G.M., the Earl De Grey and Ripon, and the rest of the Grand Officers, but I am sure we are very grateful to you for proposing and drinking the toast, and I think there is one at any rate among the number whom you have mentioned who is fairly entitled to the good feeling, good wishes and good opinions of the Craft in general, and that is the Deputy Grand Master. With regard to the Grand Officers you have one in your own lodge, and therefore I will leave you to judge of the bulk, by the sample you have. As respects myself, sir, I really have little to say. This is my first visit to the Belgrave Lodge. Certainly I cannot say it is not my own fault, but it has so happened that I was a member of a lodge which met on the second Wednesday, and until the last two months that day has been altered. I have taken the earliest opportunity which circumstances would admit, of becoming your guest on the invitation of my friend, Bro. Ough, and I can only say, sir, that I feel very grateful to you and the brethren for the cordial and kind reception you have given me. I may say that I regretted very much I was not here at an earlier period of the evening than I was, because I heard the third ceremony gone through in such an admirable manner and so well rendered by the I.P.M., that I felt I had missed a treat in not hearing him perform the ceremony which placed you in the chair you so worthily occupy. I need not say how glad I am to see so prosperous a lodge under the banner of the Belgrave. I believe it has been mentioned once or twice that it is a young lodge, but I think there are a great many old lodges in the neighbourhood, and within a half-a-mile of this building which would envy the prosperity of this young lodge, as you term it, which I have now the pleasure of address, ing. I said at the outset that it was difficult to say anything to so threadbare a toast as that of the D.G.M. and the rest of the G. Officers, and I always feel a difficulty in returning thanks for the toast, a difficulty which does not wear off, and although as one gets older, one gets more confidence, I do not find I get a better speaker in returning thanks for this threadbare toast. One tries very naturally to give a different tone to the observations, but it is very difficult; yet there is one thing there is no difficulty in, expressing in the first place, my best thanks to Bro. Ough for his kind invitation of me, and in the second place to yourself, W.M., and the brethren for the warm, and I may say, more than fraternal reception you have given me. I can assure you that I shall not forget the second Wednesday in the month, the 10th of November, when I had the satisfaction of being introduced to the Belgrave Lodge; and though I have come among you now for the first time, I do most heartily trust that it may so happen that some future evening I may find myself at your board, when I know I shall be as cordially and well received as I have been to-night. (Cheers.) Bro. Bourne proposed, "The W.M.," who in replying said, that although Tallyrand had declared that, language was given to man to conceal his thoughts, the few words in which he thanked the brethren for the reception of this toast were sincere. To the toast of "The Visitors" several brethren replied, Bros. Stacey (209), Coutts (27), and Dr. Johnson (134), were the principal speakers. In his reply to the toast of the "I.P.M.," Bro. Bourne said, the brethren had placed him in a greater difficulty than they would have done if they had asked him to perform the ceremony installation or any other ceremony he was acquainted with in Freemasonry, by asking him to return in an adequate manner thanks to the W.M., for the very kind and handsome way in which the W.M. had been pleased to speak of him, and to the brethren for the flattering reception they had given to the toast. He felt deeply touched and could safely say that at all times he had attempted to do his duty, as he always would. As he had given them satisfaction, it was a proof that his efforts had been successful, which was no slight thing in his estimation. Bro. Froud replied for the P.M.'s, and Bro. Garrod, the Secretary, also made some cheerful observations about the dues, and Bro. Hester, S.W., who was delegated to respond on behalf of the officers, remarked that he had had a weakness for the office of Master, and hoped to occupy that position in a twelvemonth. He trusted he should be worthy of the office, and that visitors might always say, the Belgrave working was the most perfect in Masonry. It might appear bombastic to say so, but he thought no one ought to accept office unless he was able to do the work incident thereto. In justice to the officers he would say they would endeavour to support the W.M. in his year of office, and that their style of work should not detract from the honour with which he knew the W.M. would fill the chair. (Cheers.) The evening was most pleasantly spent, and was enlivened by some capital singing by Bros. Leary, Fairman, Wilson, Parsons and Strip.

*Dalhousie Lodge, No.* 860.—This capital working lodge met at Anderton's Hotel, Fleet-street, on Thursday, the 11th instant. The W.M. Bro. Littel having taken the chair supported by Bro. J. Williams, S.W. Hardy, J.W. and P.M.'s Page and Underwood, and Bro. Ingram, Secretary, after the minutes of the former lodge were read and confirmed, Bro. S.D. Warren, was, on showing his proficiency, passed to the degree of a Fellow Craft, by the W.M., he as well as every officer, being thoroughly proficient in their duties. The W.M. then informed the brethren it was his intention to become a steward at the forthcoming festival in January next, for the Royal Benevolent Institution for aged Freemasons and the Widows of Freemasons, and he hoped he should have the support of the brethren in so worthy a cause. A sum of Five Guineas was then voted from the funds of the lodge, to the family of a deceased brother. Bro. Ingram, the Secretary of the lodge, and also the Secretary of the Lodge of Instruction informed the brethren, that a sum of Five Guineas had been voted from its funds to be placed on the list of the W.M., on the occasion of his being a steward. The lodge was then closed in due form and with solemn prayer. There was no banquet, it being one of those evenings when Masonry was carried out as it should be, and the brethren separated early.

*Capper Lodge, No.* 1076.—This very prosperous lodge held its meeting on Thursday, the 11th inst., at the Marine Hotel, Victoria Docks, presided over by Bro. S. Watkins, supported by Bros. Pickering, W. Master of the Upton Lodge, as S.W.; H. G. Sisley, J.W., and W.M.-elect; Pincombe, S.D.; B. Ashdown, J.D; Brown, I.G.; Park, Treas.; Henderson, P.M. and Sec. The lodge was opened in due form with solemn prayer. The minutes of the last lodge meeting were read and confirmed. The lodge was opened in the second degree, and Bros. Ward and Jones, candidates for the third degree, were examined, entrusted, and retired. The lodge was opened in the third degree, and Bros. Jones and Ward were admitted, and duly raised to the sublime degree of M. Masons. The lodge was then resumed in the second degree, and Bro. Watkins presented Bro. Sisley to Bro. West, P.M., to receive from him the benefit of installation, which ceremony was proceeded with, the lodge being opened in each degree. A Board of Installed Masters was then opened, and Bro. Sisley was installed in the chair of K. Solomon according to ancient custom, and saluted accordingly, he then invested his I.P. Master, and the board was closed. The M. Masons were then admitted, and the W. Master was proclaimed and saluted. The lodge was resumed in the second degree and the Fellow Craft was admitted, and the W.M. was saluted and proclaimed, the lodge was resumed in the first degree, and the W.M. was for the third time proclaimed and saluted, he was then presented with the Warrant, Book of Constitution, and the bye-laws of the lodge, with very appropriate remarks by the Installing Master, he was then pleased to appoint the following brethren as officers for the ensuing year, viz., Bros. Gaskell, S.W.; Pincombe, J.W.; Henderson, P.M., Sec.; Ashdowne, S.D.; Brown, J.D.; Brayshaw, I.G., who with Bro. Park, Treasurer, and Bro. Alison, Tyler, were invested with their collars, &c., by the Installing Master, Bro. West, after which he delivered the usual addresses to the W. Master, Wardens, and the lodge, which ended the ceremony of installation. It was proposed, seconded and carried unanimously, that five guineas be given from the funds of the lodge through Bro. Watkins, to one of the Masonic charities. Nothing further being offered for the good of Freemasonry, the lodge was closed in due form. The brethren adjourned to a very excellent banquet, served by Bro. Old, to which eighty-five of the brethren did ample justice. After the cloth was withdrawn, the usual loyal and Masonic toasts were given and responded to. Bro. Sisley then presented to Bro. Watkins a P.M. jewel, voted to him at the last meeting of the lodge, for the very able manner in which he performed the duties of W.M. for the past year, which was received and responded to in a very appropriate speech, in which he included thanks for the health of the Past Master, which had been given by the W. Master. Amongst the visitors we noticed, Bros. Willet, W.M., of the Euphrates Lodge; W. D. May, S.W., Nelson Lodge; J. Graham, J.W., Nelson Lodge; Hawks and Ellis, Nelson Lodge; Phillips, Union Waterloo Lodge; Smith, Pattison Lodge, and several others.

*Buckingham and Chandos Lodge, No.* 1150.—The meeting of this lodge at Freemasons' Hall, on Wednesday last, was of a mournfully interesting character. The lodge which is of a semi-military character, meeting in uniform, is connected with the 1st Middlesex Artillery, and it appeared from the summons, that Major H. F. Smith of that corps, the W.M. of the lodge, had died since last meeting. The members consequently assembled in Masonic mourning, and the usual banquet was dispensed with as a mark of respect to the deceased Master. The chair of the lodge was taken in accordance with the Book of Constitutions by Bro. J. B. Monckton, the I.P.M., the whole of the lodge officers being punctually in their places, an example many older lodges might well follow. The circumstance above alluded to, had caused several initiations to stand over till next meeting, and the only business before the lodge therefore was, the usual election of W.M., and Treasurer. The ballot being taken for the W.M., the election was announced to have fallen upon the S.W., Bro. Captain G. Hunt, who appropriately thanked the lodge for the honour the lodge had done him. Bro. Captain Whichcord was re-elected Treasurer, and the Auditors were appointed. The W.M. in the chair then rose in order to refer to the melancholy circumstances attending their present meeting, and after reminding the lodge that their late W.M. had been a Steward of the recent Inauguration Festival, stated that the jewel issued to the Stewards by the order of the M.W.G.M., had been forwarded for their late W.M., in moving that it be forwarded to Mrs. Smith, he proposed that it be accompanied by a letter of condolence and sympathy, to be signed by the W.M., the Wardens, and the Secretary, in the name of the lodge. This was recorded by Bro. Col. Creed, P.M. and unanimously carried, and after discussion several matters of interest to the members, the lodge was closed in due form, and the members separated.

*Macdonald Lodge, No.* 1216.—The eighteenth monthly meeting of this lodge was held at the head quarters of the First Surrey Rifles, Camberwell New-road, on Wednesday, the 11th inst., under the presidency of Bro. Major A. L. Irvine, the W.M. A large muster of officers, members, and visitors attended, amongst whom were Bros. James Stevens, P.M., S.W.; S. H. Wagstaffe, J.D.; G. Waterwall, I.G.; Dr. E. Cronin, Treas.; J. J. Curtis, Sec.; G. H. N. Bridges, D.C.; W. J. Messenger, and H. Puckle, Stewards; also J. H. Hastie, who officiated as J.W.; W. Dicker, J. W. Carnell, W. H. Thomas, John B. Pike W. A. Willis, H. Francis, A. Walton, N. W. Shairp, W. S. Larlham, Jas. B. Pike, A. Scruby, H. Woodgates, D. Fourdrinier, &c. Visitors: Bros. Conrad C. Dumas, G.A.D.C.; G. Saward (33), E. S. Higgins, S.W. (120); G. Powell, P.M. (142), W. Worrell (766), W. V. Bedolfe, and R. A. Steele (1194), and N. G. Davis (1238). The lodge was opened in due form and the opening hymn was sung by the assembled brethren. The minutes of the previous meeting having been confirmed, the proposition of the Senior Warden, that Bro. Worrell, of Lodge 766, Organist of Beckenham church, be elected an honorary member of the Macdonald Lodge, was unanimously carried, and the W.M., after congratulating Bro. Worrell, appointed him to the office of Hon. Asst. Organist, in which position Bro. Worrell officiated throughout the evening. The W.M. having received a request from the Villiers Lodge, No. 1194, to pass Bro. W. V. Bedolfe of that lodge, that brother, and Bros. Scruby and Woodgates gave proofs of proficiency, and the lodge being opened in the second degree, were separately introduced and passed to the degree of Fellow Craft. The W.M. then in a most able and effective manner explained the tracing board of that degree, and at his request Bro. Stevens, the S.W., delivered the second section in the form of a lecture. The very impressive and perfect manner in which the business of the second degree was carried out, called forth expressions of great satisfaction from the visitors present. The lodge was called off and adjourned to an adjoining room for slight refreshment, in the course of which the W.M. proposed the health of the "Visitors," to which Bro. Conrad C. Dumas, G.A.D.C. (a former member of the corps), responded in terms of high com-

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mendation of the lodge working, and with expressions of the considerable pleasure with which his brother visitors and himself had witnessed and heard the proceedings of the evening thus far. He felt it due to the members of the lodge to state that he considered its progress and position most creditable to themselves individually and to the Craft generally, and it would be his duty, as well as a great pleasure to him, to report elsewhere the efficiency he had observed. In concluding a very graceful and telling speech Bro. Dumas, proposed "The health of the W.M., Bro. Major Irvine," to whose skill and ability, and corteous yet firm rule, the honourable position the Macdonald Lodge enjoys is mainly due. This was enthusiastically responded to by the brethren, and the W.M. briefly replied. The charity box was then circulated whilst the "Tyler's toast" was duly honoured, and the acting J.W. then called on the brethren to return to labour. On the resumption of business Bros. Shairp and Pike, proved their proficiency as F.C.'s, and the lodge having been opened in the third degree, were severally introduced and raised as Master Masons with due and fitting solemnity. The lodge was then closed down, the closing hymn sung, and the business of a long but most interesting evening brought to a pleasant and harmonious termination. The next meeting of this lodge will be held on the 8th December, and we are authorised by its officers to state that visitors on that occasion will be gladly welcomed.

PROVINCIAL.

HERTFORD.—*Hertford Lodge, No.* 403.—This lodge met at the Town Hall, Hertford, on 16th instant, at four o'clock. Bro. R. T. Andrews, W.M. presiding. Bro. H. L. Thomas, P.M., 449, was ballotted for as a joining member and accepted. H. Muggeridge, G.S.B, installed in his usual efficient manner Bro. C. Drummond, as W.M. for the ensuing year. Bro. Drummond appointed, and Bro. Muggeridge invested the following brethren as officers: H. B. Hodges. S.W.; J. D. Medcalf, J.W.; J. R. Cooks, P.M. Treasurer; E A. Simson, Secretary; O. H. Wayner, S.D.; T. S. Carter, S.D.; C. B. Jones, J.G.; W. H. Nicholls, D.C.; C. P. Wyman, Steward, and T. Wright, Tyler, the other brethren present were Bros. J. Boatwright, S. Neate, E. H. Flatt, and H. L. Thomas. The Visitors were Bros. F. Drummond, 217 and 898, H. T. A. Stewart, 898. The lodge was closed in due form, and the brethren adjourned to a sumptuous banquet at the Salisbury Arms. The usual toasts followed, and the brethren separated at an early hour.

HARTLEPOOL.—*St. Helen's Lodge No.* 531.—At a regular lodge, held on the 4th inst., Bro. James Johnson Armstrong, (who has been a member of the lodge more than five years,) was unanimously elected Worshipful Master for the ensuing year. Bro. Armstrong has risen to the above position step by step, commencing his first office as Steward, and no previous election has given more satisfaction to the brethren of St. Helen's, than that for 1870. Bro. I. M. Procter, was re-elected Treasurer, and Bro. James Mowbray, who has been Tyler for many years, was also re-elected. The installation is fixed for December 2nd, when it is expected that Bro. George Moore, *M.D.*, P M., P.P.I.G.W., and Mayor of Hartlepool, will officiate as Installing Master.

NEWBURY.—*Lodge of Hope, No.* 574.—The monthly lodge of the Freemasons of Newbury was held in the Council Chamber, on Friday evening, under the presidency of the W.M. Bro. Bland, when it was resolved that a Masonic Ball should be held in the Town Hall on the 14th January next. The lodge appointed a committee to carry out the necessary arrangements. The fine band of the 1st Life Guards will attend. Several handsome additions to the furniture of the lodge have recently been made through the liberality of individual members.

ELLAND, YORKSHIRE.—*Savile Lodge, No.* 1231.—The usual monthly meeting of this lodge was holden on Thursday evening, the 11th inst., at the Royal Hotel. The officers of the lodge present were, Bros. Ely Walker Shaw, W.M.; Francis Crossley, S.W.; Frederick Crossley, J.W.; Francis Waddington, Sec.; G. Normanton, P.M., and P.G.D Treas.; W. Dewhirst, S.D.; J. Shaw, J.D., and J. Dyson, I.G. This being the anniversary of the opening of this prosperous young lodge, after the minutes of the previous regular lodge meeting had been read and confirmed, and some correspondence read, the W.M. for ensuing year was elected by ballot; the list of qualified brethren contained eleven names, but the votes were all given to the two Wardens and W.M. having announced the number to be 10 votes for Bro. Francis Crossley, S.W., and 12 for Bro. Frederick Crossley, J.W., the latter esteemed brother was declared duly elected the representative of K.S. Bro. John Smithies, Steward, was elected Treasurer, and Bro. John Greenwood, P.M. 338, the Tyler for the ensuing year, two Auditors were also appointed. The lodge was then opened in the F.C. degree, and Bro. Joseph Law, a candidate for the degree of M.M. was examined, and being found worthy, was entrusted and retired. After the lodge had been opened in the M.M. degree, Bro. Law was admitted and raised to that sublime degree, the W.M. who was suffering from indisposition, being very ably assisted in the ceremony by Bro. John Armitage, P.M. 827 and 1231, and Bro. Allen, P.M. 142. The lodge was closed in the two higher degrees, and after a proposition of a gentleman for initiation had been brought forward, the lodge was closed finally in perfect harmony.

## *THE ROYAL ARCH.*

METROPOLITAN.

*Union Waterloo Chapter, No.* 13.—This excellent working chapter was opened in ancient form with a solemn prayer. Present: Comps. Bickerstaff, M.E.Z.; Norman, H.; Taffs, J.; Thomas, N; R. Barnes, P.Z., Scribe E.; Henderson, P.Z, and Treas. The minutes and cash accounts of the last convocation were read and confirmed. The ballot was taken for Bro. Mays of the Capper Lodge, 1076, for exaltation which proved unanimous in his favor, but business prevented his attendance. Bro. J. Young, of the Union Waterloo Lodge, No. 19, and Bro Brown, of the Capper Lodge, No. 1076, were duly initiated in a very impressive manner by Comp. Bickerstaff. This being the meeting for electing the Principals and officers, the following were unanimously elected, viz.: Comps. Norman, M.E.Z.; Taffs, H.; Thomas, J.; Kirk, N.; R. E. Barnes, P.Z., re-elected E.; Henderson, P.Z. re elected Treas.; Batstone, P.S., and Alison, was by show of hands re-elected Janitor. The chapter being closed the comps. adjourned to Comp. D. Grey's, the Freemasons' Tavern, and partook of an excellent banquet, and parted in harmony.

*Chapter of Hope, No.* 206.—This Chapter was held on Thursday week, at the Globe Tavern Greenwich. The several chairs were taken by Comps. H. A. Collington, Z.; S. Noble, P Z. as H.; and James Moore, P.Z. as J. The reading and confirmation of the minutes were succeeded by the appointment of the meeting of the Audit Committee, which it was ascertained is held at the Globe, on the 11th of December. The Comps. elected for the year were, J. Hasler, Z.; W. Noak, H.; A. H. Tattershall, J.; W. Noak, Treas.; J. H. H. Doughney, S.E.; W. R. Orchard, S N.; T. Perridge, P.S., and Johnson, Janitor. Comp. Noak stated that as he was Steward for this Chapter as well as for lodge 140, for the Benevolent Institution at its festival in January, he should like to have a contribution from this Chapter to his list. The M.E.Z. then gave notice that he would move at next meeting, that two guineas be taken from the Benevolent Fund of the Chapter, and placed on Comp. Noak's list. No other business being before the Comps., they after closing down, adjourned to an admirable banquet, supplied by Comp. Moore, and spent a delightful evening. Comps. Edington, Peckham, Smith and H. Massey, J. 619. were among the Comps who were present in Chapter, and at the banquet table.

*Panmure Chapter, No.* 720.—This prosperous Chapter held its ordinary quarterly meeting at the Horns Tavern, Kennington, on Monday the 8th instant, when were present, Companions H. C. Levander, *M.A.*, M.E.Z., E. Worthington, H., Joseph Nunn, P.Z. as J., John Thomas, P.Z., P.G.D.C., William Watson, P.Z., James Stevens, P.Z, Scribe E., R. H. Harvey, Scribe N., Henry Smith, P.S., W. B. Church, 1st A.S., Dr. Cronin, 2nd A.S., also Companions Hammerton, Dr. Davison, Perrott, &c., &c. Amongst the visitors we noticed, Companion N. Gluckstein, of Colchester. The Chapter having been duly opened, Bros. G. H. N. Bridges and George Waterall, of the Macdonald Lodge, 1216, were balloted for as candidates for exaltation, and being unanimously approved were duly exalted into Royal Arch Masonry with complete ceremony, and in that able and perfect manner for which this Chapter is so justly celebrated. The M.E.Z. then addressed the Companions in reference to the position of the Chapter and its obligation to the four Past First Principals and Founders. He stated that in consequence of the self-denial and economy which had been practised by them, the Chapter now found itself, not only in full possession of its handsome furniture and appurtenances, but with every claim paid, and a good balance in hand. As each of the P.Z.'s had retired, the proffered Jewel had been firmly declined by him until the Chapter should be free from liability and in a good financial position. That position was now attained; he therefore had great pleasure in performing what he considered a duty, by proposing "That the sum of Sixteen Guineas be voted from the lodge funds for the purpose of providing a suitable P.Z. Jewel for each of the following Companions, viz., John Read, James Stevens, Joseph Nunn, and John Thomas, the four first Past Principals and founders of the Chapter." The M.E.Z.'s proposition was unanimously adopted, and the Chapter having been duly closed, the Companions adjourned for refreshment, and a pleasant evening was spent in social harmony and good fellowship.

## *ORDERS OF CHIVALRY.*

### RED CROSS OF ROME & CONSTANTINE.

*Plantagenet Conclave, No.* 2.—This well-worked conclave held one of its regular assemblies at the Cannon-street Hotel, on Wednesday the 10th instant, under the presidency of the esteemed M.P.S., Sir Knight John Boyd, P.E.C., K.T., P.M., P.Z., &c., who was supported by Sir Knight Marsh, Wescombe, Cubitt, States, and a goodly number of members. Bro. William Bird was duly admitted, received, constituted and installed a Knight of the Order. The conclave was then closed, and the Chevaliers adjourned to a capital banquet, served under the personal superintendence of Bro. Sidney Spencer, the excellent Manager of the Hotel. This conclave, we predict, will rapidly increase in its new and superb head-quarters.

*St. Andrew's Conclave, No.* 15.—A meeting of the distinguished Knights to whom Lord Kenlis has granted the charter originally intended for Edinburgh, was held recently. It was resolved to hold the Conclave at the Cannon-street Terminus Hotel, and for the present to arrange with the Plantagenet Conclave, for the use of furniture. The officers so far as can be ascertained, will probably be, V.E Sir Knt Raynham W. Stewart, 18°; G. A. Marshal, as M.P.S.; R. Kenyon, as V.E.; Frederick Binckes, 30°, as S.G., W. Jones, J.G.; S. Rosenthal, 33°, as H.P.; Capt. Clifford Henry, 18°, Prefect; W. H. Hubbard, G. Treas., Recorder and J. C. Dawson, S.B. Comp. Gilbert was elected Sentinel, and the rank of Honorary Member was conferred upon Sir Knt. Little, 18°, G. Recorder. The inauguration will take place at an early date.

*St. George's Conclave, No.* 18.—A meeting of this conclave was held at the Palmerston Arms, Grosvenor-park, Camberwell, on Wednesday the 10th instant. Among those present we noticed Sir Kt. H. Thompson, M.P.S.; J. Thomas V.E.; G. A. Taylor, S.G.; Sillifant, H.P.; C. L. Marshall, Treasurer; E. Shaughnessy, Recorder; T. Wingham, S.B, and R. Wentworth Little, G.R. The conclave was duly opened, and Bros. J. Ashwell, P.M. and P.Z, 22, Bro. Robards, and W. Ring, being in attendance, were regularly admitted and installed as Knights of this illustrious Order. It was resolved to hold a special conclave on the 15th December, for admission of several candidates, and also to rehearse the ceremonial to be observed at the formal inauguration which is fixed to take place in January. The Knights appeared in new purple sashes and aprons, which were manufactured by Sir Knight Kenning, of Little Britain, and there was a general desire evinced to render the St. George's Conclave a thorough success.

### KNIGHTS TEMPLAR.

*Temple Cressing Encampment.*—The Knights of this encampment met on Thursday, the 12th inst., in the Lodge-room, at the Horn's Tavern, Kennington. Present, Sir. Knts. W. F. Mitchell, P.E.C., as E.C.; Dr. Lilley, P.E.C.; R Farran, R.E.C., Reg.; Geo. Harrison, &c., the only visitor on this occasion was the V.E. Sir Knt. W. J. Meymott, P.G.D.C., &c., after the usual business the encampment was closed, and the Knts. adjourned to an elegant banquet and separated at an early hour.

### THE ANCIENT AND ACCEPTED RITE.

*Invicta Chapter, Rose Croix,* 18°—A meeting of this chapter was held at the Masonic Hall, Woolwich, on Friday, the 15th of October, when there were present the V.E. Bro. Dr. Ward, M.W.S.; Ill. Bro. Col. Clerk R.A., 33° as H.P.; Ill. J. Forrester, 30° 1st Gen.; Ex. Bro. Harrison, 18° 2nd Gen.; Ill. Bro. Cockle, 30° G. Marshal; Ex. Bro. Laird 18° Treas.; Ex. Bro. Boord, 18° Recorder; Ill. Bro. Glaisher, 30° Capt. of G.; Henderton, Equerry; and Bros. Hemsworth, 30°, Clabon, Thompson, Scott, Czarneck, Shrapie, Cook, Allen, and Hughes, all 18°, members; the visitors included the Ill. Bro. Goodall, 33°, representative of the S G.C. of England in the United States of America, the Ill. Bro. Capt. Philips, 33°, representative of the S.G.C. of the United States in England, and Ill. Bro. James Keene, 30°. There were two candidates for admission to this degree in the persons of Bro. Dr. A. Knight Prescott, W.M., of lodge No. 706, and Bro. James Duguid, of the Union, Lodge, (A. & A. Rite), Buenos Ayres, and they being present and having received the preliminary degrees to the 17th inclusive, were perfected in a very able manner by the W.M.S. Ballot was then taken for the M.W S. for the ensuing year, and the Ill. Bro. James Forrester, 30°, was unanimously elected. Ex. Bro. Laird, 18°, was also re elected Treasurer. The chapter was then closed in ancient and solemn form. A number of the members afterwards dined together.

WE are happy to announce that the honour of Knighthood has been conferred upon Bro Albert W. Woods (Grand Director of Ceremonies), whose recent elevation to the office of Garter King at Arms was duly recorded by us.

The 15 sections will be worked at "The Pythagorean Lodge of Instruction, No. 79," at Bro. C. Walls', the Prince of Orange Tavern, Greenwich-road (next the Railway Station), on Wednesday, November 24th, 1869. Bro. David Rose, W.M., 73, will preside.

EMULATION LODGE OF IMPROVEMENT, under the sanction of the Lodge of Unions, 256. The annual festival of the lodge will take place at Freamasons' Hall, on Friday, November 26th, 1869, on which occasion Bro. Sir Daniel Gooch, Bart., *M.P.*, P.G.M., Berks and Bucks, will preside. The lodge will be, as usual, opened at 7 p.m. precisely, when the second Lecture will be worked. Tickets for the Banquet may be had of the Stewards, or of the Secretary, at 2s. 6d. each. C. A. Murton, Sec.

THE BEADON (No. 619), MASONIC CHARITABLE ASSOCIATION was opened on Monday night, at Bro. J. W. Avery's, the Queens Arms, Weston-street, London Bridge. Bro. J. W. Avery, was elected President, Bro. Saul Wells, V.P., Bro. A. Avery, Treasurer, and Bro. W. Manger, (No. 15), Secretary. Six members were elected on the Committee. Sufficient subscriptions were collected to give an assurance of a draw taking place at next meeting.

THE BLOOD PURIFIER.—Old Dr. Jacob Townsend's Sarsaparilla. Other Medical Testimony.—In speaking of the "Blood Purifier," old Dr. Jacob Townsend's Sarsaparilla, G C. Kernott, M.D., L.S.A. Lond., says:—"I strongly recommend it in cutaneous diseases and all impurities of the blood." March 24, 1869.—In a letter to the proprietors, June 6, 1869, Dr. Irvine, of Irvine's-town, says:—"I have been in the habit of ordering your Sarsaparilla for my patients with the best results. Send me six quarts and six mammoth bottles." For all skin diseases, for purifying the system of mercurial poisons, and building up the broken constitution it is the only safe and certain remedy.—In Bottles 2s. 6d., 4s., 4s. 6d., 7s. 6d., 11s. Sold by all Druggists Pills and Ointment each in Boxes, 1s. 1½d., 2s. 9d., 4s. 6d. Testimonials also from the Hon. the Dean of Lismore; General William Gilbert, of the Indian Army; ordered also by Apothecaries Hall, London. Caution—Get the red and blue wrappers, with the Old Doctor's head in the centre. No other genuine.

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## IMPORTANT NOTICE.

*We have great pleasure in announcing that we have decided to publish* THE FREEMASON *—commencing with Volume III., January 1st, 1870—on toned paper, and with old-faced type, similar to that used by the* Pall Mall Gazette *and other high-class publications.*

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And all Booksellers and Newsagents in England, Ireland, and Scotland.


## Births, Marriages, and Deaths.

### BIRTHS.

HENDERSON.—On the 7th inst., at Nelson-street, the wife of Bro. James Boyes Henderson, R.A., Lodge 879, Tralee, of a son.

LEAN.—On the 14th inst., at Peckam Rye, S.E., the wife of Bro. Walter Lean, P.M. 1087, of a daughter.

### DEATHS.

THISELTON.—On Saturday the 13th inst, aged 69 years, Bro. Augustus Union Thiselton, P.M., Lodge of Antiquity, No. 2, Past Secretary of the Royal Masonic Institution for Boys.

WHITTLE.—On the 12th inst., at 861, New-cross road, in his 46th year, Bro. Henry Whittle, S.W., 847, and Member of the Star Lodge, No. 1275, deeply regretted.


All communications for THE FREEMASON should be written *legibly*, on one side of the paper only, and, if intended for insertion in the current number must be received not later than 10 o'clock a.m. on Thursdays, unless in very special cases. The name and address of every writer must be sent to us in confidence.

# The Freemason,

SATURDAY, NOVEMBER 20, 1869.

THE FREEMASON is published on Saturday Mornings in time for the early trains.

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Annual Subscription, 12s. Subscriptions payable in advance.

All communications, letters, &c., to be addressed to the EDITOR, 3 & 4, Little Britain, E.C.

The Editor will pay careful attention to all MSS. entrusted to him, but cannot undertake to return them unless accompanied by postage stamps.


## THE EARL OF ZETLAND.

THE announcement that the Most Worshipful Grand Master of England intends to retire from the high office he now fills in the Craft is one which, though not unexpected, will excite the most sincere sentiments of regret throughout the vast Masonic Jurisdiction over which he has presided for so many years. We simply echo the feelings of every English Mason when we say that Lord Zetland has endeared himself to all our hearts, not only by his unswerving devotion to the high and holy principles of Freemasonry, but by the courtesy, the urbanity, and the dignity with which he has performed his duties as Grand Master of England. The post that his lordship occupies is one of the most lofty and honourable positions to which a man can aspire during his earthly career. We would rather be the ruler of a glorious fraternity of good and true men, than the monarch of many a European realm. We would rather reign, as the Earl of Zetland has reigned, in the "hearts and affections" of his brother Masons than exercise command over their "lives and fortunes." We would rather have the epitaph placed over our tomb that we had served our fellow-men, and advanced the interests of truth and virtue, than to have recorded there those titles of majesty and dominion which sit so sadly on the cold brow of death. Give us the affectionate remembrance of those whom we loved and cherished, give us a name like that of Bro. Thomas Dundas, a Nobleman in every sense of the word, a Mason in every signification of the name, a Man in the most exalted acceptation of the term. It is true that we have a right to expect in the Grand Master of the Mother Grand Lodge of the world, a knight like Bayard *sans reproche*; it is true that we rely implicitly on the honor, the integrity, and the zeal of the Brother who rules the Freemasons of England; and it is equally true that in our present Grand Master we have had one to whom we could point with pride, one whose consistency as a gentleman and a Freemason has never been questioned, and who will hand the sceptre of his office to his successor untarnished by a single stain.

The Earl of Zetland comes of a good Masonic stock, as we shall prove in a few words. His grandfather, the first Lord Dundas, was Deputy Grand Master under the Duke of Sussex in 1813, and his father, the first Earl of Zetland, afterwards filled the same post, and died, in 1839, Pro. Grand Master of England. Our Most Worshipful Brother was born on the 5th of February, 1795, and is consequently now in his seventy-fifth year. His Masonic career dates from the 18th June, 1830, when, as the "Honorable Thomas Dundas," he was initiated in the Prince of Wales Lodge, No. 259, in which lodge he eventually occupied the chair of Worshipful Master. His lordship was appointed Senior Grand Warden on the 25th of April, 1832; he succeeded the late Earl of Durham, as Deputy Grand Master, on the 24th of April, 1839, and followed the same lamented nobleman in the office of Pro. Grand Master in 1840; this high post he held at the death of H.R.H. the Duke of Sussex, in April 1843, when by the Constitutions of the Order, the Earl became the ruler of the English Craft until the next period of election, at which time, namely on the 6th of March, 1844, his lordship was elected Most Worshipful Grand Master, and was installed as such on the 24th of April following. In Royal Arch Masonry, Lord Zetland's career has been equally brilliant; he was exalted on the 1st June 1832, in the Prince of Wales Chapter, No. 259, and duly served in each of the principal chairs; he was appointed one of the Grand Sojourners in 1832; as Deputy Grand Master he became, *ex officio*, Second Grand Principal, and of course as Grand Master he was elevated to the dignity of Supreme Grand Z., in accordance with the Regulations of the Order. His lordship has also been Provincial Grand Master for the North and East Ridings of Yorkshire since 1835.

It now only remains to trace the progress of English Freemasonry under his benign sway. From seven hundred and sixteen lodges at the time of Lord Zetland's installation as Grand Master, we have increased to nearly thirteen hundred! From an estimated membership of twenty-seven thousand, we have increased, in England alone, to eighty-four thousand five hundred, and the increase in our Foreign and Colonial lodges is far greater in proportion. The immense Masonic constellation that now shines in the far Pacific Seas, has arisen in light and beauty during the period of our present Grand Master's rule. Remote and almost mythical corners of the globe have received the benefits of Freemasonry under his auspices. From Japan to Gibraltar, from the Gold Coast to the Himalayan mountains, through the ancient empire of Cathay, and the bleak regions of Newfoundland the blessings of our Friendly Craft have been spread through the fostering care of the Earl of Zetland. This is a result of which any man might be justly proud, and like his great predecessor Sir Christopher Wren, posterity will be able to say of our noble chief, "If you seek his monument, look around." The universe of civilization will bear his name, and the hearts of men will hymn his praises. It is therefore with pain that we shall witness the retirement of one who has for such a lengthened period filled the foremost place in the regard of his brethren; we shall miss the stately presence, and the suave dignity, which so fitly represented the innate nobility of the Masonic Institution.

In this brief notice, we shall say not one word of the future—it is all too feeble a tribute to a loved and venerated name—but as the accepted organ of the great English Craft, as the voice of many thousands of the household of faith, we tender to the Most Worshipful Grand Master, our unfeigned gratitude for his life-long devotion to the interests of the Order; for his recognition and support of those principles which are dear to the hearts of all Masons, and we cordially wish him, on his retirement from the active duties of Freemasonry, that repose and happiness which are ever the accompaniment of a conscience void of offence to all mankind.

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## Multum in Parvo, or Masonic Notes and Queries.

### "RES NON VERBA," "CIPES," AND THE TEMPLARS.

The society of *Good* Templars has quite as good a right to assume the name as the *Masonic* Templars, for the one had about as much to do with the old Knights Templar as the other; and the assertion that "The Scottish Templars claim to be the original Knights Templar, and have affiliated themselves to Freemasons merely in order to enjoy the protection afforded by law," is an imposition any way you like to take it.

LEO.

### FREEMASONRY AND THE MAIMED, ETC.

I may add to the observations of my friend Bro. D. M. Lyon, that according to the Grand Lodges of England and Ireland, "bastards," if otherwise eligible, may be initiated under their respective Constitutions; and as regards the "maimed," I have just been informed by a well-known Mason in Ireland that the M.W. the Grand Master, his Grace the Duke of Leinster, authorized the initiation of Mr. Kavanagh, *the extraordinary M.P.*, and certainly, if worth and zeal are to be standards, the reception of such a worthy gentleman into our Order was honourable indeed.

W. J. HUGHAN.

### RED CROSS OF ROME AND CONSTANTINE.

The following notes have been hastily compiled for the forthcoming new edition of the "Cyclopedia and Dictionary of Freemasonry," edited by my esteemed friend Bro. Robert Macoy, 33°, Past Deputy Grand Master of New York, &c., &c., and they may not prove uninteresting to some of your readers. I may add that I shall be glad to receive biographical sketches of eminent Masons, deceased or living, for insertion in Bro. Macoy's valuable work, which is a credit to Masonic literature.

R. W. LITTLE.

*Conclave.*—A regular assembly of Knights of the Order of Constantine (better known as the "Red Cross" Order) is thus designated, and the appellation is also applied in England to an assembly of Principals of Royal Arch Chapters when congregated for the purpose of installing Companions as Principals of the Order.

*College.*—The term applied to the meetings of the priestly order of Eusebius, or second grade in the Order of Constantine, which is styled a "College of Viceroys."

*Constantine.*—The first Christian emperor of Rome. He was a native of Britain, where his father, Constantius, commanded the Roman forces with the title of Cæsar, and upon the death of Constantius his soldiers unanimously proclaimed Constantine "*imperator*." The latter, however, had to contend against the power of Maxentius, who ruled in Italy, but after several sanguinary contests, the triumph of Constantine was decided at the battle of Saxa Rubra, which was fought on the 12th October, A.D. 312. A remarkable omen which appeared before the battle to Constantine and his army is thus referred to by the learned Dr. Oliver in his "Historical Landmarks":—"The Red Cross of Constantine commemorates the following circumstance, which is attested by Eusebius. The army of Constantine being on the march to meet the enemies of the Cross, it happened one evening, when the sun was declining and the Emperor was engaged in devotion, that there suddenly appeared a pillar of light in the heavens, like a cross, whereon was an inscription expressed in letters formed by a configuration of stars, ΤΟΥΤΩΝΙΚΑ—in this overcome. Constantine was not a little startled at this sight, and so was the whole army that beheld it. They looked upon it as an inauspicious omen, and even the Emperor himself was confounded. But at night our Lord appeared to him in a dream, with the cross in His hand, commanding him to make a royal standard like that which he had seen in the heavens, and cause it to be borne before him in his wars as an ensign of victory." Smith's "Classical Dictionary" further states that "The miracle of Constantine's conversion to Christianity was commemorated by the imperial standard of the *labarum*, at the summit of which was the monogram of the name of Christ." It is also alleged that the Emperor was so pleased with the valour of the Christian legion of his army on the day of victory, that he formed them into an equestrian order, or chosen body-guard of cavalry, and the traditions associated with these events are preserved and recorded in a chivalric fraternity which has existed for many years, and now exists, under the title of "Knights of the Red Cross of Constantine."

*Generals*, Senior and Junior.—The titles of the third and fourth officers in a Conclave of Knights of the Red Cross. Their duties are chiefly symbolic, and refer to the ancient military character of the organization.

*Herald.*—The tenth in rank among the officers of a Red Cross Conclave. As his name implies, this officer heralds the approach of all who seek admission, and proclaims the installation of the newly-installed Knights of the Order.

*High Prelate.*—The fifth officer of a Red Cross Conclave; his duty is sufficiently expressed by the title of his office.

*Imperial Council, Grand.*—The governing body of the Red Cross, composed of thirteen members, supposed to be in commemoration of Christ and the twelve apostles.

*Prefect.*—The eighth officer of a Conclave of Red Cross Knights. His duties are similar to those of a Senior Deacon in Craft lodges.

*Recorder.*—The seventh officer of a Red Cross Conclave is thus designated. He corresponds to the Secretary of a symbolic lodge.

*Senate.*—The meetings of Sovereigns of the Order of Constantine are called Senates.

*Sentinel.*—The title given to the Tyler or Janitor of a Conclave in the Red Cross Order.

*Sovereign.*—The designation of the presiding officer in a Rose Croix Chapter or a Red Cross Conclave. In the former he is styled "Most Wise," and in the latter "Most Puissant." Constantine, Sovereign of the East and West, is represented by the last-named officer.

*Standard-bearer.*—The ninth officer of a Red Cross Conclave. The charge of the imperial standard is confided to this officer, under the supervision of the Generals.

*Viceroy Eusebius.*—The second officer of a Red Cross Conclave. This dignitary represents Eusebius, bishop of Nicomedia, who was entrusted by Constantine with the command of his body-guard of Christian Knights. He afterwards wrote the life of the Emperor, and is well known as an eminent ecclesiastical writer.

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ST. GEORGE'S LODGE OF INSTRUCTION, No. 140, meets every Thursday, at eight p.m., at Bro. Moore's, Globe, Royal Hill, Greenwich. It is the oldest of all the Lodges of Instruction in the district, and has the good fortune to have many experienced local Freemasons among its members.

IF Christianity be not responsible for the misconduct of its professors, neither can Masonry.

TRUE POLITENESS.—True politeness is the offspring of Brotherly Love, all other is but ceremonial and superficial, conventional and shallow.

RELIGION AND POLITICS.—A Mason's religion is the faithful worship of God; his politics, a strict obedience to the laws of the country in which he resides.

BREAKFAST.—EPPS'S COCOA.—Grateful and Comforting.—The very agreeable character of this preparation has rendered it a general favourite. The *Civil Service Gazette* remarks:—"The singular success which Mr. Epps attained by his homœopathic preparation of cocoa has never been surpassed by any experimentalist. By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctor's bills." Made simply with boiling water or milk. Sold by the Trade only, in ¼ lb., ½ lb and 1 lb. tin-lined packets, labelled JAMES EPPS & Co., Homœopathic Chemists, London.—ADVT.

## NOTABLE ROSICRUCIAN WORKS.

BY WILLIAM JAMES HUGHAN.

*The Rosicrucian's Divine Light or a Synopsis of Physicks:* by J. A. Comenius. *Exposed to the censure of those that are lovers of Learning, and desire to be taught of God:* "Being a view of the world in generall, and of the particular creatures therein contained; grounded upon Scripture principles. With a briefe appendix touching the diseases of the body, mind, and soul; with their generall remedies: by the same author. London: Printed by Robert and William Leybourn, for Thomas Pierrepoint, at the Sun in Paul's Churchyard. MDCLI."

The preface is addressed "To the truly studious of wisdome, from Christ the fountain of wisdome greeting," and as it accords with the other works of the class, it is the most important and interesting part of the book. In it, one sees clearly revealed the mind of the writer, and the objects of the author appear on the surface, whereas in the synopsis itself, the real views of Comenius are veiled behind a cloud of obscure and peculiar supposed laws of nature. The preface commences with a short dissertation on book-making, in which it is stated that few writers are the authors of the works which bear their names, for "few being anything of their own, but only steal things and words, of which they make books." The author of the synopsis claims not to belong to such a class, but on the contrary claims to have introduced "something new, and different from the common way of philosophie; and I bring it so, as that I hope, it will be without any one's hinderance or molestation, as containing in a very few leaves, matters of very great moment." The following will be found the chief points in Comenius' philosophy. It is usual for God in his wisdom to communicate light by degrees. The order in which Comenius perceived the truth and from gradually having his mind enlightened by the effect of several sparks, until this had become a torch by which the great secrets of nature and very obscure parts of Scripture were made plain, was thus:—

"1. That the onely true genuine and plain way of Philosophie is to fetch all things from sense, reason and scripture.

2. That the peripatetick philosophie is not only defective in many parts, and many ways intricate, full of turnings and windings, and partly also erroneous, so that it is not onely unprofitable for Christians, but also (without correction and perfection) hurtfull.

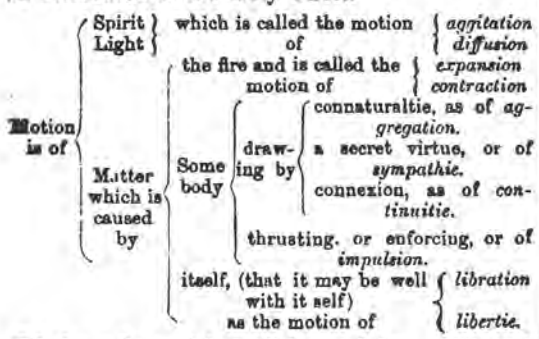
3. That philosophie may be reformed and perfected, by a harmonicall reduction of all things that are and are made, to sense reason and Scripture, with so much evidence and certainty (in all such things as are of most concernment, and have any necessity) that any mortall man seeing may see, and feeling may feel, the truth scattered everywhere."

These divisions Comenius proceeds to explain most fully, according to the light he was blessed with. The Paptists on transubstantiation come in for a share of the writer's sarcasm, and all those who refuse to accept the harmonious evidence of reason, sense and Scripture. He ridicules the fear of investigation, arguing that the Scripture frequently invites us to hear, see, taste and consider, and he that believes, must know what is fit to be believed. An elaborate investigation follows of the claims of revelation and its agreement with reason and common sense. "Philosophy is lame without divine revelation. A truer way of Philosophie may be set out, by the *guidance of God*, the Light of Reason, and the *Testimonie of sense*, if Philosophers would labour more after God and the Truth, then after Aristotle and Opinions." So proceeds the preface, which concludes with a fervent prayer for more light. It is dated March 12th, 1650.

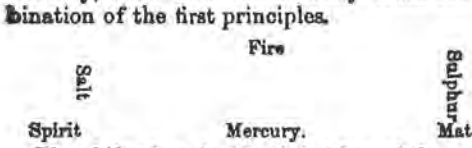
It must be beyond the scope of the "Rosicrucian" to give the full synopsis by Comenius occupying as it does some 256 pages. Some of the propositions are certainly most startling and have been exploded, while others have survived the testing crucible of centuries and still lives, being founded on eternal truth. We will, however, just glance at the most prominent doctrines advocated by Comenius. The author takes Genesis as the basis for accounting for the

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existence of the world and its inhabitants, and that the "analogie of our faith teacheth us to believe that the production of the matter out of nothing is a work of God's omnipotence and is attributed to the Father; that the production of light (by which the world received splendour and order) is a work of wisdome attributed to the Son, and, lastly, the virtue infused into the creatures is a work of His goodnesse, which is attributed to the Holy Ghost."




Of the substantial qualities, sulphur, salt, and mercury, these flow immediately from the combination of the first principles.




The following is his definition of the created world: "It is a meer harmony, all things by one, all things to one; the highest and the lowest, the first and the last, most straightly cleaving together, being concatenated, by the intermediate things, and perpetuall ties, and mutuall actions and passions inevitable, so that the world being made up of a thousand thousand parts, and particles of parts, is nevertheless one, and undivided in itself; even as God the creatour thereof, is one from eternity to eternity, nor ever was there, is there, or shall there, be any other God.

## GRAND LODGE.

### QUARTERLY BOARD OF MASTERS.

The usual Quarterly Board was held on Wednesday evening. There was a large attendance of brethren, and the following notices of Motion for the consideration of the next Grand Lodge were renewed:—

By Bro. Joshua Nunn, G.S.B.

"That provided the Resolution, proposed by the Committee on the Fund of Benevolence, to replace the last paragraph of No. 6 Fund of Benevolence (in the Book of Constitutions), be passed by Grand Lodge."

To move—

"That the form of the Certificate required to be sent to the Lodge of Benevolence with all petitions (and to be signed by the visitor, a member of the Lodge, or some other brother) be referred back to the said Committee on the Fund of Benevolence for details and adjustment."

By Bro. John Udall, P.G.D.

"That the sum of £50 be given from the Fund of General Purposes. That the money be placed in the hands of the Secretary of the Asylum of the Royal Masonic Benevolent Institution for Aged Freemasons and the Widows of Freemasons, to supply the inmates at Croydon with coals during the winter season."

A notice was given by Bro. R. W. Stewart, P.M., No. 12, to suspend the issue of free votes given to lodges and chapters in respect of the grants from Grand Lodge and Grand Chapter, to the Royal Masonic Benevolent Institution.

Several notices were also given as to limiting the duration of the reign of future G. Masters to 3, 5 and 7 years, except in the case of a Prince of the blood royal.

A notice was also given by Bro. Stevens, P.M., No. 720, for the purpose of considering the practicability of assimilating the various systems of workings.

## THE LODGE OF BENEVOLENCE.

The usual meeting of the Lodge of Benevolence was held on Wednesday evening, W. Bro. John Newton Tomkins, P.GD., in the chair; W. Bro. W. Ough, G.P., S.W.; James Brett, A.G.P., J.W.; J. Hervey, G.S.; Col. Burdett, P.G.W., and G. Rep. from G. Lodge, Ireland; J. Udall, P.G.D.; John Savage, P.G.D.; J. M. Clabon, P.G.D.; Jabez Hogg, P.G.D.; H. Browse, P.G.D.; J. Nunn, G.S.B.; Joseph Smith, P.G.P., and between forty and fifty Masters and P. Masters of various lodges. The unprecedented large number of thirty-three Petitions were considered, and twenty-eight Petitioners were relieved to the extent of £506 10s., five of which being recommendations to Grand Lodge; four cases were deferred, and one dismissed.

## CHESHIRE EDUCATIONAL MASONIC INSTITUTION.

The fifth annual amateur dramatic performance in aid of the funds of this excellent institution took place last evening, in the Theatre Royal, Birkenhead. The performance was under the patronage of Lord de Tabley, R.W. Prov. Grand Master, Cheshire, and a number of other noblemen and gentlemen belonging to the county. It may be stated that the trustees of the institution are Bros. Lord de Tabley, Lord Combermere, Capt. H. A. Bennet, E. G. Willoughby, Joseph Brattan, and Edward Samuelson.

The object of the institution is to impart a good sound education to the children of deceased Masons who have not left behind sufficient means for that purpose. The children are sent to different schools, and although the institution has only been five years in existence a considerable number have already received the advantage of an excellent educational training. At present there are 15 juveniles under instruction. The amateur performance on behalf of the funds of the institution has been every year exceedingly well supported, and last evening the theatre was crowded in every part, the audience including the *élite* of Birkenhead and the neighbourhood.

Amongst those present were the Hon. Sir Edward Cust, Mr. W. Laird, Mr. S. Ledward, Lieut.-Col. King, Mr. R. R. Bryans, Major Gaskell, Mr. C. J. Preston, Mr. M. Moccatta, Captain Hornblower, Mr. R. Galloway, T. S. Eddowes, &c.

The performance commenced with the popular drama by T. and J. M. Morton, entitled "All that Glitters is not Gold." The female characters were admirably sustained by professionals from the Alexandra and the Prince of Wales theatres, in this town. Bro. W. J. Hammond, played "Frederick Plum," and Bro. R. T. Parkinson, appeared as "Stephen Plum." The piece, on the whole, was very creditably performed, and at the close the players were enthusiastically applauded. The performance concluded with Charles Selby's celebrated romantic drama,' "Robert Macaire, or the Auberge des Adret.' The several characters in this piece were also exceedingly well represented, and the audience expressed their satisfaction with the efforts of the amateurs by frequent bursts of applause.

The costumes were supplied by Mr. Henry Jeffries, and the stage director was Bro. John Chester, of the Prince of Wales Theatre, in this town. The success of the evening's performance in aid of a very worthy object is greatly to be attributed to the following brethren of the Masonic order, who took an active part in the arrangements, namely, Bros. H. Oliver Jones and Walter Theobalds, Honorary Secretaries; Bro. J. P. Platt, Treasurer; and Bros. J. Higson Johnston, Thomas Leighton, Walter Theobalds, Edward Harbord, John Griffiths, William Smith, C. P. Nosworthy, Joseph Sillitoe, Captain John Jones, and Robert Davis, who officiated as Stewards.

The result will be a handsome addition to the funds of the institution.—*Liverpool Mercury*, November 16th.

## LORD ZETLAND AND THE GRAND ORIENT OF FRANCE.

Although the intercourse between the Grand Lodge of England and the Grand Orient of France has for many years been confined to an interchange of official publications, there has never been a want of cordial feeling. This has, however, been more openly manifested in a very gratifying manner on a recent occasion. The election of our M.W. Bro. the Earl of Zetland, for the 26th time as M.W.G.M., was naturally calculated to produce a strong impression in the Masonic world, and in the sentiment of friendly acceptance the M.W.G.M. of France, General Mellinet deeply shared. He accordingly wrote a very warm letter of congratulation to the Earl of Zetland, which was despatched by a brother of high rank under the French Jurisdiction. The reply of the Earl of Zetland, breathing the most cordial sentiments, and written by his own hand in the French language, in terms which equally attested his scholarship and his courtesy, has been received with the warmest admiration by General Mellinet, and has produced a very great effect on the high dignitaries of France.

## CONSECRATION OF THE NEW HALL OF THE MASONIC LODGE, GLASGOW. No. 441.

The Lodge "Glasgow," No. 441, having removed from its old hall in Antigua-place, Nelson-street, City, to more suitable and commodious premises, at 22, Struthers-street, Calton, the new hall was consecrated on Monday evening, 15th inst., with the usual solemnities. There was a very large attendance of the brethren present on the occasion.

The Provincial Grand Lodge of Glasgow was well represented, this being the first turn out, under their new Master; present, Walter Montgomery Neilson, P.G.M; F. A. Barrow, D.P.G.M.; James Steele, S.P.G.M.; Rev. G. S. Burns, P.G. Chaplain; James Wallace, P.G. S.D.; James Leith, P.G.D.C.; James Gillies, P.G.S.B.; James Balfour, P.G.I.G.; Arch. McTaggart, R.W.M. (27), acting P.G.S.W.; T. Stewart, R.W.M. (73), acting P.G.J.W.; Thos. Paton, R.W.M. (87), acting P.G.S.D.; R. Livingston, R.W.M. (219), acting P.G.J.D.; &c. The Lodge Glasgow was represented by the following office-bearers:—Bros. Matthew Wilson, R.W.M.; Arch. McFarlane, S.W.; William Hutchison, J.W.; A. King, Sec.; Neil Boyle, Treasurer; J. Muirhead, S.D.; Wm. Cuzen, J.D.; A. Arrick Smith, Director of Music; and others.

Deputations were present from the following lodges:—No. 116, Bros. Wm. Kirkwood, R.W.M.; 128, J. Reid, R.W.M.; 275, William Philips, R.W.M.; 362, Jno. Anderson, R.W.M.; 413, Jno. Miller R.W.M.; and 466, James Moir Cousin, R.W.M. The ceremony of consecration was ably conducted by Bro. W.M. Neilson, P.G. Master, and in the course of the proceedings an eloquent oration was spoken by Bro. Burns, the P.G. Chaplain. After the usual elements of consecration had been passed, and the benedictions given and responded too, the proceedings were closed with solemn prayer.

A refreshment lodge was then opened, and the brethren drank to the following toasts:—"The Queen and the Craft," "The Prince of Wales," "The Grand Lodge of Scotland, and Provincial Grand Lodge of Glasgow," "Grand Lodges of England and Ireland," "The Clergy," "Masonic Charities," "Visiting Brethren," "Freemasonry over the world," "Prosperity to the Lodge Glasgow," &c. After spending a very happy evening, as only brethren of the mystic tie know how to enjoy themselves, the gavel was resumed in the West and the lodge closed. We believe this is the finest Masonic Hall in the province, having been carefully adapted for the purpose. The general work was under the watchful eye of Bro. Neil Boyle, the decorations by Bro. Cunningham, the upholstery by Bros. Campbell and Currie, the gas fittings by Bro. Wilson. We hail success to the Glasgow 441; like its motto, "Let it flourish."

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## Original Correspondence.

[The Editor is not responsible for the opinions expressed by Correspondents.]

### "CIPES" AND "RES NON VERBA."

*(To the Editor of The Freemason.)*

RESPECTED FRIEND AND BROTHER,—As "Cipes," while attempting to answer my last letter has introduced a number of unseemingly and un-Masonic personalities irrelevant to the subject into his letter, I beg to decline any further consideration of the subject with such an ungentlemanly opponent.

I might have expected such treatment after the style in which he previously alluded to David Murray Lyon, the Historian of Scottish Freemasonry, but I was led to hope that the remarks subsequently made would have taught him better manners.

One thing is certain—to attempt to show the illegality of Odd Fellows', Rechabites', Foresters', Good Templars' and other Friendly Societies, will never do any harm to these bodies, and will only recoil on the writers of such articles as "Cipes."

RES NON VERBA.

### ITINERANT MASONIC BEGGARS.

*(To the Editor of The Freemason.)*

SIR AND BROTHER,—I desire to draw the particular and serious attention of the Craft generally, through the medium of THE FREEMASON, to the method adopted by the lodge of which I for some years past have been Treasurer, in dealing with men calling themselves Freemasons, who wander about the country soliciting relief with extraordinary plausible statements, generally alleging that they are in search of employment, and that they come from long distances, poor and penniless.

On such brethren calling upon the W.M. or any of the brethren of our lodge, they are directed to call upon me as the Treasurer, and I thereupon demand their G.L. certificate, and afterwards put them through a severe examination, with a view not merely of proving them to be Freemasons, but also of endeavouring to discover whether they are really poor, and *bona fide* in search of employment, and deserving relief; or are impostors upon society.

I am sorry to say that in many instances, I have on careful examination, found their statements questionable, ambiguous, and far from satisfactory to me, and have been led to the conclusion that they were impostors, roaming about from town to town and extorting money from worthy brethren by untruthful statements, contrary to the cardinal principles of Freemasonry, and in opposition to the laws of our land; consequently in exercise of the discretion vested in me, by virtue of my office, I have declined to relieve them.

I should, indeed, be deeply sorry to withhold assistance from genuine brethren in distress, but from experience which I have gathered, I very strongly recommend the general adoption of a similar course by every lodge throughout the kingdom, which would most assuredly check the system thus carried on by unworthy men (many of whom possess the blessings of health and ability) imposing on and disgracing the Craft, and would very materially curtail the number of itinerant brethren addicted to a disgraceful begging and imposing practice.

If my suggestions are worthy of publication, and Treasurers or other Brethren appointed by the lodges for the purpose before alluded to, will take pains to remedy and endeavour to put an end to a practice so injurious to real charity, my object will be attained.

Yours fraternally,

J. A. K.

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THE writers of clandestine works upon Masonry have overlooked the important fact that that which makes a man a Mason can never be written even though that which enables Masons to communicate might be. These expositions then, at the best, could only be useful to hypocrites. But the truth is they fail to serve even them; for no imposter by their aid ever did or ever can impose himself upon a Mason or a lodge.

IN an enumeration of the various mysteries of "human nature" by the celebrated Sam Slick, the following humorous description of that incomprehensible one styled a kiss, is wonderfully Masonic: "A kiss is a great mystery. It is not a thing that can ever be forgot. No language can express it, no letters will give the sound. Imagination can't conceive it. It can't be imitated, or forged. It is confined to no clime or country, but is ubiquitous. It is disembodied when completed, but is instantly reproduced and is immortal. It is as old as the creation, and yet it is as young and as fresh as ever. It preexisted, still exists, and always will exist. It pervades all *natur*. The breeze, as it passes, kisses the rose, and the pendant vine stoops down and hides with its tendrils its blushes as it kisses the limpid stream that waits in an eddy to meet it, and raises its tiny waves like anxious lips to receive it. I shall always maintain to my dying day that kissing is a great mystery." Well done, Brother Slick! you'll do for Adoptive Masonry.

### RETIREMENT OF THE M.W. GRAND MASTER.

A meeting of the leading brethren of the Craft was held on Friday, the 12th inst., at Freemasons' Hall, when it was announced that the Earl of Zetland declined being placed in nomination for the office of Grand Master at the next Quarterly Communication of Grand Lodge, and it was unanimously resolved to support the claims of the D.G.M. Earl de Grey and Ripon, to succeed the present Grand Master. It was also understood that the Prince of Wales, from motives which do him honor, declined being a candidate. In future the chair of Grand Lodge will not, we believe, be held by the same brother for more than three consecutive years.

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## ANCIENT AND MODERN MYSTERIES.

BY BRO. ROBERT WENTWORTH LITTLE,

*President of the London Literary Union, Editor of "The Rosicrucian," &c.*

*(Continued from page 219.)*

The ceremonies of the ancient Druids possess for English Masons an interest which is enhanced by the fact that their chief seat was in Britain. I have therefore consulted various authorities—such as Godfrey Higgins, and Russel- -in order to afford in a brief compass as much information as possible, upon a subject which bears an undefined relationship to some of the observances of Freemasonry.

The Druids were divided into three classes, *viz.*: Druids, properly so called; Bards, or Sacred Poets; and Eubates, or Vates, who possessed the magic powers of divination or prophecy, from whence we derive the word "vaticination." The first class regulated all public transactions, both secular and ecclesiastical, and were under the direction of a chief elected by themselves, who was denominated the "Arch-Druid." This dignitary possessed plenary power over the princes and the people, and held the scales of life and death in his hands. The second class presided over the education of the children of both sexes, and also, as their name implies, commemorated the deeds of their warriors and kings in spirit-stirring verse. The slaughter of the Welsh bards by Edward I. is a proof of the dread entertained of the power of music even in that comparatively modern period. The third class not only dealt in augury and magic, but practised the more useful art of physic, and in this manner the various grades of Druidism secured their hold upon the minds of the unenlightened mass of the people. Their religious ceremonies were performed chiefly in groves, and the oak was especially regarded by them with veneration, and the mistletoe—which entwines itself round the branches of that kingly tree—also came in for a share of their reverence. Their philosophy in some respects was admirable, but unfortunately it became debased by an admixture of superstitious rites and idolatrous ceremonies. The barbarous custom of offering human sacrifices to the Deity in propitiation of His supposed wrath was enjoined by their precepts, as we find in the following curious verses quoted by Russel:—

> "Prisoners of war are doomed by fate to die,
> Then sacrifice them to some deity;
> Upon the altars let them soon expire,
> Or, closed in wicker, feed the sacred fire."

On the other hand, they taught the sublime doctrine of the immortality of the soul, as is evidenced by the same metrical version of their tenets—

> "Let no mean thoughts of dissolution fright,
> Or damp your spirits with the dews of night:
> The soul's immortal, and can never die;
> Then death and all his dreadful train defy.
> Another world is ready to receive
> Immortal souls that earthly bodies leave;
> To dust the perishable parts return,
> But at the grave eternal spirits spurn.
> And if in virtue's paths they trod below,
> In heavenly mansions 'tis their fate to glow;
> But, if by vice enslaved, their doom's to roam
> Without a heavenly or an earthly home."

The island of Anglesey, then called Mona, was the most sacred retreat of the Druids: it was there they established the principal seminary, at which the youthful princes and nobles received instruction in all the branches of education then known. It is believed by antiquarians that Stonehenge was one of the principal temples of this singular and mysterious race, and other parts of Great Britain contain ruins which are unquestionably Druidical remains. The precise nature of their mysteries can only be guessed by analogy to other ancient religious rites, as no authentic records have been handed down to posterity. A general resemblance, however, pervades the occult practices of idolators in every age, and those of the Druids are no exception to the rule.

*(To be continued.)*

## THE ROSICRUCIAN.

### A Tale of Cologne.

*(Re-printed from the Dublin University Magazine.)*

#### I.—THE FIRE.

I know not if men would say that the face of Basil Wolgemuth was beautiful. There were no darkly-gleaming eyes, no sculptured features, no clustering raven locks; all was fair, and clear, and sunny, as his own soul. And what a beautiful and noble soul was that! It lighted up his whole countenance, as the sun lights up a fair landscape—making that which would else have been ordinary, most lovely. It was mirrowed in his eyes, as you may see the moon and stars looking out from the depths of a clear lake. It shone in his every gesture; it made music in his voice; it accompanied him like a fair presence, giving life, and love, and beauty wherever he moved.

He sat in a low-roofed, half-darkened chamber, whose gloomy recesses looked strange, almost fearful. Now and then passing sounds of human voices rose up from the street below, and ever and anon the great bell of Cologne Cathedral boomed out the hours, making the after silence deeper still. The student—for such he evidently was—leaned his slight and rather diminutive form in the attitude of one wearied and exhausted; but there was no lassitude visible in his expressive face, and his eyes were fixed with a dreamy and thoughtful gaze on the blazing faggots that roared and sparkled on the hearth before him.

The Fire was his sole companion, and it was good company, in sooth. Not mute either—for it seemed to talk like a human voice. How the live juices hissed out when the damp pine-wood caught the blaze, and chattered and muttered like a vexed child! How furiously it struggled and roared, as the flames grew stronger! How it sank into a low complaining sound, and then into a dead stillness, being conquered by the fierce element at last, and breathing its life out in a ruddy but silent glow. Such was the voice of the Fire; but the student beheld its form, too. Quaint and mysterious-looking were the long fiery alleys, and the red caverns which it made; mingled with dark recesses, out of which mocking faces seemed to peep; and the light flames waving to and fro were like ærial shapes in a fantastic dance. Beautiful and mystic also appeared the Fire.

Basil Wolgemuth was a student and a dreamer. He had pierced into the secrets of nature and of philosophy, not as an idle seeker, mechanically following the bent of a vague curiosity, but as an enthusiastic lover, who would fathom the depths of his beloved's soul. He knew that in this world all things bear two meanings; one for the common observer, one for the higher mind of him who with an earnest purpose for his guide, and a steadfast, but loving heart for his lamp by the way, penetrates into those mines of hidden riches—the treasures of science and of imagination. Basil was still young; and yet men of learning and power listened with deference to his words; wisdom, rank, and beauty had trodden that poor chamber, and felt not degraded, but honored—for it was the temple of mind, the habitation of genius.

And was all this sunshine of fame, all this dawning glory, lavished upon a barren tree, which brought forth, at best, only the dazzling fruits of mere intellect, beautiful to the eye, but deceptive to the heart, as the jewelled apples of Aladdin; or was it rich in all good fruits of human kindness? Ask the mother, to whom the very footsteps of her dutiful son brought light and gladness; ask the sister, whose pride in her noble brother was even less than her love for the gentle and forbearing spirit which made the sunshine of their home. These would speak for Basil, and there was one—one more; but he knew it not then.

The fire sank down to a few embers, and through the small widow at the further end of the apartment, the young moon looked with her quiet smile. At last the door was half-opened, and a sweet girlish face peeped in.

"Are you sleeping, Basil, or only thinking?"

"Is that you, Margareta?" said the student, without changing his musing attitude.

"Yes—it is growing late, brother; will you not come to supper?"

"I do not need it, dear Margareta, thank you."

"But we want you, Basil; my mother is asking for you, and Isilda, too, is here."

A bright smile passed over the young man's face; but his sister did not see it, and continued,

"Come, brother—do come; you have studied enough for to-day."

He rose up cheerfully. "Well, then, tell my mother I will come directly."

Margareta closed the door, and Basil stood thoughtfully by the fire. At that moment a bright flame springing up from some stray brand yet unkindled, illumined his face—it was radiant with the light of love. His finely curved lips, the sole beautiful feature there, were trembling with a happy smile, as they murmured in low tones one beloved name—"Isilda, Isilda!"

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II.—THE STUDENT'S HOME.

Let us glance at the home of Basil Wolgemuth. It was a German habitation of the middle ages; a comfortable, but not luxurious, dwelling, such an one as we see in old German pictures. In homes like this was nurtured the genius of Rembrandt, of Rubens, of Vandyck; from such a peaceful German home sprang the fiery spirit and indomitable zeal of Luther; and in like home-nests were cradled the early years of most of the rude but noble men, who either by the sword or the pen, have made their names famous throughout the fair land of the Rhine.

Basil, his mother, Margareta, and another young girl, sat round a table, spread with the ample fare of bread and fruits. The mother was worthy of such a son—a matron of placid but noble aspect; like him, too, in the deep clear eyes and open forehead. Margareta, a sweet bud, which only needed time to burst forth into a perfect flower, sat by her brother's side; the fourth of the group was Isilda.

I hardly know how to describe Isilda. There is one face only I have seen which pictures her to my idea; it is a Madonna of Guido Reni's. Once beheld, that face imprints itself for ever on the heart. It is the embodiment of a soul so pure, so angelic, that it might have been Eve's when she was still in Eden; yet there is in the eyes that shadow of woman's intense love; the handmaid of which is ever sorrow; and those deep blue orbs seem thoughtfully looking into the dim future with a vague sadness, as if conscious that the peace of the present would not endure. Womanly sweetness, feelings suppressed, not slumbering, a soul attuned to high thoughts like a well-strung lyre, and only needing a breath to awaken its harmonious chords—all these are visible in that face which shone into the painter's heart, and has lived for ever in the work of his hand. And such was Isilda.

Basil sat opposite to her; he looked into her sweet eyes; he drank in the beauty of her smile, and was happy. All traces of the care-worn student had vanished; he was cheerful even to gaiety; laughed and jested with his sister; bade her sing old ditties, and even joined in the strain, which made them all more mirthful still. Basil had little music in his voice, but much in his heart. When the songs ceased, Margareta prayed him to repeat some old ballad, he knew so many. The student looked towards Isilda; her eyes had more persuasive eloquence then even his sister's words, and he began—

"COUNT LUDWIG AND THE WOOD-SPIRIT.

"Count Ludwig rode through the forest deep,
And he trilled a lightsome song,
And thought of his ladye-love's sweet soft eyes,
That would smile his welcome ere long.

"'Now whither rideat so fast, sir knight,
On the back of thy good grey steed,
And wherefore dost carol so gay, good knight,
Nor the stranger biddest good speed?'

"Is it the echo, or is it the wind
In the boughs that whispers thus?
No! beside him there standeth a woman fair,
With tresses gold-luminous.

"Her robe is the hue of the forest leaves,
Her eyes like the sky above;
Her voice rings sweet, as in maiden's ears,
The whisper of early love.

"Gaily the young count laughed and bent
In courtesy frank and free—
'Good sooth, I know not, ladye, I rode
In such fair company.'

"He throws the rein on his courser's neck,
And leaps to the grassy dell;
Has he forgotten his ladye waits,
For his coming she loveth well?

"He has drank strange poison from those wild eyes,
He is lured by that angel air,
And far through the forest's mazes dim,
He follows the damsel fair.

"She bound him fast with unholy spells,
And bore to her magic cell;
Three months, as it seemed, in those forest bowers
Did the night and the wood-nympth dwell.

"She has charmed all memories of earth away,
(As she deems) with her beauty's power,
And fearless leads him beyond the bounds
Of the spell enwoven-bower.

"He hears the sound of a vesper bell,
And the mists from his spirit roll,
And the long-forgotten joys of earth
Rush o'er his enfranchised soul.

"'I must go, I must go, for my loved one waits—
Aroint thee, fell witch,' he cried;
"'Oh, erring heart! to be lured away
From my own troth-plighted bride.'

"Wild lightnings flash from her calm blue eyes,
And her face grows foul to see:
When thou hailest thy bride, at the altar's foot,
Kiss her as I kiss thee.'

"Bending, she kisses Count Ludwig's brow,
And he starts with the burning pain;
He turns—she is gone! and in fear and haste
He seeks the known path again.

"It was broad noon-day when he left the track,
Now the shadows of eve grow dim;
And, O wonder! his steed by the wayside stands,
And patient awaiteth him.

"He rides like the wind, nor looks behind,
And the past seems like a dream,
As he sees his ladye-love's castle-towers
Afar in the moonlight gleam.

"Count Ludwig sits at his ladye's feet,
And looks in her eyes so fair;
And feels the light touch of her soft white hand,
As it wanders amidst his hair.

"'Now, what is this?' cried the maid in fear;
'What meaneth this blood-red ring?
Thou hadst no such signet upon thy brow
When last thou went'st journeying.'

"A shade passed over the young knight's face—
'Tis nothing sweet love,' he cried;
'A troubled dream I would fain forget,
When again by thy dear side.'

"He calmed her fears with his tender words,
And the maiden smiled again;
Nor over the sunshine of their love
Frowned one dark shadow of pain.

"Bold knights, proud nobles, and ladies bright,
Are thronging the chapel aisles;
And the fair bride stands, rich in happy love,
With her changeful tears and smiles.

"The rites are o'er, and Count Ludwig turns
Unto her, now for ever his;
With heart full of joy, on her fairest brow
He presses a husband's kiss.

"One cry of wild agony—one look
In his face of love untold;
And the young bride lies at the bridegroom's feet,
Death-stricken, pale, and cold.

"A mark is on the pure forehead laid,
A *ring* of crimson stain;
Count Ludwig saw, and with maniac shriek,
He fled from the holy fane.

"They wept o'er the bride of a moment, dead
Through him who her life had been:
But never more on the face of earth,
Was the sinful bridegroom seen."

The student ceased; and there was a deep silence. Basil's young sister glanced round, almost fearfully. Isilda moved not; but as the clear tones of Basil's voice ended, one deep-drawn sigh was heard, as if it were the unconscious relief of a full heart.

"You have chosen a gloomy story, Basil," said the mother at last. Her voice broke the spell; and Margareta added, with the earnest feeling of youth—

"I do not pity that false-hearted knight; his was a just punishment for a heavy sin: but for the poor bride to die thus in her youth and happiness—oh, it was very sad."

"Not so," said Isilda, and she spoke in a low dreamy tone, as if half to herself. "It was not sad, even to be slain by him she loved, since she died in his arms, having known that he loved her. It was a happy fate—not mournful!"

There was such an expression of intense feeling in the girl's face as she spoke, that Margareta looked at her in wondering silence; but Basil gave an involuntary start, as if a new light had broken in upon his mind, and the living crimson rushed immediately over Isilda's face and neck; she seemed shrinking into the earth for shame, and said no more. Basil, too, kept silence. No marvel was it in the timid girl who rarely gave utterance to her thoughts, but that he whose heart was so full of poetry, whose lips were ever brimming over with eloquence, should be dumb—it was passing strange! The student felt as if though there was a finger laid on his lips, an unseen presence compelling him to silence; but the finger and the presence were those of the angel of love.

Angel of love! invisible, mysterious shadow, that encompassest the whole world—that walketh over the hearts of men, ruling them at thy will, making them bud and bring forth flowers of joy and goodness, or changing, as thou passeth, the fair garden into a wilderness! Angel of love, who shall speak of thee? Silent and swift as the lightning, or stealing in by slow degrees, bringing light and leaving darkness, finding gloom and creating sunshine; with footsteps invisible as the wind, of which none can tell "whence it cometh and whither it goeth," who may define thee, Angel of Love? We see thee not, we comprehend thee not; we can only bow our hearts at thy presence, and feel.

There was a constraint visible in all but Margareta; she, too young to understand what was passing in the hearts of the two she loved so much, began to sport with her friend.

"Well! I should not envy Count Ludwig's bride, though you do, Isilda; I would much rather live."

Isilda smiled; and, just at the moment, a voice was heard in an inner apartment.

"It is poor grandfather," cried the blithe maiden, starting up; "I must go to him—he has been left a long time alone." And she vanished with the swiftness of a young fawn. The mother followed her with her eyes.

"A sunny and loving heart is thine, my child!" she murmured. "God bless thee, and keep all care from that gay spirit!" And Madame Wolgemuth leaned back in her chair, closing her eyes. The mother's heart seemed absorbed in the past, or else dreaming of her child's future.

But, by the two thus left together, past and future were alike unregarded. With Basil and Isilda it was all the present—the blissfull present, fraught with strange and new feelings, full of hope and love. They talked but little, and in broken sentences, flitting from subject to subject, lest each should lead to the unveiling of the delicious secret that was uppermost in both their hearts, and which they at once feared, yet longed to utter. At last the lamp grew dim, and the moonlight streamed in through the narrow window. Isilda noticed and spoke of it—it was a relief.

"How lovely the moon looks, setting behind the cathedral," she said; and rising, walked to the window. It might be she was glad to escape from the passionate tenderness of Basil's gaze, as he sat facing her.

The young student followed her, moving noiselessly, for his aged mother had fallen asleep through weariness. And now the two stood together, silent, alone with their own hearts, looking up to the quiet starlit sky, and drinking in love, pure, and deep, and boundless as that heaven itself.

"How beautiful is this world! how happy!" murmured the girl.

"I feel it so; and most when thus with thee, Isilda," answered Basil; and with what unspeakable sweetness and tenderness the name lingered on his lips! "Isilda—my Isilda!"

There was a moment of tremulous silence, and then the girl felt herself drawn closer, until her head rested on his bosom, and she heard his voice whispering in her ear—

"*May* I call the *my* Isilda? all mine—mine only—mine for ever!"

She raised her head and looked timidly but searchingly in his countenance.

"Is it, indeed, true—dost thou then love me?"

"As my own soul!" passionately answered the student."

Isilda hid her face again in his bosom, and burst into a shower of tears.

The girl and her lover went home together that night, through the cold clear starlight, to Isilda's abode. Many and many a time had they trod the same path, but now everything was changed. They had become all in all to each other—an infinity of love was around them—all was light, hope, and trembling gladness. The crisp snow crackled under Isilda's feet, and the sharp frosty air made her slight form shiver, but she felt it not. She only clung the closer to Basil's arm. He was all her own now, he—her life's joy—her pride—the idol of her dreams, the delight of her soul. Such happiness was almost too much to bear; and therefore, when she first knew that he loved her, had Isilda wept—nay, even when she had parted from Basil and was alone, her full heart poured itself forth in tears. That he—the noble—the gifted—so rich in the greatest of all wealth—the wealth of genius—honoured among men, with a glorious harvest of fame yet unreaped before him—that he should love her, who had nothing to give but a heart that worshipped him! The girl, in her humility, felt unworthy of such deep happiness; all that her lips would utter were the blessed, joyful words—"He loves me! he loves me! my Basil, mine own!" and even in her sleep she murmured the same.

Man's love is not like woman's; yet Basil was very happy—happier than he had ever been in his life. The student, the philosopher, felt that all his wisdom was as nothing compared to the wondrous alchemy of love. So far from being weakened, his lofty mind seemed to grow purer and richer, beneath the light of beloved eyes; it was like the sunshine to the ripening corn. Basil now knew how long Isilda had filled his thoughts, and been mingled with all his hopes. He did not even then fathom the depths of her spirit—but he felt it was one with his; and man, proud man, ever rejoices to see his soul's image reflected in a woman's loving heart.

*(To be continued.)*

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## AN ESSAY

*Concerning the most productive and most useful method of Masonic activity most in accordance with the ideas of Freemasonry. By Bro.* B. A. CRAMER, *at Eichenbarleben, Member of the Lodge at Aschersleben.*

[Specially translated for THE FREEMASON, by Bro. W. LITTAUR.]

CROWNED PRIZE ESSAY—Concluded from page 199.

### II.—ACTIVITY AMONGST NON-MASONS.

The nucleus of a society having been found amongst the united brethren, endeavours must be made to enlist from among non-Masons men of knowledge and heart, for the purpose of forming together with them an association which should in the first place promote popular scientific lectures for the general public on generally interesting topics. In many cases the task to be accomplished will be to endeavour to change the hitherto frivolous pursuits of many existing societies into profitable ones. The subject for these lectures must be attractive, both in their matter and form, and carefully chosen on a stated plan. It must be understood that these lectures should not be for the mere parade of learning, but for the formation of sound judgment. "The individual character, which is the highest possesion of man and the basis or foundation of the enjoyment of all other possessions, must be formed and raised by acquiring more enlarged views of the world and its affairs." These lectures must embrace the history of civilisation and mental culture, and we must ultimately pass on to a consideration of the social question. As the latter can only be solved by the co-operation of all classes, and demands an energetic action, we must call for aid on behalf of the lower classes, so that their existence may be rendered more useful and civilized, and made to be a struggling for the highest purposes of civilisation; but in doing this, we do not propose mistaken philanthropy, in fact no philanthropy at all as is generally understood by the abstract ideas of doctrinarians who from the height of their principles would shape the world of realities according to their mould. On the contrary, we must by no means underrate the difficulties of real life, but look at the questions which lie before us with a calm and unbiassed eye, and disprove the totally erroneous and unfounded opinion that we intend to incite class against class, and render the working classes dissatisfied with their position, as this is the very opposite purpose pursued by the friends of the people.

But the indolence and thoughtlessness of the great mass of the educated classes hinders their being moved to any charitable action by any oratorical influence we may possess; they have unlearned their habits of self-denial; few now-a-days seem willing to deny themselves any enjoyment or give themselves any trouble on behalf of the poorer classes. For this reason we must always secure towards the attainment of this object, the co-operation of the periodical press, and endeavour to bring about that it become a point of honour with the higher classes, and a fashionable question at least with weak minds, to concern themselves with remedying the social evils. Here, again, we must not be too sure of obtaining a rapid success, yet many an individual co-operator will be recruited and drafted into our community. We also think that this is exactly the field where Freemasonry will without any labour of its own make proselytes to our cause.

We must seek to avail ourselves of all powers and means, and endeavour to strengthen and increase them as much as possible, not forgetting the material means, which may be gained either by bazaars—got up by noble-minded women—or by subscriptions and donations. On behalf of our work, we should gladly welcome all active means conducive to the public good, not excluding any, either from antipathy or self-will; for aspirations having for their object the welfare of all, must necessarily possess a moral basis, and moral powers are the very things which are indispensable for the solution of the social question.

In order to bring about a systematic discussion of these matters, the association must become an active centre among the educated classes, where the various elements will have to be organised, in order to bring about a harmonious co-operation; for now the principal task must be taken in hand, viz., to perfectly realise the social question, after having studied it in all its bearings. As to those who stand alone, let them take up the work where and how they can, but let them always endeavour to obtain the advice of a central body, which would thus be enabled to develop the movement in all directions. Even a single energetic character can do much, and shame the pusillanimous, selfish inertness of those who excuse themselves from the work by saying "no help of theirs will be of any use," when it is their very assistance that alone is wanting.

The material wants of the lower classes are the main cause of their misery and depravity, and the process of curing these must be based on the comparatively still healthy and self-healing powers of nature, viz:—On individual self-help, which is to be brought about by the means of the Free Associations; for the power of a single individual does not extend far, it is only by association and co-operation that all human development is brought about. Those who are resolved, therefore, to think and to act on behalf of the helpless majority, so as to awaken the slumbering powers they possess, have first of all to found an association among the working classes, under which we not only comprise workers in factories, journeymen, day labourers, and domestics, but also the peasant and artizan. It is in this association, and particularly among the educated portion of it, that the workers will find their first point of support, and upon which their endeavours towards self-help may obtain a firm foundation. On the other hand, the leading minds find in the association only the means of really penetrating into the depths of social misery, and then only are they able to direct their attention to that which is primarily necessary.

For the meetings of these workers a humble building would suffice, where, besides the ordinary transactions for the various useful institutions to be called into life for the good of the people, the friends of the cause are to provide by appropriate lectures amusing and instructive means for social intercourse. The membership of this association should not be obtained without payment of a small fee, which would aid in supporting the Institution, and at the same time preserve the self-respect of the workers. The lectures, above all, should show how and by what means, education and morals, trade and commerce, agriculture and the social status may be raised. Biographical accounts of great men should be given, which would produce moral influences, and show what is to be followed and what avoided. It should particularly be shown that it is only by labour wealth is obtained, and that it is only through domestic economy and moral power that a larger share in the enjoyment of the highest objects of life is obtained. The lectures must of course be adapted to the wants and capacities of the workers, always observing the greatest variety in the selection of those subjects which will at once excite, amuse, and instruct. In case of need, groups may be formed amongst the members for the purpose of instruction in various subjects, which may be given in the evenings or on Sundays.

A box for the reception of questions should be kept, to give workers the opportunity to get advice on all subjects of a social and domestic kind in which they feel an interest and which have not been brought before the association. In order to keep the interest in the association alive, it will also be necessary to afford rational amusements suited to the tastes of the people, and at the same time to cultivate the love of that which is beautiful, viz., by productions of art and dramatic entertainments, games, excursions, public fêtes, etc., the choice and management of which to be left to the educated leaders of the cause.

It is from the association of the workers that co-operative movements must emanate, which create the well-known useful institutions, viz., sick and pension funds, burial clubs, savings' banks for the smallest investments and others for larger ones, co-operative store-houses, loan funds, &c. As such associations, and hints for their establishment are already in existence, it is absolutely necessary that those who desire to take a leading part in these associations, should obtain a complete knowledge of the literature appertaining to such associations generally, and a practical insight into the working of societies which are already successfully carried out. Other institutions prosper most when conducted by ladies, more particularly those which are established for the benefit of mothers and children; we must therefore call the attention of our sisters to this field of labour. We must take care that these associations shall not be formed upon a wrong basis, nor that they degenerate by importing into their discussions political and religious subjects, which would undermine their existence; for the ground upon which an association is ruined, remains for a long time incapable of producing a new one.

Now if the friends of the people in spite of the indifference of the world would only persist in their humane efforts, a result however small in its commencement, will nevertheless become the most efficacious and powerful means towards the propagation of our cause, for it is proved that the workers redouble their efforts when they perceive the smallest success resulting therefrom. It is certainly true that the material improvement of the lower classes does not keep equal pace with their mental and moral improvement, but these are nevertheless advanced, although only by degrees, and the very feeling that we can only improve by united action has a moralising effect.

We have hitherto only spoken of workers, who possess a capital in their bodily strength, which separates them from the totally destitute. For these the parish and government have to provide. However, as the provisions in this respect, particularly in small places, are very inadequate, it becomes the duty of every philanthropist to endeavour even here to bring about improvements by interceding on behalf of those poor with the proper authorities, or calling upon his fellow-men, by means of the public press or otherwise, for charitable contributions. The greatest merit, however, would be due to those, who assist the impoverished to once more regain an independent position.

With this we conclude our treatise; we do not desire to make any innovation, but only to suggest improved methods of using the means to further the end we have in view, which is a more powerful development of individual character and action by means of the free association; and outside the lodge, the uniting of the individual endeavours towards the formation of a grand centre, to bring about the realisation of our worthy and lofty task, which would render our fraternity an important and dignified element of civilisation. Would that the belief in the moral and sacred mission of our order could give us the requisite strength and power to attain our great object!

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THE HOUSE OF LA GRANDE MARQUE, AT COGNAC.—A Correspondent of the *Yorkshire Post* writes: "Some friends and myself having received an invitation from Mr. Victor Jouannet, the manager of that extensive brandy house, at Cognac, which is known in England under the title of La Grande Marque, we availed ourselves of it, in order to inspect their enormous stock, and also that we might obtain some general information respecting the production of Brandy in the Charente district. The Charente district, or as we should call it in England, the county of Charente, is one of the most interesting parts of France. This is owing to its production of brandy, the finest and most delicate spirit that can be distilled, and represents one of the most important sources of the general wealth of France. The largest town in the district is Angouleme. Cognac, however, is the most important, although having a population of only about 9,000. This town is situated in the neighbourhood of the finest brandy producing vineyards, known as the the champagne district of Cognac. The district which surrounds this, and produces brandy next in quality and value, is called Borderies; and the last, or, as I may say, the third growth, is produced in the outside district, which extends round Angouleme, Saintes, and Mirambeau, and is called the Bois district. The pure Cognac brandy is distilled from wine grown in the three districts, Champagne, Borderies, and Bois, and these the leading houses of Cognac are most anxious to preserve in that native purity which has made Cognac so famous. Any merchant is regarded by them as acting fraudulently who dares to mix with the brandy of the Charente district, spurious spirit or even spirit made from wine grown in any other district. The average crop of the Cognac district is not less than six hundred gallons per acre, and the surface cultivated being 250,000 acres, yields about 150,000,000 gallons, which when distilled represent 15,000,000 gallons as the average annual yield. It is the general impression in England that the distillation of brandy is performed by the Cognac houses, and that large firms are necessarily holders of large farms; but the brandy merchants are no more producers than our English brewers are cultivators of hops and barley. No large farms, indeed, exist in the Charente district. It is stated on good authority that there are not five proprietors who hold 75 acres of vineyard, not 10 landowners possessing 40 acres, while holders of 12 acres do not exceed 30 in number. As in England the farmer goes to market with his sample of corn, so in the Charente district the French farmer once a week attends the Cognac market with samples of the brandy he intends to sell, and thus the trade have to make up their stock by the purchase of a number of small parcels. The stores of La Grande Marque, which are situated at the south end of the park of Cognac, cover two acres of ground, and hold 25,000 hogsheads, which contain about one and a half million gallons of brandy, and to accumulate this enormous stock they had to purchase from thousands of different farmers. The quality of the different samples of brandy varies very considerably, so that the superiority of the stock of a Cognac house depends entirely upon great judgment in their selections, and the holding sufficient capital to be always able to buy at the right time, and then direct from the farmer."

MASONRY.—It is useless to profess a knowledge of Freemasonry, if we do not frame our lives according to it. It is not enough to be acquainted with its doctrines and precepts, if we fail to reduce them to practice. In such a case, our knowledge will rather tend to our dishonour in this world, and will certainly be an additional article of accusation against us in the next. It would be very unreasonable to doubt the beneficial effects of our Masonic precepts, but to admit them to be true and yet act as if they were false, would be unwise in the highest degree. I will not, however, do my brethren the injustice to believe that many of them are capable of such a perversion of reason. And it is my firm persuasion, that they who practice the duties which Freemasonry teaches, in conjunction with the faith propounded in their religion, will inherit that eternal city of God, where they will be associated with a holy and happy fraternity of saints and angels, and enjoy the sweet communings of brotherly love for ever and ever.

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## METROPOLITAN MASONIC MEETINGS

*For the Week ending November* 27, 1869.

Lodges of Instruction meeting on Sunday, are not inserted in the list of Masonic meetings.

### Monday, November 22.

Lodge No. 4, "Royal Somerset House and Inverness," Freemasons' Hall.
" 26, "Castle of Harmony," Willis's Rooms, St. James's.
" 28, "Old King's Arms," Freemasons' Hall.
" 183, "Unity," London Tav., Bishopsgate-street.
" 902, "Burgoyne," Anderton's Hotel, Fleet-street.
Kent Mark Masters' Lodge of Instruction, Lyceum Tavern, 354, Strand, at 7.30; Bro. C. Swan, Preceptor.
Sincerity Lodge of Instruction, No. 174, Railway Tavern, Fenchurch-street Station, at 7.
Camden Lodge of Instruction, No. 704, Adelaide Tavern, Haverstock Hill, at 8; Bro. T. A. Adams, Preceptor.
Eastern Star Lodge of Instruction, No. 95, Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gottheil, Preceptor.

### Tuesday, November 23.

Lodge No. 14, "Tuscan," Freemasons' Hall.
" 92, "Moira," London Tavern, Bishopsgate-street.
" 145, "Prudent Brethren," Freemasons' Hall.
" 186, "Industry," Freemasons' Hall.
" 205, "Israel," Radley's Hotel, Blackfriars.
" 259, "Prince of Wales," Willis's Rooms, St. James's.
" 1158, "Southern Star," Montpelier Tav., Walworth.
" 1196, "Urban," Old Jerusalem Tavern, St. John's Gate, Clerkenwell.
Chapter 21, "Cyrus," Ship and Turtle Tavern, Leadenhall-street.
" 180, "St. James's Union," Freemasons' Hall.
Metropolitan Chapter of Instruction, George Hotel, Aldermanbury at 7; Comp. Brett, Preceptor.
Domatic Lodge of Instruction, Palmerston Tavern, Grosvenor-park, Camberwell, at 7.30.
Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8. Bro. C. A. Cottebrune, Preceptor.
Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.
Prince Frederick William Lodge of Instruction, No. 753, Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.
Prestonian Club of Instruction (for M.M.'s only), Lyceum Tavern, Strand.

### Wednesday, November 24.

Lodge No. 2, "Antiquity," Freemasons' Hall.
" 34, "Mount Moriah," Freemasons' Hall.
" 507, "United Pilgrims," Horns Tav., Kennington.
" 754, "High Cross," White Hart Htl, Tottenham.
" 871, "Royal Oak," Royal Oak Tavern, High-street, Deptford.
" 898, "Temperance in the East," Private Assembly Rooms, 6, Newby-place, Poplar.
Knights Templar Encampment, "Temple Cressing," Horns Tavern, Kennington.
Pythagorean Lodge of Instruction, No. 79, Prince of Orange, Greenwich, at 8.
United Strength Lodge of Instruction, 228, Bull and Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.
Confidence Lodge of Instruction, No. 193, Railway Tavern, Railway-place, Fenchurch-street, at 7.
Strong Man Lodge of Instruction, The Grapes Tavern, Duke-street, Manchester-square, at 8; Bro. T. A. Adams, P.G.P., Preceptor.
New Concord Lodge of Instruction, Rosemary Branch Tavern Hoxton, at 8.
Sydney Lodge of Instruction, No. 829, Cambridge Hotel, Upper Norwood, at 7.30.

### Thursday, November 25.

General Committee, Girls' School, Freemasons' Hall, at 4.
Lodge No. 22, "Neptune," Radley's Hotel, Blackfriars.
" 65, "Prosperity," Guildhall Coffee House, Gresham-street.
" 66, "Grenadiers," Freemasons' Hall.
Chapter 177, "Domatic," Anderton's Hotel, Fleet-street.
" 657, "Canonbury," George Hotel, Aldermanbury.
Finsbury Club of Instruction, "Jolly Anglers' Tavern," 42, Bath-street, City-road.
United Mariners' Lodge of Instruction, Three Cranes Tav., Mile-end-road, at 8; T. J. Barnes, Preceptor.
St. George's Lodge of Instruction, No. 140, Globe Tavern, Royal-hill, Greenwich, at 8.

### Friday, November 26.

Lodge No. 181, "Universal," Freemasons' Hall.
" 197, "Jerusalem," Freemasons' Hall.
" 569, "Fitz Roy," Hon. Artillery Co., Finsbury.
" 861, "Finsbury," Jolly Anglers," Bath-street, St. Luke's.
Chapter 749, "Belgrave," Anderton's Hotel, Fleet-street.
Stability Lodge of Instruction, Guildhall Coffee House, at 6.
Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
Metropolitan Lodge of Instruction, George Hotel, Aldermanbury, at 7; Bro. Brett, Preceptor.
United Pilgrims' Lodge of Instruction, Horns Tavern, Kennington, at 7.
Belgrave Lodge of Instruction, Duke of Wellington Hotel, Spring-gardens, Charing-cross; Preceptor, Bro. Pulsford.
Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, Preceptor.
Duke of Edinburgh Lodge of Instruction, The Silver Lion, Penny-fields, Poplar.
Temperance Lodge of Instruction, Victoria Tavern, Victoria-road, Deptford, at 8.

**Saturday, November 27.** [Nil.]


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## GRAND LODGE OF EMERGENCY,

AT THE

**CORN EXCHANGE, MARKET RASEN,**

ON

*THURSDAY, the 2nd of December, at High Twelve,*

to Constitute and Consecrate a NEW LODGE, under the name of the BAYON'S LODGE, No. 1286, for which a Charter has been granted by the Most Worshipful Grand Master of England.

Your attendance on this interesting occasion is particularly requested.

I am, Worshipful Sir and Brother,
Yours faithfully and fraternally,
CHARLES EDWARD LUCAS,
Prov. Grand Secretary.

*Louth, 18th November*, 1869.

A BANQUET

Will be provided by Bro. S. W. ATKINS, at the WHITE HART HOTEL,
at Three o'clock.
Tickets, including Dessert and Waiters, 4s. each.

THE

## ANNUAL BANQUET

OF THE

## Temperance in the East

## LODGE OF INSTRUCTION

WILL TAKE PLACE AT

BRO. WATCHAM'S,

**George the Fourth, Catherine Street,**

POPLAR,

ON WEDNESDAY, DECEMBER 1st, 1869,

*At 7 o'clock.*

## GRAND LODGE

OF THE

PROVINCE OF HAMPSHIRE

AND THE

## ISLE OF WIGHT.

THE RIGHT WORSHIPFUL BROTHER

W. W. B. BEACH, ESQ., M.P.,

*Prov. G. Master.*

## THE GRAND LODGE

Of this Province will assemble at the

HARTLEY HALL,

**SOUTHAMPTON,**

On Tuesday next, November 30th,

AT ELEVEN O'CLOCK,

And will be close tiled punctually at High Noon, when

**The R.W. the Provincial Grand Master**

will be

## INSTALLED.

The Ceremony will be conducted by the

**R.W. Brother the Earl of Carnarvon,**

*P.G.M. for Somersetshire,*

and the Business of the Province will be transacted.

## A BANQUET,

Supplied by Bro. DARTNELL (successor to M. Fiak), will take place at

VICTORIA ASSEMBLY ROOMS,

AT FOUR O'CLOCK PRECISELY.

**Tickets 10s. 6d. each.**

The attendance of visiting Brethren is particularly invited.

(By command of the R.W. Provincial Grand Master)

WILLIAM HICKMAN, P.M. 190, 324.
Acting Prov. Grand Secretary.

*Southampton, 20th November*, 1869.

## Grand Lodge of Mark Masters

OF

ENGLAND AND WALES

AND THE

COLONIES AND DEPENDENCIES OF THE BRITISH CROWN.

**Bro. Rev. G. R. Portal, M.A., M.W.G.M.**
**Bro. Sir E. H. Lechmere, Bart., M.P., R.W.D.G.M.**

THE HALF-YEARLY

## COMMUNICATION

OF THIS

## GRAND LODGE

WILL BE HELD AT

## FREEMASONS' TAVERN,

**GREAT QUEEN STREET,**

LINCOLN'S INN FIELDS,

ON

## Tuesday, 30th November inst.,

WHEN and where all Grand Officers (past and present), W. Masters, Past Masters, Wardens, and Overseers of Private Lodges, are hereby summoned to attend, and at which, by permission, all regularly registered Mark Master Masons may be present.

The Ceremony of Advancement will be worked in a Lodge of Improvement, to meet at FOUR o'clock.

Grand Lodge will be opened at FIVE o'clock p.m.

THE

## BANQUET

Will be provided at Seven o'clock.

Tickets 7s. 6d. each (exclusive of Wine).

Brethren intending to be present are requested to send their names to the Grand Stewards, care of the Grand Secretary, as under.

By command,
FREDERICK BINCKES
*Grand Secretary.*

OFFICE,—2, RED LION SQUARE,
HOLBORN, LONDON, W.C.

*16th November*, 1869.

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MASONIC
INSTITUTION FOR BOYS.

**MRS. HARRIET WHITE,**

*Widow of the late Bro. William White, of the Royal Union Lodge, Cheltenham,*

BEGS to return her most sincere thanks to all those kind friends who supported her Son, WILLIAM HERBERT WHITE, at the recent Election in October, thereby raising the number of Votes recorded in his favour from 282 to 738. She most earnestly and respectfully solicits a continuance of their support NEXT APRIL, when she hopes her Son may be elected.

The case is well known to Bro. the Rev. C. J. MARTYN, V.P., Grand Chaplain, Long Melford Rectory, Suffolk, by whom proxies will be gratefully received.

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## THE POWERS OF A GRAND MASTER.

By Cipes.

There is nothing in Freemasonry concerning which misapprehension seems more extensively to prevail among Freemasons, than the office and the powers of a Grand Master. On the one hand, a Grand Master seems often to be regarded as if he were merely regarded as the Master of a Grand Lodge, whose office derives its existence from that of the Grand Lodge; on the other, it appears to be supposed that he possesses an absolute power, which he may exercise in the most arbitrary manner and without control. Both of these notions are utterly erroneous, are contrary to the whole spirit of Freemasonry, and betray great ignorance at once of its nature and of its history.

The office of Grand Master existed long before there was any Grand Lodge, and derives its origin from the very constitution of the Masonic Fraternity. His powers are great, but they are limited by the very landmarks of the Order, as well as by the regulations of the Grand Lodge over which he presides; and in the exercise of them he is subject to the control of assembled brethren, according to that principle of liberty and brotherhood on which the whole system of Freemasonry is based.

The fourth landmark of the Order is the government of the Fraternity by a Grand Master, elected from the body of the Craft. "No brother can be a Warden, until he has passed the part of a Fellow Craft; nor a Master, until he has acted as Warden, nor Grand Warden, until he has been Master of a Lodge; nor a Grand Master, unless he has been a Fellow Craft before his election." The fifth landmark is the prerogative of Grand Master to preside over every assembly of the Craft, whersoever and whensoever held. It is in virtue of this landmark, derived from ancient usage, and not of any special enactment, that the Grand Master assumes the chair, or, as it is called in Scotland, the throne, at every communication of the Grand Lodge, and that he is also entitled to preside at every communication of any lodge holding charter of the Grand Lodge, when he may happen to be present. The sixth landmark is the prerogative of the Grand Master to grant dispensations for conferring degrees at irregular times, without the usual probation, so that a candidate may be initiated at once. This prerogative anciently belonged to all Masters, before the enactment of a law requiring probation. The R.W. Masters of lodges no longer possess it, although an assembled lodge in a case of emergency may, but the Grand Master possesses it unimpaired. The seventh landmark is the prerogative of the Grand Master to grant dispensations for opening and holding lodges, "lodges under dispensations," which are created by him at his pleasure, and which he in like manner can dissolve. The eight landmark is the prerogative of the Grand Master to make Freemasons at sight, which follows of necessary consequence from that just noticed, for whenever a Grand Master grants his dispensation to an unchartered lodge to dispense with the necessary probation, and personally presides at the conferring of the degree, he virtually makes a Mason at sight.

Such are the powers of the Grand Master; ancient and unquestionable powers, secured by the very landmarks of the Order. Beyond these, however, he has no power but what is conferred by special statute or regulation of the Grand Lodge over which he has been elected to preside. Nothing can be more contrary to all principles of Freemasonry, than the notion apparently entertained by some, that the Grand Master can make a Freemason "at sight," without the presence or concurrence of any of his brethren; that he can, if he so chooses, retire with the candidate into a private room, and there at once confer the degrees of Freemasonry upon him. A Freemason can only be made in a lodge, and the Grand Master's only mode of exercising his prerogative of making Freemasons at sight, is by summoning to his assistance at least six other Masons, constituting a lodge by which the degrees are then conferred *on sight* of the candidate, without any previous probation. This commonly takes place when sovereigns or princes are admitted into the Masonic body. When the purpose for which the lodge has been constituted is fulfilled, it is dissolved by the Grand Master. A lodge thus convened and constituted for a special purpose, is called an occasional lodge. The Grand Master's prerogative, according to the seventh landmark, entitles him to convene such a lodge at his pleasure, but he has no right to confer Masonic degrees except in a lodge duly constituted. Individually, he has no more power in this matter than any other member of the Craft; he must act with the concurrence of a number of brethren sufficient to constitute a lodge. The power of convening an occasional lodge for a special purpose has been often exercised, especially in England, when a member of the Royal Family was to be made a Freemason, but it has never been exercised otherwise than in the manner just described. The Grand Master's prerogative of making a Freemason at sight, is thus subject to a most important and necessary limitation, a limitation without which it might be abused to the entire subversion of the first principles of the Order, and would in fact be, in its very nature, inconsistent with them.

The Grand Master presides in the Grand Lodge at any communication of a lodge holding charter from it at which he may happen to be present. But he presides because his brethren have appointed him to preside. He is elected to his office, which may be likened to that of the President of a Republic, rather than to that of an absolute monarch, who occupies his throne by right of conquest or by hereditary descent. He has no despotic authority. In the lodge, he is amongst brethren, not amongst subjects. He is the chairman of the meeting, and it belongs to him to maintain order. He may call a brother to order who is guilty of any irregularity in conduct or in speech, and he is entitled to expect the fullest support of the assembled brethren in doing so. He is entitled to interrupt any brother who, in speaking on any question, introduces things plainly irrelevant to it, and, if necessary to compel him to be silent. It belongs to him, also, to put questions to the vote, and to declare the result, but he has not the power of preventing a question from being brought before the lodge. When the nature of the question is such as it is proper for the lodge to consider, he has not the power of preventing the fair discussion of it; he has not the power of determining it himself, but must put it to the vote; and if there is any uncertainty as to the mind of the lodge, the roll must be called, that each brother present may vote in answer to his name. The Grand Master has not the power of refusing to allow the roll to be called when there seems to be a difficulty of ascertaining the judgment of the assembled brethren, for this power, if admitted, would make him virtually despotic, and the bringing of a question before the lodge at all, would be a mere farce. In like manner, if a pretext is taken by any brother against the decision of the lodge, it must be taken. IT IS THE PRIVILEGE OF EVERY BROTHER TO PROTEST WHEN HE THINKS IT NECESSARY TO DO SO, and the Grand Master has no more power than any other member of the Craft to shut his mouth, and to refuse him the privilege of protesting.

Nothing could be more fatal to the interests of Freemasonry than to invest the Grand Master with despotic power, or in other words with power to debar the members of the Fraternity from the exercise of the rights which belong to them as such. It would, in fact, be a subversion of the whole system of Freemasonry. The Grand Master is the officer and organ of the Craft, and is responsible to his brethren. He is placed at the head not merely of the Grand Lodge, but of the whole Craft. He is never styled "Grand Master of the Grand Lodge," but always "Grand Master of Masons." The election of the Grand Master by the Grand Lodge, is a mere arrangement of convenience, which was first adopted in England in 1717, and has since been adopted in Scotland and other countries. The power exercised by the Grand Lodge in the election of Grand Master is to be regarded as a mere delegated power. As to his responsibility to the Craft for the discharge of the duties of his office, nothing can be plainer than the language of one of the regulations adopted in 1721:—"If the Grand Master should abuse his power, and render himself unworthy of the obedience and subjection of the lodges, he shall be treated in a way and manner to be agreed upon in a new regulation; because hitherto the ancient Fraternity have had no occasion for it, their former Grand Masters having all behaved themselves worthy of that honourable office." No new regulation on this subject, however, has yet been made or found necessary. Grand Masters having always conducted themselves in a manner generally satisfactory to the Craft, showing respect to the landmarks, and duly recognising the rights and privileges of their brethren.

Freemasons are free men. There whole system

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is one of liberty, although it is one of order also, and in no community have order and liberty ever been more perfectly reconciled. Their office-bearers, particularly Masters and Wardens, Grand Masters, and Grand Wardens, are appointed for the maintenance of order, and to secure to every member of the Craft the full enjoyment of his rights and privileges. The Freemason is under no monkish vow of absolute obedience, he is not like a Jesuit bound to obey the commands of a superior, in whose hands he is taught to regard it as his highest merit to serve as a mere tool—as a stick in a man's hand. The Grand Master of Masons does not occupy a position in the least degree resembling that of the General Order of the Jesuits.

The views which we have stated as to the office, powers, and responsibilities of the Grand Master, are founded on the essential principles of Freemasonry and on its ancient landmarks. The regulation of 1721, just quoted, affords the strongest possible confirmation of them. It might not have been necessary to state them at all, if notions very opposite to them were not prevalent, notions the prevalence of which is extremely to be regretted, because they are inconsistent with that sense of liberty and dignity which every Freemason ought to possess; and because, if the Grand Master himself in any measure adopt them, they necessarily lead him to an extreme and arbitrary exercise of authority, on occasions such as must sometimes arise in every lodge or Grand Lodge, the very occasions on which a full recognition of the rights of every individual member is most important. CIPES.

## NEGLECT OF GRAND VISITATIONS.

By Bro. J. B. Taylor.

Among the many causes which have operated to reduce, as it were, the standard of Masonic principles among the Craft, there is, perhaps, no single cause which has exerted a greater influence than the neglect of the Gr. Officers to visit and instruct the Lodges, thereby encouraging them to raise their standard of work high, and lead them to seek for and practise the moral principles of our institution.

Is it reasonable to expect from a lodge that has not been visited for years, perfect work—in some lodges which have been in operation two or three years and have not received an official visit from a Grand Officer since the installation of their first W. Master, and he was, perhaps, a novice, having the responsible duties of his office to learn, and that without a competent instructor or one duly authorised?

To such an extent has this prevailed in some sections of our country, that some Masters are so imperfectly qualified in the lectures and charges that they are driven to the expediency of postponing them to a future occasion, and so, gradually falling into a disuse of them. The result is, the work of such a Lodge becomes gradually imperfect, and its members are not able to work their way into strange Lodges, from defective instruction, when there is no voucher at hand.

Is this as it should be? Certainly it is not, and the remedy at once suggests itself—let it be applied where needed and the result will be welcomed by all.

Let the Lodges look to the proficiency of the applicant for the second or third degrees in the preceding one, and we shall soon see a marked difference in work wherever this is attended to.

## INFORMATION WANTED.

In July, 1868, Joseph Palmer, who was made a Mason in Gibraltar, and subsequently affiliated with the Downshire Lodge, No. 594, in Liverpool, England, left the latter port for the United States, in company with a servant woman. His wife was left without means, and has not heard of or from him since his desertion. As it is possible he may visit some Lodge in this country, any brother who can give information of his whereabouts to Mrs. Palmer, care of Mr. Scott (Past Master of Downshire Lodge), No. 92, Pitt, street, Liverpool, England, will confer a great favor and forward the ends of justice.—*Pomeroy's Democrat*, New York.

[We believe the above-named individual was relieved at the October meeting of the Lodge of Benevolence with £20.]—Ed. *F.*

## THE INTERNATIONAL MASONIC FETE AT LIEGE.

We have great pleasure in placing before our readers a translation of the Minutes of the Lodge la Parfaite Intelligence et de l' Etoile Reunies at Liege, under whose auspices the brilliant *fête* to the foreign brethren was held during the late Tir International. The friendship which exists between the British and Belgian nations is clearly exemplified by the reception accorded to King Leopold II., who is now in this country, and we trust that such feelings of amity and mutual respect may ever prevail amongst the two peoples. For the original minutes we are indebted to our accomplished Bro. Captain Francis George Irwin, Provincial Junior Grand Warden, Somersetshire, and P.D.G. Warden, Andalusia.

*In the name and under the auspices of the Grand Orient of Belgium.*

To all Masons spread over the surface of the earth—Unity, Fraternity, and Health.

The 19th day of the ninth month in the year of the True Light 5869, the respectable Lodge of St. John, regularly constituted at the Orient of Liege under the distinctive title of the "Parfaite Intelligence et de l'Etoile Reunies," held a special assembly, duly convoked and fraternally gathered together, in a very secure and enlightened place where silence, peace, and charity reign, at the hour of mid-day.

The lodge was opened in the usual manner in the first degree by Bro. Lafontaine, W. Master, illumining the East; by Bro. Marquet, S. Warden, and Bro. Bonniver, J. Warden, illumining the West; by Bro. F. Grün, Orator, Bro. Docteur, Secretary, and all the other officers and members of the lodge, duly clothed and occupying their respective places. * * * *

The *fêtes* at Liege have not passed over without Freemasonry deriving some advantages therefrom. The Lodge *La Parfaite Intelligence et l'etoile reunies* of this Orient having resolved to hold a solemn and especial meeting in honour of the foreign masonic volunteers and riflemen present at Liege, and this *fête* having been announced in the principal journals of Europe, the brethren assembled in great numbers at the place of meeting of the Lodge, on Sunday, the 19th of September last, about six o'clock p.m. At seven o'clock the W.M., Bro. Lafontaine, opened the lodge in the presence of a large number of Belgian brethren assembled from all the Orients of the country. The foreign brethren were then introduced in the customary manner under the arch of steel, preceded by the Master of the Ceremonies, the gavels sounding the usual Masonic battery.

The W. Master bade them welcome in the name of the lodge of Liege in particular and of Belgian Masonry in general, with affectionate sentiments impressed with a frank cordiality and the purest Masonic spirit. He said it was the province of Freemasonry to unite, without cessation, nations the most widely separated, in order to make them understand that all men are brothers. In this, the lodge of Liege only followed the example formerly given by the Lodge of Berne at the Congress for the Promotion of Social Science, by the lodges of Paris during the Exhibition of 1867, and finally by the Lodge of Brussels at the last international rifle meeting. In spite of the obstacles which politics and even nature raised between nations, sooner or later they remembered that they are sisters, and it is the mission of Masonry to prove that such is the case. He therefore invited the brethren to consider themselves at home, and thanked them for having responded with so much promptness to the summons of the Lodge of Liege.

The foreign brethren replied with a Masonic fire.

The visitors who were Past Masters took their places in the East, and all the brethren then seated themselves. The room presented a fairy aspect—the French national guard, the Belgian civic guard, the chasseur éclaireur, officers of the volunteers of Brussels, Ghent, &c., were mingled with English and Scotch volunteers in their brilliant and varied uniforms. Upwards of 600 brethren of various nations were present, the English, French and Belgians predominating in numbers.

The W.M. then called upon Bro. Karl Grun, jun., the Orator of the Lodge of Liege, who expressed himself as follows:—

Very dear and very illustrious Brethren,—Those who have the gratification of being present at a meeting like this, where the Masonic deputies of several great European nations are assembled, can return in spirit to the profane world with a legitimate sentiment of pride. They will be able to contemplate with unmingled satisfaction this great Masonic Association which covers like a vast network the whole of the globe. Wherever civilization has planted its standard, wherever the human race has pushed its conquests, Masonry has cast its mighty anchors. France reckons at the present time 290 lodges, Germany 287, England 1200, Belgium and the Netherlands 80, Switzerland 27, Sweden, Norway, and Denmark 12; the United States shine in the first rank by the number of their temples, they have 4000, Brazil has 65, Italy 45, Egypt and Tunis 7, Persia, Turkey, China, and the Indies have also their lodges: besides which a multitude of islands and sea-ports have erected columns in order to build the Temple. The entire globe actually contains nearly 9000 lodges, and several millions of brethren. The vivifying institutions of Masonry extend from pole to pole. The gavels of the W. Master, the joyous "battery" of the two columns, the words of peace and concord of the brethren, everywhere resound. Masonry girdles the earth with a fraternal chain. If after having yielded to this sentiment of pleasure, based on the knowledge of our strength, we ask ourselves what can be the reason of this cosmopolitan nature of Freemasonry? Oh! then a subject of satisfaction much greater still is reserved for us. It is, that Masonry by its own essential merits elevates itself above all barriers, and overleaps the narrow limits which separate nationalities, in order to proclaim this axiom—that human nature is one; that all men are equal, and respect themselves from the moment that they have felt vibrate within their hearts that principle of human dignity which constitutes man, in the fullness of his development, the crown and summit of the creation. And this unity of human nature is shown externally in the normal man by that instinctive cry which the great poet Goethe uttered when dying, "Light, more light!" Light should take the place of darkness; thus do we see the sun of truth illuminating with its thousand rays human existence in general, and individual life in particular. It penetrates the most secret recesses of the heart, as well as the cabinets of statesmen and the laboratories of art and science. Frequently the light shines suddenly like a flash of lightning, and burns to the very root the ruins of the past. But it often proceeds, with a quiet and sure progression, to blaze eventually in power and to scatter far and wide its marvellous lustre. Sometimes error disappears in a night, and when we awake we ask ourselves with astonishment how we have been able to tolerate it so long, sometimes it gives way but slowly, with a kind of obstinate rage, but it is finally obliged to succumb. Wherever this truth shines, light progressively increases, and liberty is the spontaneous cry of those who at one time groaned in the bonds of error, falsehood, prejudice, and superstition. It is this tendency to liberty which constitutes the progress of humanity; and who dare deny this progress? Do we not see incessantly new ideas more nearly allied to truth overthrowing former ideas? And if we look back to the right or the left, one step behind, do we not find the new shoot of the human tree producing branches still more verdant? Thus it is that reform has not only abolished a part of the errors which with many men were sacred dogmas, but it has again revived religious spirit, and produced liberty of conscience. This is what even the enemies of reform cannot deny. Onward, onward! Such is the thought of the lodges, and under this powerful impulse all the brethren set to work; each one brings his stone to the edifice, which is ever rising without ever being finished. It is progress which we elaborate in our lodges; always in advance of the profane world by several stages, we prepare the realities of to-morrow by our theories of to-day. It is the fever of work, the incessant march towards the promised land, so beautifully described by the great Victor Hugo, thus—

O'er the vast earth, through barren wastes of sand,
Or charmed with odours from the meadow'd land,
Linked in procession under heaven's blue arch,
Behold the race of man in endless march;
Eternal travelling spirits bound to roam,
And yet on earth they never find a home.
One lifts the banner, others rear on high
The holy ark of godlike liberty;
Thought answers thought, in voices like the roar
Of giant waves upon a rock-ribbed shore:
But still in their career they bear along
Laws, manners, customs, science, art, and song.
What means this sacred journey? It is known

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As Human Progress. From the frigid zone
Of ignorance and vice the pilgrims haste
To one with knowledge, light, and wisdom graced;
From time to time, o'ercome with solemn fear,
They falter in the race, but soon appear
Again in motion. By their mutual cries
And mutual help they win the victories.
Onward they go—scene following after scene,
And Alps succeeding Alps, with vales between,
While new horizons rise before the view
They still pursue their march in order due;
But at the summit, or the wished-for goal,
When shall arrive the restless Human Soul?*

It is this tendency towards *perfection* in one's-self, the interest which we take in all real progress, and the struggle undertaken for the conquest of intellectual liberty which constitute the wisdom of which we Masons call ourselves the disciples. Far from placing itself in the same narrow point of view with religious and political parties, on the contrary, Masonry advances to the conquest and maintenance of intellectual liberty, systematically setting aside those points of view. Humanity, at first sight, appears only a prey to the contentions of a hundred different parties. But if the picture be examined more closely, it will be discovered that humanity no longer presents itself as the reunion of pieces of a broken mirror, but much rather as an organization in which the parties are in agitation, but perfect themselves reciprocally in order to form a harmonious whole. It is the consciousness of this ideal unity of humanity which is the true basis of Freemasonry, and it is this idea which she should always seek to preserve. The lodges of all Orients include aristocrats and democrats, pietists and free-thinkers, monarchists and republicans, Protestants, Catholics, Jews, Mahometans, and Hindoos; Liberals and Conservatives –in short, the representives of all religious and political shades. Whence, then, in spite of this apparent disunion, comes the intelligence of the Lodge? From the intellectual liberty of each of the Brethren! Freemasons raise themselves above the narrow platform of the profane world; they set aside the domestic struggles of nation with nation, faith with faith, and party with party; they study all the great questions of morals, philosophy, politics, and religion from a superior point of view, and with the light of reason; they seek truth with an eye to general interest without preconceived opinion and without partiality. Thus, by elevating themselves in a vigorous manner above profane spheres, all the brethren can shake hands. It then follows that they no longer acknowledge more than one religion—that of the heart; and have but one divine service—that of truth and love, which they owe to their fellows. They form but one political party which demands everywhere and always, the rights of man, and intellectual liberty, by which alone we can hope to draw near the truth. The convictions which we do not share—and here I would be understood to say, honest convictions, acquired by a sincere search after truth—have not only a right to our tolerance but also to our respect, and we ought properly to admit them to the same title as our own. Intellectual liberty understood in this manner is the most precious jewel of lodges; it constitutes in itself the whole secret of Freemasonry. Let it then be the device inscribed on the banner around which all the friends of the true light have just fraternally assembled; let them be nevertheless in politics and religion, what their individual conscience directs them to be. It is the universal nature of Masonry, viewed in the light that I am about to demonstrate it, which renders our association eternal, and which has made it accomplish so many great things in history. It is this nature which since the constitution of York in 926, has made it in Germany and England, first a sanctuary where the artistic ideal was cultivated, and which afterwards caused all those fine Gothic cathedrals to rise which cover Europe; and also at a later period developed a school of moral philosophy, unique and sublime. It is this which has made it in the United States a feature of the union amongst a thousand modes of worship opposed to each other. It is this which under different aspects has exalted Italy above the yoke of all other powers. It is this which for forty years has saved Belgium from clerical domination, the spectre of the middle ages, which utters cries of rage from the gulf into which it has been precipitated; it is, in fine, this influence, which by an almost marvellous concurrence of circumstances produced that great and admirable French revolution, which has been the most splendid practical consecration of Masonic ideas the world has ever beheld. If it were permitted for me to frame a wish as to the way in which I should wish to see modern Freemasonry engaged, I would say, let us occupy ourselves above all things with education and peace. Instruction, my brethren, is the knot of all the pending questions of the day; it is the hinge especially of that terrible social question, which rises up anew on the horizon of nations. Let us then educate the masses, both men and women, especially the latter; let us enlighten them again now and for ever, let this be the care of every moment. We have seen with pleasure, France stirred at the voice of Bro. T. Mace, and actively engage herself with this popular question of instruction still so neglected. Seven years ago we founded in Belgium, that *line of teaching*, which Bro. Mace has succeeded in introducing into France, and the model of which we ourselves had taken from the Dutch society, "*Tot 'A' nut vant allgemeen.*" Italy has just entered, likewise, into this path. Here at Liege, in our limited circle, we hold conferences every winter, forming complete instruction. These conferences create a neutral ground, my brethren, a ground which shall be Masonic in every country, for where is the Mason who would ever dare to deny the necessity and utility of instruction. Education is that light of which I spoke just now, by which we can overcome and disperse the darkness which surrounds us. The second point to which I desire to call your attention is peace! Let us employ our thousands of lodges and millions of brethren to one mighty effort to render the sanguinary butcheries of war henceforth impossible; the recurrence of which we still dread, even in the middle of the nineteenth century, and which are a shameful anachronism at our epoch of civilization. Let us fight against national prejudices, and eradicate those secular antipathies amongst peoples which nothing can justify. Let us teach a lesson to men who injure all, especially the conquerer, and let us proclaim that there is only one just and holy war—that which a people undertakes to defend their liberty against oppression. Here again, we shall all be able to tender the hand to each other and act in concert, for war is a most anti-masonic practice, it is the reverse of that law inscribed in all morals and in every religion,

"Love each other as brothers and sisters."

The most precious result of the cosmopolitan nature of Freemasonry, is the solidity which unites all the brethren, the fraternity which makes them all as the members of one and the same family; the fraternity which knows how to redress gently the wrongs of the brother, without feebleness, but also without asperity. Masonry knows no such word as "stranger" a Mason is everywhere at home; in every clime where a Masonic hand meets his, when travelling, he repairs to the Lodge of the East, where he finds himself as much at home as in the house of his parents. Does he want information, aid, help? he knows where to find it, and have we not seen in the thickest of the battle, when two hostile armies precipitate themselves on one another to exterminate and destroy; have we not seen, I say, the sign of distress appear, and the soldier just before ready to slaughter his adversary, offer a friendly hand and save him? The reason is that the Masonic fraternity is not one of command or interest, as in certain religious orders; it is a real fraternity, based on the esteem that the brethren have for each another. An Indian proverb says,

"The greatest enemy of mankind is man."

The Redskin who utters this exclamation, without discussing the matter further, can perhaps be excused up to a certain point. He knows no other humanity than that in the far West, where man is obliged to dispute his dinner with his fellow with the tomahawk or the carbine. Unfortunately, this deplorable philosophy has found its way into Europe. How many wealthy men are there not who affirm, without knitting their brows, that fraternity does not exist, and that the most generous men are moved only by ideas like these. "Go away from there, that I may take thy place; each for himself, and God for all." Now it is incumbent on us masons, who have sworn to aid and succour each other in every circumstance of life, to oppose a barrier to this demoralizing tendency which is spreading more and more. It is incumbent on us to show by our acts that *we* believe in fraternity, and that we repel egotism. Humanity is bound up in common interests, my brethren; and evil can but result to her when she forgets that devotedness, charity and mutual assistance are necessary to her existence and her development! And you, very dear and illustrious brethren, who have come to us as visitors from the lodges that circle the earth, do you not feel happier than the profane friends who have accompanied you in your excursion. You not only have come to rejoice in your skill as marksmen, but also to fraternize with the Liege branch of our great Masonic family, and when you return you will carry back to your hearths (at least such is our fervent hope), the remembrance which a brother bears who has pressed the hand of a well-beloved brother. Let us concentrate for a moment all our attention on this point. What is perhaps to day the highest and best justified ambition of a well-thinking man, is to be able to live happy and free in a free state, not only in a political view, but especially above all in a moral view of the philosophical family. Nowhere has this ideal been better realized than in Freemasonry; it is a free state in the midst of human struggles, and all its citizens are happy and free. It will be still a long time before the profane world attains the Masonic ideal, even if it ever does; let us therefore congratulate ourselves on possessing a safe retreat, where we can live in the plenitude of our liberty and cherish this Masonic Institution, venerable in its age and human principles. Let us love it with all our strength, let us ameliorate and develop it unceasingly, for only that which improves and transforms itself can exist in perpetuity. As for those who excommunicate, scoff at and calumniate us, and as for all the emanations of the evils pertaining to our persecution, while we march, let us content ourselves with answering them by our ancient rallying cry *Semper vivat!*

The Worshipful Master interrupting the applauses which had been several times repeated, ordered a Masonic fire of thanks to the Orator. Then, on a sign from the Worshipful Master, the door at the end of the room opened and one could see beyond a second double folding-door open, the banqueting hall brilliantly illuminated, and where were placed four long series of tables covered with shrubs and flowers.

The Orator preceded by stars, led the way to the banqueting hall, and his colleagues formed in procession behind him.

During the whole of the time that the ceremony of drinking toasts in honor of the foreign brethren lasted, the greatest fraternity and the most perfect order prevailed.

The following are the toasts which were given on this occasion:—1st. The toast of the Worshipful Master to the foreign brethren, a toast of thanks, hope and fraternity. This toast was answered by an English Brother and a French one.

The English Brother, Capt. IRWIN, Prov. J.G.W. Somersetshire, congratulated himself on having his ideas in perfect accordance with his brother orator, and should be happy if he were able to communicate this impression to the brethren in England; he thanked the Lodge of Liege for the fraternal reception which it had given to the English riflemen, and as a proof of gratitude he would propose to the lodge of which he was a member to name the Worshipful Bro. Lafontaine an honorary member of the lodge.

Brother ROY-GUIBERT, on behalf on the French Masons thanked, in his turn, the Lodge of Liege. He expressed a wish that the fête might soon be returned at Paris, and added that the French intend not only to imitate the Belgians with respect to an International Shooting Match, but also to follow them in the path of liberty. (Enthusiastic and long-continued applause). He too, would propose to the lodge of which he was a member to receive Brother Lafontaine as an honorary member, out of gratitude for the brilliant reception made to the French brethren by the Lodge of Liege.

Brother VAN DAMME, from the Lodge of Ghent, returned thanks on behalf of the Belgian visitors.

Brother DE LEAN D'ANDREMONT, from the Orient of Brussels, proposed a hearty toast in honor of Brother Oscar Masset, a member of the Lodge of Liege, and to whom the town owed the shooting fête. It was he who had been the promoter and mainspring of this great event.

Brother LAFONTAINE drank to the health of Bro. Henry Michet, of the Orient of Paris, the promoter of the movement which had brought the National Guards to the Liege Shooting ground. Brother MICHET expressed his thanks by a few cordial words.

Finally, the WORSHIPFUL MASTER gave the usual toast to all Masons spread over the surface of the two hemispheres; he then circulated the Almoner's box for the poor, and closed the lodge.

All the English speeches were translated into French by Brother Forgeur, of the Lodge of Liege.

This fraternal International Fête will remain engraven in the remembrances of all those who took part in it, as much on account of its humanitarian objects, as by the complete success and unexceptional beauty which attended the entire proceedings.

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THE FREEMASON'S CALENDAR for 1870 is now ready, and may be had at the Grand Secretary's Office, Freemasons' Hall, and of all Booksellers.

* We are indebted to Bro. R. Wentworth Little for this paraphrase of Victor Hugo's lines.

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# Reports of Masonic Meetings.

## THE CRAFT.

### METROPOLITAN.

*Grand Stewards' Lodge*.—This lodge met at the Freemasons' Tavern, on Wednesday, the 17th inst., Bro. Henry Norman, W.M., E J. Page, S.W, and March, pro. J.W. Six new members were separately balloted for, and unanimously elected, viz., Bros. Warr (No 23) N. Claridge (No 6), Meggy, G.S. (No. 21), Maxwell Head, G.S., and Francis, respectively of (No. 8). Bro. Page was unanimously elected W.M for the ensuing year, Bro. Spencer, P M, was unanimously re-elected Treas, and Bro J. S. Banning was in like manner, elected Steward to represent this lodge atthe ensuing annual festival of the Royal Masonic Benevolent Institution. The lodge afterwards had its usual banquet. This lodge is restricted to Present and Past Grand Stewards The joining premium is one guinea, and the annual subscriptions two guineas, including in both cases, G Lodge dues

*Tuscan Lodge, No.* 14.—This lodge met on Tuesday, the 23rd inst., under the presidency of Bro. Frank Richardson, W.M.; Cornwell S.W., and Walter Richardson, P.M., as J.W. Bro. Cornwell was unanimously elected W.M. for the year ensuing. Bro. Glover, P.M., was also unanimously re-elected Treasurer, and Bro. Wm. Bristow, J.W., was in the like manner elected Steward for the Boys' School, at the next annual festival The W.M. proposed two candidates for initiation at the next lodge and also a joining brother and there being time, the lecture on the tracing-board in the second degree was given. The members afterwards adjourned to the tavern and partook of the customary banquet.

*Old King's Arms Lodge, No.* 23.—The second regular meeting of this old and influential lodge took place at Freemasons' Tavern, on Monday, the 22nd inst, Bro. E. Farmer, W.M, in the chair, supported by Bros. G. H Wright, I.P.M, and his officers; C. Tighe, S W.; J Horwood J W.; S. H. Miller, J.D.; H. B. Dunn, I.G. There was also present a goodly muster of old and well-known P.M.'s, viz., Bros. W. Paas, Treas.; W. Jaques, Sec.; J. G. Marsh, and Geo. Gurney, including also Bro. R Farquharson, a respected Hon. Member of nearly twenty years' standing, some minor matters of business having been disposed of, the lodge proceeded to the election of Master for the ensuing year, which resulted in the election of Bro. Tighe, S W., being carried *nemine contradicente*, and Bro. Paas, who has filled the office of Treasurer for many years so much to the satisfaction of the brethren, was again re-elected to that responsible office, there being no other business, the lodge was closed in ample form. The brethren then retired to refreshment, under the presidency of the W.M. The usual loyal and Masonic toasts were given and responded to with much effect, including one for the Masonic Charities, which was ably responded to by Bro. Patten, P G S B., and the respected Sec. of the Girls' School, who happened to be the only visitor present, and who was successful (as is usual in this lodge,) in obtaining the name of a brother to serve the office of Steward to that institution at the forthcoming festival, in the person of Bro Horwood, J.W. During the evening, Bro. R Farquharson delighted the company with his usual talent, in singing several beautiful songs, with the pianoforte as an accompaniment, which added much to the enjoyment of the evening. In the course of the evening Bro. J. Wheeler, P.M., presented to the lodge a handsome album, which is intended to contain the photographs of all the members, and which we trust will be carefully presented and handed down as a memento to future generations. The brethren retired from the festive board at an early hour, after having spent a delightful evening.

*Lodge of Temperance, No.* 169.—The usual monthly meeting of this old lodge was held at the White Swan Tavern, 217, High-street, Deptford, on Thursday, Nov. 18th. Bro. J. D Woodland, W M, presided, and in an able manner initiated Mr. Cole into Freemasonry. Apologies were received from the other candidates for their absence, and the lodge was then closed. There were present Bros. A. Pulley, S.W.; Marshall, J.W.; G. Brown, P.M., Treas.; J T. Tibbals, P.M., Sec.; J. Rosenstock, S.D.; Tippett, J.D.; T. Littlecott, I.G.; G. Bolton, P.M.; J. Barrett, P.M.; N. Wingfield, P.M.; and others. Visitors: F. Walters, P.M. (73), W.M. (871); R. G. Batt, W.M. (147); C G. Dilley (147); J. Roper (147); J. Carver (1155); and others. The proceeds of the charity box were given to the unfortunate Tyler, Bro. J. L. Winn, P.M. (147), who lies in a dying state.

*Oak Lodge, No.* 190.—On Wednesday evening, 17th inst., this lodge (removed from Radley's), held its first meeting for the session, at the Freemasons' Hall, under the presidency of Bro. H. W. Hemsworth, W.M., who was re-elected Master for the ensuing year. Bro. T. D. P. Jones, cashier of the Union Bank of London, was elected Treas. Mr. W. J. Philp was then initiated, and Bros. Kemble and Hogg were passed to the second degree by Bro. Morrin, P.M., in his usual efficient manner. Bros. Capts. Bisson and Mercier were subsequently admitted as joining members; the W.M. in presenting the latter to the lodge, expressed the pleasure he felt in introducing him. This brother is at the present time well-known as the Hon. Sec. to the committee for the reception of their majesties the King and Queen of the Belgians, he had likewise acted in the same capacity to the Anglo-Belgian Committee at Liege. Bro. Mercier is one of the most eminent public portrait painters of the day. His last great work was a portrait of Wright, the philanthropist, painted for the city of Manchester. Sir Charles Barry, the celebrated architect of the Houses of Parliament, was formerly a member of the Oak Lodge, and the W.M. hoped that Bro. Mercier would prove as great an honour to the lodge as that distinguished gentleman. After four hours' work, the brethren adjourned to refreshment, and it is but due to Bro. Gosden to say that the banquet was served in the most *recherche* style to the satisfaction of all present.

*Lodge of Israel, No.* 205.—This numerous an l influential lodge held its regular monthly meeting on Tuesday last, in the lodge room at Radley's Hotel, New Bridge-street, Blackfriars, when the highly efficient Master, the Worshipful Bro J Chamberlin, ably supported by Bros. M. J. Emanuel, S.W.; H M. Harris, J.W.; A. M. Cohen, P.M., Sec.; Turner, S.D.; Van Denbosch, J.D.; Hogard I.G., and P.M.'s Stanton Jones, J. M. Harris, Coote, and P.M. Harris, who, in his usual impressive manner, initiated Messrs. Donald, Deacon, Richardson, Collins and Willing into our mysteries; conferred the degree of F.C. on Bro. Mawbey, and that of M.M. on Bro. Cohen, after which a long and tedious debate ensued respecting an alteration in the by-laws. A poor brother (after a strict examination) who was going to a situation in the country was liberally assisted, and the lodge was closed in the usual form with solemn prayer, and adjourned to Thursday, the 2nd prox., when an emergency meeting will be holden for the initiation of several gentlemen on the list of candidates, and other business The only visitors present were the W. Bros. Weaver, Master of the Whittington, and H. M. Levy, P.M. Joppa. We cannot conclude without bearing testimony to the careful attention paid to the requirements (in the shape of refreshments), of the brethren by the W. Bro. J. Hart's nephew and his assistants.

*Whittington Lodge*, 862.—The Installation Meeting of this united and prosperous lodge was held on Monday, the 15th, at Anderton's Hotel, Fleet Street, when a very large muster of brethren attended to welcome the accession to the royal chair of Brother James Weaver, whose abilities in the musical profession are so well known, and whose masonic acquirements and gentlemanly demeanour are equally appreciated by his brethren in Freemasonry. Among the visitors were Brothers Col. Burdett, P.G.W. representative from the Grand Lodge of Ireland; John Hervey, P.G.D., Grand Secretary of England; E. H Patten P.G.S.B.; J. Smith P.G. Purst; F. Binckes P.G. Steward; C. Coote, Sen.; C Coote, Jun.; E. Stanton Jones; H. Johnson, C.C., and about twelve other brethren. Brother D J. Davies, W.M., passed Brother Wathier to the second degree, and Brother Brett, P M., Asst. G. Adutt. Purst., initiated Mr. Leon after which he proceeded with the installation of Brother James Weaver, W M. elect who was installed in the presence of about eighteen Past Masters On the re-admission of the brethren the usual salutes were given, and the Officers for the ensuing year were then appointed or invested as follows:—Bros. S. S. Davies, S.W.; J. Salisbury, J.W.; J. G. Thompson, P.M. Treas; R. W. Little, P M. Sec.; Rev. J. W. Laughlin, P G Chap, Herts, Chaplain; W. J. H. Jones, S D.; A Frickenhaus, J.D.; W. F. Smith, I.G; B. Sceleg, D.C.; J. Brett, P M., Wine Steward The Installing Master then delivered the addresses in the style for which he is so renowned in the Masonic world, and after the transaction of some formal business the Lodge was closed. The brethren then adjourned to the banquetting room, where a sumptuous dinner was provided under the immediate supervision of Brother G. Smith the efficient manager. Ample justice having been done to the good things provided, and the cloth having been removed, the W.M. gave in happy terms our gracious Queen's health, which was loyally received. A similar compliment was accorded to that of the Grand Master, whose popularity was perhaps never so great as at present. The Dep. Grand Master, Lord de Grey, and the other Grand Officers is a toast always well received and no deficiency in this respect can be laid to the charge of the Whittingtonians; on this occasion, however, the presence of such esteemed brethren as Col. Burdett, John Hervey, E. H. Patten, and Joseph Smith as representatives of the Grand Lodge stimulated the enthusiasm of the brethren to fever heat, and quite a demonstration of applause ensued. A suitable response having been returned, the W.M. in appropriate terms proposed the health of the "Initiate," and Brother Adutt replied with evident feeling Bro. Davies, I.P.M., then introduced the toast of the "W. Master," whose name elicited loud cheers from all parts of the room. When the applause had subsided the toast was drunk with all the honours, and one of the musical brethren favoured the company with a choice *morceau* on the pianoforte Brother Weaver then rose and said:—Brethren, I thank you very sincerely for having drank my health; believe me I feel the compliment you have paid me to night greatly. Indeed I think the greatest compliment that could possibly be given to a brother is to elect him unanimously Master of his lodge, more especially if there is not a blank in the ballot box when opened. This, brethren, is the manner in which you have elected me, and again I thank you sincerely. Our worthy Bro. P.M. Laughlin, Chaplain of our lodge, has told you that I have gone through the whole of the offices, commencing from the very bottom of the ladder. He is quite correct, and as we have several young Masons here to-night, it may not be out of place to give you my Masonic career in this my mother lodge. I was initiated in March 1863, passed April, and raised in May, in the same year. My first appointment was that of Organist, which I have retained throughout the whole time; having once been appointed an officer of our lodge, my ambition then was to go up the ladder until I reached the roof of the building. I was informed that the post of Organist was stationary. However in due time I held my first progressive appointment as Wine Steward, a very honourable office, and the easiest of any, for, I assure you brethren that I never ordered a bottle of wine for the Banquet Table during my year of office, Bro. P.M. Brett, took especial care of that, and quite right too, because I being inexperienced in my duties I might have flourished the wine vouchers in such a manner as to get myself into disgrace and the lodge into difficulties, (no, I do not mean difficulties, we are to well armed with experienced and careful Past Masters to allow that, I should have said debt) thanks to Bro. Brett, I steered clear of that difficulty. My next appointment was that of J.D., (I did not fill the office of I G.), then S.D, J.W., S.W, and now W.M. I have to-night put my foot on the roof of the building and it shall not be through my own folly or wantonness that shall cause me to fall, but the ladder still reaches beyond the roof, and it is my intention to endeavour to get to the top round, but of course must wait for time and circumstances, during the years of my several offices I have done the best that laid in my power, to fulfil the duties appointed to each. It is very difficult for a musical man to keep any but business appointments in the evening, as his profession always occupies him at that time, but during my year of office as W.M. I shall not neglect the lodge, and it will be some very important circumstance that will keep me away from our happy and united little lodge. The health of the Past Masters followed, and was received with great cordiality especially when the W.M. affixed a P.M.'s jewel to the breast of Bro. D. J. Davis the outgoing Master, as a mark of esteem and in recognition of his services to the lodge, Bro. Davis suitably responded. The "Visitors" the "Officers," and the "Masonic Charities" were given in due succession, and the last toast elicited a powerful speech from Bro. Binckes, who appealed warmly on behalf of the Boys' School. The Tyler's toast, at 11 o'clock, closed the proceedings of this highly successful meeting.

*New Concord Lodge, No.* 813.—This lodge was held on the 20th inst., at its usual place of meeting, Hoxton. The lodge was opened in due form, all the officers being present The minutes of the previous meeting having been read and confirmed, the ballot was taken for the following gentlemen, Messrs. Gabb, jun., Hufbauer, Shellard and Phillips. The lodge was then opened in the second degree, and Bro. Mountford having shown his proficiency, retired, and the lodge being opened in the third degree he was raised to the sublime degree of Master Mason. The lodge was resumed to the first degree, and Bro. Cain being a candidate, answered the usual questions and retired, and the lodge being resumed to the second degree, he was passed to the degree of Fellow Craft. The Master again resumed to the first degree, and Messrs. Taylor, Gabb, Hufbauer, and Shellard were severally initiated into the mysteries and privileges of Ancient Freemasonry. An application was made for the sanction of this lodge to a petition for a warrant for a new lodge at Canonbury, which was unanimously granted. The S.W. (Bro Bartlett.) being the Steward for the Aged and Decayed Freemasons and their Widows, was granted five pounds to be placed on his list, and the brethren very heartily responded to this appeal on behalf of the Charity. The lodge being closed in solemn form, the brethren adjourned to a very excellent supper, provided by the host, Bro Gabb, presided over by Bro. J. Hart, W.M, assisted by his Wardens, Bros. Bartlett and Atkins. Among the the visitors were, Bros. Forbes (65), Wild (172) Sheppard (27), Linn (871), Harman (73), and Macrea (27.) After the cloth was withdrawn, the usual loyal and Masonic toasts were given and responded to. Bro. J. Emmens, P.G.P., founder, and P.M., replied on behalf of the G. Officers, and afterwards in proposing the health of the W.M., dilated upon the very efficient manner he had performed the ceremony in the third degree. The W.M. in acknowledging the toast, expressed his pleasure that his working had given satisfaction and instruction to the brethren, and wished to convey to his officers his gratitude for their able assistance, also to Bro. Main, P.M. and Hon. Sec. The visitors severally expressed their delight at the working of the lodge in every particular. Bro. Wm. Davitt, Organist, officiated during the evening, and enlivened the company with some excellent playing and singing assisted by Bros. Blyth, J.D., Taylor Wyld, &c.

### PROVINCIAL.

BRISTOL.—*The Royal Clarence Lodge, No.* 68.—A meeting of this old Lodge was held at the Masonic Hall, Bridge-street, on Monday, the 22nd. inst., and a large number of brethren were present, as the lodge was honoured with a visit from the R.W. Provincial Grand Master, the Earl of Limerick, W. A F. Powell, S.G.D., D P.G M., and other members of the Provincial Grand Lodge. The various ceremonies were well worked, and the Lodge was closed in peace and harmony.

IPSWICH.—*British Union Lodge, No.* 114.—The usual monthly meeting of this old established lodge was held on the 18th, at the Masonic Hall, Ipswich. Present Bros. W. Boby, P M., W.M.; A. J. Barber, S.W.; P Cornell, J.W.; Spalding, Sec.; and Spalding, Tyler; P.M.'s R.W. D.P.G.M. Rev. J. Lockwood, C. Schulen, and H. G. Moore. Visitor Bro. C. Davy, P.M., (225). Owing to ill health and other circumstances several brethren were prevented attending. The only business on the summons being the election of the W M. for the ensuing year, when Bro. A. J. Barber was unanimously elected. The Treasurer (Bro. P.M. Schulen) was re-elected and Bro. Spalding, Tyler. The lodge closed and the brethren retired to the banqueting room.

SCARBOROUGH.—*Old Globe Lodge, No.* 200.—This old established lodge met on Wednesday, the 17th inst., at the Masonic Hall, Globe street, the following officers and members being present Bros William Peacock, W.M.; R. H. Peacock, S W.; D. Fletcher, J.W.; H C. Martin, P.M., P.P.G D. Cer., Sec.; G. H. Walshaw, S.D.; W Pattison, J.D; G. Ruddock, I.G.; Ash, Tyler; Williamson, P.M.; S. Purr, P.M.; Groves, Green, Garnet, Harvey, Wetlake, Kendall Allen, Jay, and Armitage. Visitors, Bros. Sleede, P.M., P.P.G.S W. Gloucester; Major Smythe, P.M, Deputy P.G.M., Lincoln; Captain Locock, P.M., P.P.G.S W., Lincoln, Surtees, W.M., 1248; Stewart, 1248. The lodge was opened at 7.30 p.m. The minutes were read and confirmed. Bro. Jay passed an examination in the first degree, and retired, the lodge was opened in second degree, and Bro. Jay was re-admitted and passed to the second degree, the ceremony being most ably

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and correctly rendered by the W.M. and his Officers, to whom too much praise cannot be awarded for their successful endeavour to maintain the prestige of the lodge, and keep it equal to former years. Bro. Sleede explained the tracing-board in a faultless manner which well merited the warm applause of the brethren. The lodge was then closed to the first degree, when it was proposed, seconded, and unanimously agreed, that five guineas be given out of the funds of the lodge, in aid of the distressed widows and orphans of the fishermen who were lost in the late gale. Hearty good wishes were expressed for the welfare of the lodge by the distinguished visitors and brethren. After which it was closed in due form and the brethren retired to refreshment. The usual loyal and Masonic toasts were given and duly responded to, including the W.M.'s of the two Scarborough Lodges, 200 and 1218, to both of whom high tributes were justly paid for their many excellent qualities, the exertions they had used in bringing their lodges to their present prosperous condition, and in having so harmoniously, and ably assisted, in the getting up of successful Masonic demonstrations for the benefit of the Masonic Charities. The W.M.'s both returned thanks in a very able manner, both stated that what they had done was with a willing heart, and that they sincerely hoped their successors would do likewise, of which they had no fear. The Tyler's toast brought a very agreeable meeting to a close.

IPSWICH.—*St. Luke's Lodge No* 225.—A special lodge was held on the 4th inst., to raise Bro. Griffith and pass Bro. Edwards. There were present Bros. C. Davy, P.M., as W.M.; J. W. Robb, S.W.; J. Turner, P.M., as J.W.; A. Barber, Sec.; T. Prentice, I.G.; and Syer, Tyler; P.M.'s J. Whitehead A. R. Taylor, W. T. Westgate, and S. B. King, Bros. Lewis, Faver, Griffith, and Edwards. The lodge was duly opened, and Bro. Edwards was examined, prepared, and passed to the degree of F.C. and retired, the lodge was opened in the 2nd degree, when Bro. Griffith was examined and raised to the sublime degree of M.M. the ceremonies being performed by Bro. P.M. C. Davy, assisted by P.M.'s Whitehead and Westgate. The lodge closed in peace with solemn prayer, and the brethren adjourned to refreshment.—On Nov. 10th the regular monthly meeting took place. Present Bros P. Whitehead, W.M.; J. W. Robb, S.W.; F. Turner, P.M., as J.W.; A. Barber, Sec.; C. Byford, S.D.; G. Golding, J.D.; T. Prentice, I.G.; and Syer Tyler; P.M.'s J. Whitehead C. Davy, Garwood, Westgate, and King; Bros. Jackson, Pratt, Meek, Griffith, R. Dance, Jackson, Honey, Skinner, Lewis, C. W. Godball, and others. Lodge opened in 1st degree, and the minutes were read and confirmed. Bros. Dance, Jackson, and Favre were examined, prepared and passed to the degree of F.C., the ceremonies being conducted by P.M.'s J. Whitehead, Westgate, and Davy. The next and most important business was the election of the W.M. for the ensuing year, when the suffrages of the brethren fell upon Bro. J. W. Robb; the present Treasurer and Tyler were re-elected. The lodge closed down in peace, and the brethren adjourned for refreshment, the usual loyal Masonic, and complimentary toasts being duly given, and honoured.—Nov. 17th. A lodge of emergency was called by summons, to ballot for, and if accepted to initiate Mr G. Lance (leaving the neighbourhood), and Mr. W. Adams, Master Mariner (leaving for sea). Present, Bros. P. Whitehead, W.M.; J. W. Robb, S.W.; J. Turner, P.M., as J.W.; A. Barber, Sec.; C. Byford, S.D.; Golding, J.D.; Prentice, I.G.; Syer, Tyler; P.M.'s J. Whitehead, Taylor, Westgate, and Davy; Bros. Griffith, Dance, Godball, Lewis, Talbot, and others. The ballot being unanimous, Messrs. Dance and Adams were duly initiated, the ceremony being ably performed by P.M. J. Whitehead, the working tools explained by P.M. Westgate, the charge and lecture on the tracing board by P.M. J. Whitehead. The lodge closed in peace and the brethren retired for refreshment, and small hours were reached before all separated.

LEICESTER.—*John of Gaunt Lodge, No.* 523.—The usual monthly meeting of this lodge took place at the Masonic Hall, on Thursday, the 18th inst., under the presidency of their excellent W.M., Bro. Geo. Toller, jun., who most efficiently conducted the ceremonies of the evening. The first business, after the confirmation of the minutes, was to ballot for four gentlemen, proposed at the last lodge as candidates for Freemasonry, viz., Rev. John Halford *M.A.*, of Wistow, Rev. William Target Fry, *M.A.*, curate of St. Andrew's, Leicester, Mr. Charles Whitaker, of Leicester, colonial merchant, and Mr. F. J. Smith, of Oadby, farmer, all of whom were unanimously elected. The first two gentlemen were prevented attending on this occasion, but the others being present, were severally introduced and initiated into our mysteries. On the conclusion of the ceremony the lecture on the tracing-board was delivered by the W.M., and the charge to the candidates by the D.P.G.M. The lodge was then opened in the second and third degrees, when Bro Fletcher, who passed a most satisfactory examination as a Fellow Craft, was regularly raised to the sublime degree of M.M., the impressive effect of the solemn ceremony being greatly enhanced by a full musical service conducted by Bro. Charles Johnson, on the organ. On the lodge being closed down to the first degree, several matters of business came before the brethren, *inter alia*, a long discussion took place on a motion by the Rev. Bro. Haycroft, *D.D.*, on the expediency of either having the present organ, (which was purchased by subscription, on the erection of the hall, ten years ago,) put into thorough repair, or of replacing it by a more efficient instrument. This resulted in a committee being appointed to ascertain the cost of efficiently repairing the present organ. On the conclusion of the business, the brethren adjourned to refreshment, and spent an hour or two most harmonious and pleasantly. The attendance at lodge was numerous, and comprised the following members, Bros. Toller, W.M.; P.M.'s Kelly, D.P.G.M., and W.M. 279; Duff, W. B. Smith, Treas.; and C. Johnson, Org.; Buzzard, S.W.; Scalthorpe J.W.; Baines, Sec.; Rev. Dr. Haycroft, S.D.; Partridge, J.D.; Atkins and Sargeant, Stewards; Lewin, I.G.; C. Spencer, Marr, Richardson, Fletcher; Dunn and Bembridge, Tylers. The visitors comprised Bros. Pettifor, P.M.; Weare, P.M. and Treas.; Miller, Pegg, Ride, Palmer McAllister, and Davisthorpe, of St. John's Lodge, No. 279, the most fraternal feeling existing between the members of the two lodges.

LOUGHBOROUGH, LEICESTER.—*Howe and Charnwood Lodge, No.* 1007.—This once prosperous lodge, after being dormant for two years or more, has just resumed work with, it is hoped, a good prospect of permanent success. A lodge was summoned some weeks ago for the election of W.M. for the ensuing year, which resulted in the election of Bro. John Wilson, a Past Warden of the lodge, and a meeting was summoned for Thursday, the 18th inst., at the Bull's Head Hotel for his installation, &c. There was a good attendance from the Leicester lodges. The chair was taken by Bro. Major Brown, one of the P.M.'s and P.M. of No. 523, and P.P.G.S.W., who performed the ceremony of installation in his usual impressive manner assisted by Bros. Pettifor, P.M. 279, and P.P.G.S.W., and Weaver, P.M. 279, and P.P.G.S.D. and others. The newly-installed W.M. having appointed and invested his officers, a ballot was taken for two candidates, viz., Mr. William Grimes Palmer, jun., surgeon, Loughborough, and Mr. Arthur George Chamberlin, Poor Law Auditor, Leicester, who being unanimously elected, were afterwards duly initiated. On the conclusion of the business, the brethren adjourned to a banquet, under the presidency of the newly-installed W.M.

GUILDFORD.—*Royal Alfred Lodge, No.*777,—A meeting of this flourishing Lodge was held on the 18th inst., at the Angel Hotel, when a large number of brethren mustered. The lodge was duly opened, and two brethren having proved themselves proficient in the first degree were susequently passed to the rank of Craftsmen. The chief business of the evening, however, was the presentation of a magnificent gold jewel to Bro. J. Nealds, P.M., in recognition of his valuable services as Treasurer, and also in the capacity of Secretary for a very lengthened period. The jewel itself was of exquisite design and workmanship and gave the greatest satisfaction to the members of the lodge, and we may add that it was manufactured by Bro. George Kenning, of 3 and 4, Little Britain, London. This presentation was quite unexpected on the part of the worthy brother who received it, thus rendering it doubly pleasurable. Bro. Nealds expressed his acknowledgments for the handsome gift in feeling terms, and said that he accepted it as a proof of the good will of the brethren. (applause) He had endeavoured to do his duty in a masonic point of view, and rejoiced to find that the Lodge with which he was so intimately associated, was so united, prosperous, and happy. The Lodge was then closed with the usual solemnities.

OAKHAM, RUTLAND.—*Vale of Calmos Lodge, No.* 1265.—This newly-established lodge held its second meeting since its consecration, at the Agricultural Hall, on Wednesday, the 17th inst. The lodge having been opened and the minutes of the previous meeting read and confirmed, a dispensation was read for the initiation of Mr. William Hibbit, of Oakham, baker, as a serving brother, and the ballot being in his favour, he was afterwards duly initiated. The Rev. E. Hawley, of the Pelham Lodge, No. 939, (a native of Oakham,) was elected a joining member of this lodge. Bros. Morris and Fisher, were then examined in the first degree, and having been approved and entrusted retired, and the lodge having been opened in the second degree they were passed thereto; after which the D.P.G.M., (who presided during the ceremonies,) delivered the lecture on the tracing-board. Some business relating to the by-laws having been transacted, and several propositions of joining members and candidates having been made, the lodge was closed by the W.M., and the brethren adjourned to the Crown Hotel, for refreshment. Amongst the members present were, Bros. Kelly, D.P.G.M.; Brown, W.M., P.G.J.W.; the Revs. W. Langley, W.M. 1130, and P.G.S.W.; W. K. Robinson, P.M. 1130, and P.P.G.C.; and Frederick Orme, Prov. G.C., and P.P.G.S.W. Herts; Dr. Ashforth S.W.; Markham, J.W.; Bennett, Sec.; Kew, S.D.; Hardy, J.D.; Capt. Bailey, Org., (who performed on the harmonium during the ceremonies), Crowson, Morris, Fisher, and others.

## THE ROYAL ARCH.

### METROPOLITAN.

*Sunderland Strict Benevolence Chapter, No.* 97.—A regular convocation of this chapter was held in the lodge-room, Bridge Hotel, on Thursday the 18th inst., at 4 p.m. M.E.Z. Comp. B. Levy, was supported by E. D. Davis, P.Z.; W. H. Crookes, P.Z.; Jas. Hamilton, P.Z.; J. Doxford, H.; Exlt. Comp. Evans, J.; Geo. Lord, E.; Heron, acting N.; W. Skelton, P.Z.; W. Liddell, and Cunningham, Assts.; W. M. Laws, Jan. There were also present Comps. Zillman, Humphrey, Austin, Younger, Meir, Allison, Craven S. J. Wade, P.S., St John's (80); Graham, Bell and Douglas, also of St. John's (80). Bro. W. H. Dixon who had been balloted for at the last convocation was present, and was exalted. This being the time for the election of officers for the ensuing year a ballot was taken, when Comps. Dixon was elected Z.; Stainsby, H.; Geo. Lord, J.; Allison, E.; Liddell, N.; Skelton, P.S.; Laws, Jan. There being no other business, the chapter was closed with the usual solemnities, after which the comps. dined and spent a most agreeable evening.

### PROVINCIAL.

LEICESTER.—*Chapter of Fortitude*, 279.—A quarterly convocation of this chapter was held on Wednesday, the 10th instant, at the Freemasons' Hall, the officers present being the Rev. John Spittal, M.E.Z.; L. A. Clarke, H.; Pettifor, P.Z. as J.; Kelly, P.Z. and P.G.H., Treas., Stretton, E.; Partridge, N.; Toller, P.S.; Buzzard A. S.; Bembridge, Janitor, and a number of other companions. The minutes of the last quarterly communication and also of a chapter of emergency held last month were read and confirmed. Two candidates were due for exaltation, but neither of them being in attendance there was no further business before the chapter, which was closed in ancient form at an early hour.

MELTON MOWBRAY.—*De Mowbray Chapter*, 1130.—A convocation of this recently formed and flourishing chapter was held at the George Hotel, on Thursday, the 18th instant, when the following companions were present:—Rev. W. Langley, M.A., M.E.Z.; Fred. Fern Newcome, H.; W. Kelly, P.Z., 279 and 779, P.G.H., J.; Geo. Brown, E.; Rev. W. K. Robinson, B.A., N.; G. M. Ashforth, M.D., A.S.; Adcock, Treas.; Chester, P. Newcombe, and several other members. A ballot having been taken and three out of five candidates being in attendance, viz., Bros. Petty, No. 1130; J. Clarke Duncombe, No. 466; Stamford, and J. M. Kew, No. 1265, Oakham. They were duly exalted by the M.E.Z., assisted by E. Comp. Kelly, as P.S. in the deeply regretted absence of Comp. Douglas, *M.R.C.S.*, through severe illness. The M.E.Z. subsequently gave the introduction to the lectures which were afterwards delivered by Comp. Kelly. On the conclusion of the business the chapter was closed in solemn form and with prayer, and the companions adjourned to refreshment.

## MARK MASONRY.

IPSWICH.—*The Albert Victor Lodge of M. Masons.*—This Lodge held a meeting on Monday the 22nd instant, which meeting was well attended by the members. After the preliminary business had been disposed of, Brother George Cresswell, of the Prince of Wales Lodge, No. 959, was regularly introduced and advanced. Brother Henry Thomas, the W.M. elect, was installed into the Chair of Adoniram by Brother C. T. Townsend P.S.G.D., and Brother the Rev. R. A. Ganderson, Grand Chaplain, who having appointed and invested his Officers congratulated the Lodge on its present prosperous state as shown by the auditors' report, and returned thanks to the brethren for the honour they have done him in electing him to the important office. Brother Emra Holmes, Junior Warden of the Electric Lodge of M.M., No. 39, was proposed as a joining member.

## INSTRUCTION.

*Prestonian Club for M.M's.*—The usual weekly meeting of this excellent club of Instruction, which is held every Tuesday evening at 8, at Bro. Hunt's Lyceum Tavern, Strand, took place on Tuesday the 23rd inst. Bro. W. Saegert worked the first. Bro. G. Pymm the second, after which Bro. William Watson rehearsed the ceremony of Installation in such a masterly manner as to elicit the warmest expressions of approbation from the Brethren and a unanimous vote of thanks, after this Bro. CA Long went through the ceremony of raising in a very impressive style. Taken altogether we are assured there is no Lodge of Instruction in the Metropolis, where Officers of of Lodges can acquire more Masonic knowledge and good practice as they can at the Prestonian Club.

## *ORDERS OF CHIVALRY.*

## RED CROSS OF ROME & CONSTANTINE.

BIRMINGHAM.—*Rose of Sharon Conclave, No.* 19.—An assembly of emergency was held at the Masonic Hall, on Wednesday the 18th inst. Sir Knight the Rev. W. B. Smith, M.P.S., presided, supported by Sir Knt. Thomas Partridge, V.E., the other officers of the conclave, and a goodly number of Knts. Companions. The conclave was opened in Imperial form and then in the Priestly order, when Colonel John Machen, D.P.G.M., was duly consecrated R., and afterwards enthroned as an honorary M.P.S.. The Knts. on re entering the conclave saluted him as Sovereign of the Order and Inspector General for Warwickshire, six candidates were in attendance, and the ballot proving unanimous in their favour, they were admitted, properly prepared, and installed as Knights of the Order. At the conclusion of the work five more brethren were proposed for installation the conclave was then closed, and the Knts. adjourned to the banquet room and after the usual toasts had been proposed and responded to, they separated highly pleased pleased with the success attending this newly-formed conclave, sixteen candidates having been installed since the first meeting in July last.

## GRAND LODGE.

*Motion on the Agenda for Quarterly Communication of Grand Lodge, Dec.* 1*st.* 1869.

By Bro. JAMES STEVENS, P.M., P.Z., &c.

"That with a view to securing greater uniformity of working and observance of the 'same usuages and customs' throughout the several lodges held under the authority of the Grand Lodge of England, a committee of Past Masters be appointed to enquire into the merits of the respective systems of working now in practice, and to report to Grand Lodge thereon, with such recommendations as they may think necessary to prevent deviation from the established mode, such deviation being according to the Constitution of Freemasonry improper and not to be justified or countenanced."

BRO. T. ROBERTS, late acting manager of the Theatre Royal Princess's, announces his benefit for the 13th and 14th December. It is expected from the numerous friends of that well-known and popular Brother, (being a member of the Lodge of Israel, No. 205), that he will have a bumper. Tickets can be had at the Box Office, and at Bro. T. Roberts; address, 95, New-bond-street.

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## IMPORTANT NOTICE.

*We have great pleasure in announcing that we have decided to publish* THE FREEMASON *—commencing with Volume III., January 1st, 1870—on toned paper, and with old-faced type, similar to that used by the* Pall Mall Gazette *and other high-class publications.*

*The size will also be permanently enlarged to Sixteen Pages, and, with other improvements contemplated,* THE FREEMASON *will then be the leading weekly organ of the Craft throughout the globe.*

## Births, Marriages, and Deaths.

BIRTH.

SHIELDS.—On the 16th Nov., at Lee-road, Blackheath, the wife of Bro. F. W. Shields, of a son.

MARRIAGES.

BOLLAERT—MACHADO.—On 26th Sept., at Rosario, Argentine Republic, Chas. William, son of Bro. Wm. Bollaert, 31°, of Hanover-square, W., to Dona Dolores Machado, of Rosario.

MACMULDROW—HART.—On 19th Nov., at St. Andrew's Presbyterian Church, Douglas, Isle of Man, Bro. Peter Macmuldrow, Neptune Lodge, No. 1264, Liverpool, to Julia Eliza, youngest daughter of Capt. William Hart, of Douglas.

LEESON—SQUAREY.—On the 9th Nov., at Trinity Church Marylebone, by the Rev. W. Cadman, M.A., Henry Beaumont Leeson, M.D., M.A., F.R.S., &c., and P.M.P.S. Commander 33°, of Bonchurch, Isle of Wight, to Maria Jane Squarey, of 13, Upper Wimpole-street, London.

DEATHS.

ADAMS.—Mrs. Sarah Ann, at the Union Tavern, Air-street, Regent-street, W., aged 54, Nov. 22, widow of the late much-esteemed Bro. Jas. Wilder Adams, P.M. and P.Z., 25, and 145.

DOBIE.—On Sunday, 21st, Elizabeth Evelyn, the wife of Bro. Alexander Dobie Prov. G. Master for Surrey, of 4, Hyde-park-terrace, Kensington Gore, and Lancaster-place, Strand.

## Answers to Correspondents.

PARACELSUS.—The English Rosicrucian Fraternity is not, we believe, a proselytising body, but if you write to Dr. Woodman, Vittoria Villa, Stoke Newington-road, N., that very obliging Brother will give you every information. The Fraternity has no connection with the Red Cross Order, although it is true that many gentlemen are members of both societies, just as a man may be a Freemason and also a Civil Engineer.

NUMA.—According to the strict letter of the law, the W.M. was right, his decision, therefore, cannot be questioned, although his demeanour in announcing it may be open to objection. Some men however, hide under a very rugged exterior a true and kindly heart. "Let it slide," as our New York cousin says.

J.C.—We duly received the Programme of the Ceremony at Stockton, but irrespective of the late period—nearly a month after the event—at which it came to hand, we really cannot undertake to manipulate reports out of such scanty materials. If brethren desire such reports to appear in THE FREEMASON we shall at times be glad to give them the benefit of our large circulation, free of charge, but if the proper officials neglect to send a fair account of the proceedings it is impossible for us to supply their deficiencies. The vast increase in the circulation of this Journal now necessitates our going to press by mid-day on Thursdays.

## Obituary.

### BROTHER AUGUSTUS UNION THISELTON.

The late Brother Augustus Union Thiselton, whose death we recorded last week, was initiated in the Vitruvian Lodge, now No. 87, in the year 1823. He joined St Thomas's Lodge, No. 142 on the 21st June, 1824, and continued a member for many years.

Brother Thistelton occupied the post of Secretary to the Lodge of Antiquity, No. 2, for a considerable period, his connection with the Lodge dating from the 22nd November, 1837. He was also a member of the Lodge of Hope and Unity, No. 214, Romford. Our deceased brother held the position of Secretary of the Royal Masonic Institution for Boys for more than thirty years, and retired on a pension of £100 per annum about nine years ago.

Another link in the chain which binds the present generation of Masons to the old worthies of the past is broken by the death of Augustus Union Thistelton.


# The Freemason,

SATURDAY, NOVEMBER 27, 1869.

THE FREEMASON is published on Saturday Mornings in time for the early trains.

The price of THE FREEMASON is Twopence per week; quarterly subscription (including postage) 3s. 3d.

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All communications, letters, &c., to be addressed to the EDITOR, 3 & 4, Little Britain, E.C.

The Editor will pay careful attention to all MSS. entrusted to him, but cannot undertake to return them unless accompanied by postage stamps.


## BUSINESS TO BE TRANSACTED IN GRAND LODGE.

THE next meeting of Grand Lodge will be in many respects a remarkable one. In the first place, the M.W. Grand Master will confirm personally, the announcement we made last week, that his lordship intends to retire from the sovereignty of the English Craft. This in itself opens out an unknown vista—for no man can pierce the depths of the future, or predicate the results of time or change.

To the Earl of Zetland we have already expressed our sentiments of fraternal regard and affection, in which every English Freemason who is worthy of the name will most heartily join; but we have now to turn to the rising sun, and to consider calmly and impartially the path that spreads itself before us. One of the first problems to be solved is the term of office of the Chief of the Craft, and upon this subject no less than four notices of motion stand upon the agenda paper for the next quarterly Communication, thus clearly evincing the importance which is attached to a limitation of the period in future. These notices range from three to seven years as the limit, and no doubt each view will be supported by plausible arguments. We, however, unhesitatingly declare ourselves in favour of the shortest term proposed, which is promulgated by Bro. J. Rankin Stebbing, P.G.D., an old and esteemed Mason, and we are satisfied that the weight of opinion in Grand Lodge will incline to his side. It is generally conceded that the Grand Mastership should not be held for an indefinite period, and the reasons which are adduced in favour of restricting the term to a certain number of years all tell in favour of an infusion of new blood as frequently as possible. When the Earl of Zetland was elected Grand Master, there was, certainly, no Brother then living with greater claims to the distinction, or one more justly entitled to the confidence reposed in him. However, with the great increase of lodges, and the enormous multiplication of the Craft in numbers and influence, it has followed as a natural result that we have now amongst us many able men—statesmen and senators—leaders in the social and political world; men in every respect qualified by their position, ability, and zeal for the high station of Grand Master of England. We will take for example the Earl de Grey and Ripon, whose services to Freemasonry as Deputy Grand Master, have been manifold and brilliant. Is there a member of Grand Lodge who would gainsay the claim of such a brother to succeed Lord Zetland in the Oriental chair? We anticipate the answer; but at the same time we are bound to maintain that there are also other noblemen eminently fitted for the post; men who are sterling Masons, and who rule the provinces over which they preside with admirable impartiality, integrity and success. To all such brethren we would open the door of preferment. We would say, "The Grand Mastership of England is the legitimate object of your ambition—your labours in the provinces are not unnoted by the brethren at large, and the zeal that you have shown to advance the interests of the Order has not been exhibited in vain."

But if we extend the duration of the Grand Master's term of office to seven years, we shall be practically excluding distinguished brethren from the post; because, as a rule, efficient Deputy Grand Masters may confidently rely upon being elected Grand Masters in their turn, and the prospect of succession to the chair would thus be really closed to all other brethren for fourteen years.

We are satisfied that such experienced Masons as Bros. John Savage, Joseph Smith, and Raynham W. Stewart, who have adopted a longer period than three years as their peculiar views of the desired limitation, will be easily led to reconsider the question, and to support the proposition of Bro. Stebbing. In any case, we prognosticate for the latter motion a complete victory, for in this instance, as in many others, it will be seen that when a reform is considered advisable, it will be accomplished thoroughly, and unmistakeably. The feeling of the London brethren below the dais is unanimously in favour of the period named by Bro. Stebbing, and we cannot imagine that it will be seriously opposed by any considerable section of the Craft.

Let us now turn to the nomination of a successor to our present revered Chief, and in this respect we may safely prophesy the name of the future Grand Master of England. The whole fraternity, wheresoever dispersed throughout the globe, respects and esteems the Earl de Grey and Ripon. In the Grand Lodge of England, over which he has often presided in the unavoidable absence of Lord Zetland, there is but one opinion as to his merits, and in his own especial Province, West Yorkshire, we are well assured he is venerated and beloved. It would be out of place to expatiate upon his lordship's abilities as a statesman, but it is not too much to say that we are all proud to see him holding such an exalted position in the national Councils. Yes, with one voice and one soul, the Freemasons of England are ready to attest their estimation of Lord de Grey's services by electing him to preside over them as Most Worshipful Grand Master.

We may now glance at the other business which will come before Grand Lodge. The report of the Committee on the Fund of Benevolence will be further considered, and we trust the various recommendations to extend the powers of the Lodge of Benevolence, and those of the Grand Master, in the award of grants to petitioners, will be carried unanimously. We shall also be glad to find instituted a more rigid scrutiny into the personal character of each applicant for relief, as we are decidedly of opinion that many undeserving cases are relieved under the present system. To quote a recent instance we may state that a man who received £20 at the October meeting of the Lodge of Benevolence, is advertised in the American papers as having absconded with a servant woman, leaving a wife and children to mourn his loss. It is possible that a stricter investigation of this and other similar cases would have elicited the truth. We may also refer to Bro. Raynham W. Stewart's proposal to discontinue the issue of free votes to lodges and chapters in connection with the Royal Masonic Benevolent Institution, a measure which has our hearty support.

There is likewise an important notice of

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motion by Bro. James Stevens, in reference to uniformity of working. Bro. Stevens asks for a Committee of enquiry, and this modest request we are sure will be granted by Grand Lodge. Recent events have shown that ignorant men presume upon the differences which now exist between the two systems of working, known as the "Emulation" and "Stability," in order to raise a clumsy and ludicrous superstructure of their own. Educated brethren will not suffer Masonry to be thus travestied; and the least we can do is to take the various modes of working into consideration, and devise means to check such presumption in future. English Freemasonry has a glorious mission—through her instrumentality the light of truth has been scattered over distant lands, while at home she cements the bond of unity between men who, to use the language of our ancient charges, "might otherwise have remained at a perpetual distance." Without encouraging the extravagancies of extreme political parties, English Freemasonry has ever stood forth as the champion of the oppressed, and the palladium of the free. By a moral influence, which is not surpassed by that of any human organization, English Freemasonry asserts itself over the entire globe, marching steadily onward, undismayed by the paper pellets, of priests, or the discordant diatribes of foolish and factious men. Such has been our career in the past—may such be our course in the future. Consistency ever wins respect—and we have but to persevere in the good work of toleration benevolence and mutual friendship, to retain for the Masonic Order in England the esteem and admiration of the world.

## Multum in Parvo, or Masonic Notes and Queries.

### FREEMASONRY AMONG THE NATIVES OF VANCOUVER'S ISLAND.

The following extract will, I think, be found interesting to your readers:—

I should not omit in this account to mention that there is a secret association or fraternity among the Aht natives, composed of persons who are united for some purpose which has not been discovered. Meetings are held at different places about once a year in a house covered round inside with mats. All non-members and women are excluded. As many as seventy natives from various tribes on the Vancouver shore, and also on the American side, have been known to attend one of these meetings. It is not a tribal affair, chief's affair, nor a medicine man's affair; these persons may or may not be members of the association, but unless they are members they are not permitted to enter the house, and seem to be quite ignorant of what is going on. The members wash and paint themselves and wear their best blanket, and now and then come out of the house to wash and put on fresh paint. The proceedings inside the house are conducted in silence, there is no singing nor noise during the meeting of this secret association. Is this fraternity likely to be in any way connected with Freemasonry? Freemasonry has been displayed in quarters least suspected.—From "Scenes and Studies of Savage Life." by G. M. Sproat.

VIATOR.

Can an Entered Apprentice propose for affiliation a brother Mason who is a F C. and M M, nothing being said to the contrary in the Constitutions; if the W.M. thinks the E.A. is not entitled to do so, whether the W.M. can properly refuse to allow the E.A. to propose a F.C or M.M. for affiliation? P.M.

[Yes; an Entered Apprentice has as much right to propose members as the oldest P.M. in the lodge.]—ED. *F.*

EASTERN STAR LODGE OF INSTRUCTION, No. 95, Royal Hotel, Mile End Road.—The fifteen sections will be worked at the above Lodge on Monday evening next the 29th inst., commencing at 7 p.m. precisely. Bro. Thomas Austin will preside.

## NOTABLE ROSICRUCIAN WORKS.

BY WILLIAM JAMES HUGHAN.

* "*The Rosie Crucian Infallible Axiomata*; or Generall Rules to know all things past, present, and to come: usefull, pleasant, and profitable to all, and fitted to the understanding of mean capacities. By JOHN HEYDON, Gent., a servant of God, and Secretary of Nature. *Penes nos unda Tagi.* London. Printed in the year 1660. (Preface, &c., and 126 pages.) Dedicated to the Most Honourable, Valiant, and Successfull, his Highness, James Duke of York."

John Heydon states that "being bound to the Duke of York, by the band of these his great vertues, he is so far a debtor as to communicate without envy by the true account of all opinions these *Rosie Crucian Infallible Axiomata*, which we have read and learned, especially their precious medicines and their greatest secret, the *Pentarva*, with their gift of healing, according to our complexion and capacity." Heydon, it seemed, expected to suffer for loyalty to his sacred Majesty the King, for John Hewitt, "Doctor of Divinity, and others who were spitefully thrust into jail with him, were cruelly murdered by the tyrant Oliver Cromwell, because they loved our sovereign lord the King," by his estates procured his ransom. The epistle dedicatory was written 4th August, 1660.

The preface reveals the fact that the author was not a Rosicrucian, although profoundly acquainted with its principles and philosophy. He narrates the generally-received account of the origin of the society, and of their actions, which were accounted fabulous, and in many respects accepts the version of "Fama Fraternitates" to be the correct version of so extraordinary an institution. The work itself is veiled in allegory, and to any but the diligent and careful student it is, without doubt, either a sealed volume or a stumbling-block. He describes the Pentarva of Rosicrucians to be "a water and no stone, it after night discovers a fire as bright as day; and if you look on it in the day-time it dazles the eye with certain glances or corruscations, for in it is a spirit of admirable power to long life, wisdim, and vertue."

A diagram of peculiar construction, displaying much ingenuity and considerable knowledge of the cabalistic philosophy. Its study is a most interesting and curious one, but its character is unfitted for reproduction here. The work is mainly an elaborate treatise on the signification of numbers from one to twelve:—"Of the wonderful secrets of numbers, of their signification; how Moses, showed so many signs by them, how Joshua made the sun stand still by numbers, how by numbers Elijah called down fire from heaven upon his enemies; how by these following numbers the Rosie Crucians foreknow all future things, command whole nature, have power over devils and angells, and do miracles, &c.; how by this number a river spake to Pythagoras (i.e., one). *Two* is called a number of memory and of light, and the number of man, who is called another and the lesser world. *Three*, Justice, which is the highest perfection, and is not without many mysteries; it is an incompounded number, a number of perfection, and most powerfull, for there are three persons in one God, there are three theological vertues in Religion, hence it is that number conduces to the ceremonies of religion, and the Pythagoreans use it in their sanctifications and purifications, and it is most fit in bindings and legations. The number *Four* is the four square plain, which consists of two proportions, whereof the first is one to two and two to one. *Five* is of no small perfection or vertue, being the great middle of the universal number ten; five senses, five powers in the soul, five fingers on the hand, name of God expressed with five letters, *Eloim*; name of Christ with five, *Jhesu*; in the elementary world five kinds of corruptible things, water, air, fire, earth, and a mixed body. *Six* is called the balance of the world. *Seven*, the hebdomad or septenary, is a fit symbol of God, as he is considered, having finished these six days' creation, for then, as this infallible Axiomata intimates, He creates nothing further, and therefore His condition is then very fitly set out by the number *Seven*. All numbers within the Decad are cast in the three ranks, as Plato observes: 'Some beget but are not begotten, others are begotten but do not beget, the last both beget and are begotten;' the number 7 is only excepted, that is neither begotten nor begets any number, which is a perfect emblem of God. The number *Ten* is called every number compleat, signifying the full course of life, for beyond that we cannot number within itself or explain them by itself and its own by multiplying them."

* I am indebted to my friend Bro. Captain Irwin, a most zealous Mason, for the favour of perusing this work.

## Original Correspondence.

[The Editor is not responsible for the opinions expressed by Correspondents.]

### THE GRAND MASTER.

*(To the Editor of The Freemason.)*

SIR,—A paragraph has been going the round of the papers announcing the resignation of our revered chief, Lord Zetland, after a reign of 27 years over the brethren of the mystic tie, and it has been stated that Lord de Grey and Ripon is to succeed him, as the Prince of Wales is too young a Mason to occupy that position.

I should like to know on whose authority this statement was made.

Might I ask if Her Majesty were suddenly called from hence [may Heaven long avert so great a calamity] would it be said that His Royal Highness was too young to ascend the Throne of England? The Prince of Wales, afterwards George the 4th, was elected G.M. on the decease of his uncle the Duke of Cumberland in 1790, though he had been only *three years* a Mason, and his accession to the throne of the wise king was hailed as an augury of a bright future for Masonry.

Is there any one will say that our Prince of Wales will not as worthily fill the throne as his great uncle did before him?

When H.R.H. the Duke of Cumberland was elected Grand Master in 1782, he appointed the Earl of Effingham, acting Grand Master, and the Book of Constitutions expressly provides that if a Prince of the Blood Royal is made Grand Master, he may appoint a peer of the realm as his substitute, with the title of Acting Grand Master. Let the brethren elect the Prince of Wales as Grand Master of England, and no doubt he will willingly nominate Earl de Grey and Ripon, to that office.

I venture to make these remarks on behalf of a large number of provincial Masons who believe that the best interests of the Craft will be served by the elevation of the Prince to the Masonic Throne; who feel that there should be no politics in Masonry, no suspicion of Whig influence in the government of Grand Lodge; who would rather see a change in the aspect of affairs at head quarters; and who cannot but feel that there are other eminent noblemen who have as good a claim for the Grand Mastership, as the Lord President of the Council.

Where is my Lord Carnarvon, P.G.M., of Somerset, that he should be passed over? where the Dukes of Manchester and St. Albans, the Earl of Limerick, Lord Holmesdale, and a host of others too numerous to mention? As a country Mason I ask, why is the Prince of Wales to be slighted? and, like Brutus, "I pause for a replay?"

Yours fraternally,
Æ, 31° P.M., &c.

### "FREEMASONRY AND THE LAWS OF THE LAND."

*(To the Editor of The Freemason.)*

DEAR SIR AND BROTHER.—In your last impression, in an article headed "Freemasonry and the Laws of the Land,"—"Cipes" speaks of "Christian Orders of Freemasonry." I always understood and rejoiced, that Freemasonry ignored and discountenanced all sectarianism, that it unites "man of every country, sect and opinion," and that it is well calculated to "bind man in mystic ties of fellowship as in a bond of paternal affection and brotherly love." Indeed, I humbly opine that its chief value, beyond its mission of benevolence, consists in having been foremost, and in now being instrumental in aiding to rid the world of the still formidable remnants of prejudice and consequent persecution, induced through difference of opinion, particularly on theological questions.

Wishing "God speed" to every association having for its object the cultivation of those paternal feelings which our Order so persistently inculcates, I venture to submit that there is and ought to be a marked distinction between "Freemasonry proper, and those societies who will admit as members none but those, who have gone through the ordeal of being made Freemasons," and that to speak of "Christian,"

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"Jewish," Mahometan, and other Orders of Freemasonry is totally incompatible with the true principles of our institution.

All who have the real interest of the Craft at heart should zealously guard against the slightest encrachment on the ancient landmarks of our Order, and especially prevent the baneful influences of sectarianism to take root and eventually spread destruction amongst us.

I am, &c.,
E. GOTTHEIL.

## "A CAUTION."

*(To the Editor of The Freemason.)*

DEAR SIR AND BROTHER.—It appears to me of the utmost importance that some of the cases that come before the almoners of the different lodges should now and then be "reported" for the guidance of others. Within the last fortnight application has been made to me by two persons, and I beg to forward to you a short statement of the particulars of each case. The first called himself Louis Gounart, and said he was a Frenchman, he had been many years in New Orleans, was a merchant there at one time, had served as a soldier in the Southern army and was badly wounded on several occasions, he determined to return to his native country, and left Quebec (so he stated to me) not long ago in the ship *China*, bound from Quebec to Liverpool with timber, but the ship was wrecked near the Isle of Wight, he saved himself by clinging to a piece of the wreck, and after much exposure he was picked up by a Prussian ship, the *Minna*, bound to Sunderland, she put into Burlington Bay from stress of weather, and he was landed there. He at once (so his story goes) went to the W.M. and brethren of the lodge there, they, pitying his wretched and forlorn condition, at once sent him to a temperance hotel where he remained for three days to recruit his strength, they paid all his expenses and also his railway fare to Hull. He waited upon me and stated that he was desirous of getting to London and from thence to Paris, his mother who lately lived there was dead and had left him property, but he had not the means to pursue his journey. I put a series of questions to him, the answers to which were not quite satisfactory to me, and I determined to make enquiries respecting him, and therefore told him to call again. I then consulted a worthy brother here, the Secretary of a society for the relief of really destitute foreigners. I found that he had been to him before he came to me, representing himself to be a German and that he wanted to go to Mayence. I then wrote to the Almoner of the Burlington Lodge, he in reply stated when he presented himself to them he said he had come from a "ship in the Bay;" he had no papers or documents of any kind to prove this, he was given three shillings and sixpence and told to make his way from there as soon as possible, he also got a shilling from some one else. Some days after that he presented himself again to the Almoner with a message from the W.M. that he, the Almoner, was to lend him five shillings, and that the Master would make it "all right," this he declined to do, at the same time giving him to understand that if he did not go away soon he might be getting into the hands of the police. He told them he was wrecked in a ship bound from New York to Liverpool. He had the appearance of a Frenchman, he is clean shaved except a very large moustache and imperial, he is also lame of one foot the shoe of which has a thick sole, he has a walking stick which he related he had saved from the wreck. When I found that the several accounts he had given of the same circumstance varied considerably I of course declined to help him, and as I consider it very probable that he will still be "working his way" I trust these few notes may be of service to those whom it may concern. The other case only occurred to-day, a person calling himself John Anderson, Master Mariner, late of Halifax, Nova Scotia, waited upon me with the following statement: He had been master and part owner of the brig *Rose* of Halifax, Nova Scotia, she was run down off Beachy Head on the 27th October last, he and part of the crew had only just time to save themselves in the jolly boat, they were picked up and taken to Hamburg and landed there, he had no documents to show any of those circumstances, the only proof he could give was a letter containing a statement signed by several persons who had put their names down for donations from £2 to £5 each; he further stated that he had come from Hamburg to Lynn in a Dutch galliott, but on looking over his paper with an expert brother I found he had been to Norwich to East Dereham, to Lynn, to Boston, and Grimsby, the lodges of which places appear to have given him assistance; on being pressed he said he had landed at Yarmouth, he was then asked how long it took him to go from Hamburg to Yarmouth, he said twelve hours, and as the passage by steam is generally forty-eight hours it struck me that he must have been on board of the "Flying Dutchman" to have made so wonderful a passage. The result of my examination was that I declined to add my name to his already too long list of sympathizing brethren. No doubt he also will be "working his way." If he had been the person he represented himself to be I feel sure the English Consul at Hamburg would have sent him to Halifax, Nova Scotia, and not suffered him to be begging his way through Masonic England.

I am, Sir, yours fraternally,
P.M., 57,
And Almoner for the Hull Lodges.

## ANCIENT AND MODERN MYSTERIES.

BY BRO. ROBERT WENTWORTH LITTLE,
*President of the London Literary Union, Editor of "The Rosicrucian," &c.*

*(Continued from page 229.)*

The Rev. Dr. Henry has collected all that is interesting or valuable respecting the doctrines of the Druids, which he asserts were much the same with those of the Gymnosophists and Brahmins of India, the Maji of Persia, the Chaldeans of Assyria, the priests of Egypt, and all the other mystagogues of the ancient world. Their public theology differed from the dogmas revealed to the initiated, the one being used as the means of attracting the superstitious multitude, while the secret rites bound their disciples to the system by awful and irrevocable vows. I have already mentioned that the Sun may be considered the earliest and most universal object of worship, and it will be found that the Druids were not exempt from this particular form of idolatry. Like the Shebers celebrated in Moore's poem, they worshipped inextinguished fire which was tended with the greatest care.

Higgins in his "Celtic Druids," page 283, refers to one of the chief seats of this Sun-worship being at Kildare in Ireland, where a famous round tower still exists in proximity to the ruins of an ancient abbey, part of which is now used as the parish church. I have had an opportunity of inspecting this marvellous structure, which has for so many ages withstood the ravages of time and decay, and the impression it produces on the mind is melancholy in the extreme. Few can view so stately a relic of antiquity without reflecting on the past history of humanity, on the constant succession of races and religions, dynasties and empires which time has now almost utterly swept into oblivion, leaving but here and there a sculptured stone or marble column, to attest that such things were. The height of the Kildare round tower is in itself most remarkable, and it must have been a most commanding post for the Druids or rather Druidesses, as it was a female order of priests that officiated here as guardians of the sacred fire.

In later days a sisterhood of nuns flourished in their turn; now, all around bears the impress of ruin and desolation. A short account of the dress and customs of the Druids may be found useful in tracing the resemblance which, as many writers have professed to to prove, is to be perceived in the observances of Freemasonry at the present day. The garments of the sacrificial priests were extremely long, and when engaged in religious ceremonies they invariably wore a surplice of the purest white; they carried a wand in their hands, and their necks were decorated with gold *chains*, and while their hair was clipped very short, their beards, on the contrary, were of immense length.

They worshipped the Supreme Being under the name of Esus or Hesus or the god of strength, symbolised by the oak, and their temples, as I have already indicated, were simply woods or groves, unless on special occasions when they resorted to vast upaithric temples like that on Salisbury Plain.

No person was permitted to enter their sacred recesses, unless he carried with him a *chain* as a token of his entire dependence on the Deity. The consecrated groves in which they performed the exoteric religions were guarded by inferior Druids, who suffered no stranger to intrude upon their privacy. By these means they maintained their hold over the minds of the people, and were enabled in secret to perfect their knowledge of the arts and sciences then practised amongst the wise and learned few.

After the Roman invasion of Britain, Mona or Anglesey became their head quarters and seat of government, until the island was attacked by Suetonius Paulinius in A.D. 61. This general having utterly defeated the Britons who attempted to defend the isle, cut down the sacred groves, demolished the temples, and burned the Druids and Druidesses in the fires which it is said they had kindled for the sacrifice of the Roman prisoners, if the Britons had proved successful. After this event the power of the ancient British priesthood was effectually broken, and they became emerged in the Welsh Barda, whose subsequent slaughter by Edward I. has been referred to previously. It is a curious fact that modern or convivial Druidism is founded upon a legend in which Suetonius Paulinius plays a conspicuous part.

*(To be continued.)*

## RED CROSS OF ROME & CONSTANTINE.

### INAUGURATION AND DEDICATION OF THE KENLIS CONCLAVE, No. 20, AT KENDAL.

For some time past a general desire has existed amongst the leading members of the Craft in Westmorland, for the establishment of a Red Cross Conclave at Kendal, in the vicinity of which town is situated Underley-hall, the seat of Lord Kenlis, who is the Chief of the Order, and also Provincial Grand Master for Cumberland and Westmorland. It was therefore resolved to confide the preliminary arrangements to Bro. Edward Busher, whose high position in the chivalric Order as G.S. General of England, and Inspector General of the local division, eminently qualified him for the pleasing task.

With his usual zeal and ability Bro. Busher left nothing undone that might add to the success of the conclave. The magnificent room at the Albert-buildings, the property of Bro. Busher's firm, was fitted up superbly for the Inauguration Ceremony, which it was arranged should take place at one o'clock on Thursday, the 18th instant. Accordingly at the hour appointed a Grand Conclave was opened by the M. Ill. Lord Kenlis, G. Sovereign, assisted by the V. Ill. Edward Busher, G.S G., Inspector General for Cumberland and Westmorland, Robert Wentworth Little, G.R., Inspector General for Middlesex, and Ill. J. Daniel Moore, *M.D.*, Inspector General for N. Lancashire.

The following brethren being in attendance were then admitted, received, constituted, and installed Knights of the Order and founders of the Kenlis Conclave, viz.:—

Colonel John Whitwell, *M.P.* for Kendal, Deputy Provincial Grand Master for Cumberland and Westmorland.
Samuel Iredale, P. Dep. Prov. Grand Master for Cumberland and Westmorland.
Lieut. Samuel Gawith, W.M 129, P.S.G.D.
John Holme, S.W. 129, Prov. G.D.C.
Dr. Robert T. Leeming, J.D., 129.
Dr. William Jones, 371, Prov. G. Steward.
John Pearson, P.S.W. 1002, P.P.G.D.
Henry Ranthmell, S.D., 129.
James Summers, I.G. 129, P.G. Purst.
Richard Robinson, W.M., 1002.
Thomas F. Taylor, S.W., 1002.
William Taylor, S.D. 1002.
Edward Friend, P.M. 1013, W.M. 1289.

Nearly all these brethren hold office in the Prov. G. Lodge. Lord Kenlis conferred the accolade of Knighthood in each instance.

The formal inauguration of the Conclave was then proceeded with, under the presidency of the Grand Recorder, R. Wentworth Little, assisted in a most masterly manner by Inspector-General Moore, of Lancaster, who acted as High Prelate, and delivered the prayers and orations in a faultlessly perfect style; in fact we may say with truth, that the working of this important ceremonial on this interesting occasion has never been excelled.

The Conclave was then dedicated and constituted as No. 20 on the roll of the Grand Council of England, and the members were called upon to name the first M.P.S. and V.E., when Col. Whitwell, *M.P.*, was unanimously chosen for the post of Sovereign, and John Holme, for that of V.E.

A College of Viceroys was then opened for the reception of several candidates upon whom the G. Soversign proposed to confer the second grade of the Order, and after the usual preliminaries, seven Knights were admitted to the rank of Viceroy, after which a Senate was held for the enthronement of Col. Whittle as M.P.S. of No. 20, honorary rank being also conferred upon other representatives of lodges in Cumberland and Westmorland.

The Conclave was then resumed.

It was proposed, seconded, and carried by acclamation, that the Ill. Bros. Little and Moore, be elected Hon. Members of the Conclave for

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their services during the various ceremonies of the day.

Lord Kenlis then announced that the Executive Committee of the Grand Council having elected Col. Whitwell a member of the Grand Senate, his lordship had resolved to appoint that distinguished brother to the office of Grand Preceptor, an intimation which was received with great satisfaction.

The Conclave was then closed, and the Companions adjourned to the banqueting room, under the presidency of Lord Kenlis, where an admirable repast was prepared under the superintendence of Mr. Hincks, manager of the Keswick Hotel, to whom the *cuisine* for the Masonic Ball which took place the same evening had been entrusted.

We must not omit to mention that to the musical talent of Dr. Jones, one of the newly-installed Knights, much of the success of this inaugural meeting is due, as he presided at the harmonium at the proper intervals, with consummate judgment and effect.

The ball was given for the benefit of Masonic charities, and nothing on the part of its promoters (Brothers Busher, Holme, Atkinson, Ranthmell, and S. Gawith, W.M) was omitted that could impart "eclat" to the festival, or give satisfaction to the brilliant company, including the "elite" of the county, and many of the most distinguished brethren of the Craft. It was under the immediate patronage of the Provincial Master (Lord Kenlis), whose reception at the entrance of the ball-room took place under the arch of steel At the upper end of the hall there was a "dais," beautifully adorned by Masonic emblems, where the youthful Lady Kenlis, dressed in exquisite taste and resplendent with diamonds, occupied the seat of honour. The remaining seats and the steps leading to the throne were filled with a bevy of her ladyship's fair friends, producing altogether a most effective "coup d'œil" of female loveliness. Never before was seen a brighter cluster of terrestial stars. The brethren, attired in the costly clothing of the order, and glittering with badges and jewels—the ladies young, blooming, and animated, clad in toilets of the most "recherche" description—the enlivening strains of sweet music—the graceful motions of the dance—the subdued lustre of the lamps—the rich decorations of the assembly room—all combined to awaken agreeable sentiments, and to bring to mind those happy associations which, in the spring-tide of youth, strewed the path of existence with thornless flowers. The attendance was so good as to leave nothing to be desired. The dancing terminated at about half-past three in the morning, and all present seemed highly gratified with the style of the entertainment, voting it unanimously to have been a most brilliant "re union," honourable alike to the Masonic spirit by which it was animated, the liberality of its promoters, and to those who by their presence showed that they could appreciate meritorious efforts, and impart to it the vital element of success.

We were glad to notice that the Grand Lodge of Ireland was represented in the person of our eminent Bro. James Vokes Mackey, 31°, the confirmation of whose election to the Lord Mayorship of Dublin last year was opposed, as our readers may remember, by Cardinal Cullen and the Romish party, as an indication, we presume, of their tolerance and liberality.

It only remains to congratulate the Masons of Westmorland upon the formation of the Kenlis Conclave, and to assure our brethren of Cumberland that on the following day when Bro. Busher and Little, called on Lord Kenlis, at Underley-hall, his lordship was pleased to approve of the establishment of another conclave at Cockermouth, which is to be named the "Dykes" Conclave as a tribute of respect to the memory of the late Provincial Grand Master; and we are satisfied that under the auspices of such good Masons as their present P.G.M. and his Deputy Freemasonry and its appendant Orders are destined to flourish exceedingly in the united Provinces of the North of England. With a word of praise for Bro. Edward Busher, whose Masonic honors as Past Grand Sword Bearer of the Grand Lodge of England, and Provincial Senior Grand Warden of his native Province, are well known to our readers, we must close this notice. To his untiring perseverance, kindly courtesy, and fore-seeing tact, the brethren of Kendal are greatly indebted for the pre-eminent position in which the Union Lodge, No. 129, now stands, and we trust he may have a long career of usefulness before him. The various representatives of the Grand Council of the Red Cross and the candidates for the order from distant parts experienced, we need hardly state, at Bro. Busher's hands, a hospitable and genial reception, which will form a bright link in the chain of memory in connection with the auspicious Inauguration of the Kenlis Conclave.

## GRAND LODGE OF IRELAND.

A special meeting of the Grand Lodge was held on the 10th inst., at the new Masonic Hall in Molesworth-street, Dublin, on which occasion the splendid hall devoted to the purposes of Freemasonry was filled to overflowing by members of the craft, each vieing with the other to do honour to the noble Duke, who for nearly sixty years has presided over the Order in Ireland. Peculiar circumstances tended to enhance the interest felt by the Brethren on this occasion. The meeting was convened at the special request of the M.W. the Grand Master, who had expressed his intention of being present, in order to announce to the Grand Lodge the gratifying intelligence that his Royal Highness the Prince of Wales had, in the most gracious manner, consented to accept the position of Patron of the Masonic Order in Ireland, the highest honour the body had it in their power to bestow, and one which had in bygone days been held by many of her Most Gracious Majesty's predecessors on the throne of England.

Among the Grand Officers present were:—Robert W. Shekleton, Dep Grand Master; Right Hon. Lord Athlumney, S.G.W.; Sir Edward Grogan, Bart., J.G.W.; Arthur Bushe, Grand Treas.; Rev. J. J. MacSorley and the Hon. and Rev. W. C. Plunket, Grand Chaplains; C. A. Cameron, and E. R. D. LaTouche, Esqrs., Grand Deacons; C. D. Astley, G. Sup. of Works; Alderman J. Manning, G. Dir. of Cer.; Theophilus E. St. George, Grand Steward; George Hepburn, Grand Sword-bearer; S. N. Lane, Grand I. Guard; Charles T. Walmisley, Dep. G. Sec.; Samuel B. Oldham, Secretary Masonic Female Orphan School; A. Maxwell Harte, Secretary Masonic Orphan Boys' School; Professor Wilkinson and Humphrey Minchin, M.D., Secretary of G. Lodge of Instruction; Philip C. Smyly, Rep. G.L., Prussia; the Right Hon. Major-General F. P. Dunne, P.G.M. of Midland Counties; Andrew Browne, P.G.M., S. Connaught; Rev. Henry Westby, P. Grand Chap.; John Cottle, Rep. G. L. Virginia; Richard B. De Burgh, Rep. G.L. Illinois; Henry B. Haffield, Rep. G.L., Tennessee; John H. Goddard, Rep. G.L., Lisbon; Captain Vesey Davoren, Rep. G.L., Spain.

Amongst the assembled brethren we noticed:—Sir John Barrington, D.L.; the Lord Mayor Elect; George Woods Maunsell, D.L., Lowry V. T. Balfour, the President of the College of Surgeons, the President of the College of Physicians, Colonel Snow, Major Adams, Edward H. Kinahan, J.P.; Dr. Beatty, Dr. Tuffnell, Dr. Owens, J.P., &c.

Precisely at four o'clock his Grace entered the Grand Lodge-room, attended by the Grand Officers, several Provincial Grand Officers, and representatives from foreign Grand Lodges, and assumed his place on the throne. The Grand Lodge having been opened in ample form, the Grand Master stated that the Grand Lodge, being desirous of bestowing some mark of distinction on his Royal Highness the Prince of Wales, had referred the matter to him. In accordance with the usual etiquette, he had, in the the first instance, consulted the wishes of his Royal Highness, and had been favoured with the most gracious answer, saying that his Royal Highness would gladly accept the intended honour. He had very great pleasure in making this announcement, and proposing that the Grand Lodge should confer on his Royal Highness the Prince of Wales, the title of Patron of the Order in Ireland. This title, which had been held by his Royal Highness's grand-uncle, his late Majesty King William IV., would not confer upon him any Masonic rank that would in the slightest interfere with the rights or privileges of their Grand Master; but if his Royal Highness should ever come amongst them, he felt sure that they would all be glad to see him, and receive him with all the honour and respect to which he was entitled.

His Royal Highness was then proclaimed and saluted with full Masonic honours.

The Right Hon. Lord Athlumney, who occupied the Senior Grand Warden's chair, stated that the Portrait Committee were desirous of submitting to the Grand Lodge a report of their proceedings.

Lucius H. Deering, Esq., one of the honorary secretaries, then read the report of the Committee appointed by order of the Grand Lodge (dated the 7th of November, 1867,) for the purpose of having portraits of the Most Worshipful the Grand Master, His Grace the Duke of Leinster, the Right Worshipful the then Deputy Grand Master, the Hon. Judge Townsend, and the Right Worshipful the then Grand Treasurer, Thomas Mostyn, Esq.

While the report was being read the three pictures were uncovered, and their striking appearance in the very beautiful and massive frames, which had been specially carved for them by the Messrs. Strahan, of Leinster street, elicited loud and long-continued applause; all the brethren rising simultaneously.

The R. W. Rev. J. J. MacSorley, Senior Grand Chaplain, moved, and the Rev. W. Sir John Stewart, Bart., Provincial Grand Master of Tyrone, seconded that the report now read be received and adopted.

The Grand Master, in putting the resolution, congratulated the Grand Lodge on the magnificent hall in which they were now assembled. It was, indeed, a credit to their Order, and he hoped the Grand Lodge would long continue to prosper and flourish therein.

On the motion of the Hon. Judge Townsend, P.D.G.M., a vote of thanks was passed to the Grand Master for his attendance on the occasion, and for the deep interest he has at all times manifested in the welfare of the Order.

The proceedings then terminated.

## GRAND LODGE OF SCOTLAND.

The Quarterly Communication of this body was held in Freemasons' Hall, Edinburgh, on the 8th current, having been postponed from the 1st in consequence of the local Sacramental Services. The Most Hon. the Earl of Dalhousie, *K.T., G.C.B.*, &c., &c., M.W. Grand Master, on the Throne, supported by Henry Inglis, Esq, of Tusance, R.W. Sub. Grand Master. The R.W. Bro. W. Mann, J.G. Warden, Actg. S.G. Warden, W. Officer, R.W.M., Lodge No. 1, Actg. J.G. Warden, the Most Hon. Lord Erskine, J.G. Deacon, W. A. Laurie, W.S. Grand Secretary, A. J. Stewart, Esq., G. Clerk, &c., &c., and a very large attendance of the members of Grand Lodge.

The Grand Lodge having been opened in the sublime degree, various Proxy Commissions were sustained and presents from Sister Grand Lodges received.

The minutes of Grand Lodge and Grand Committee having been approved,

Charters to new Lodges, "St. Munn," Ardnadam, and "St. John," Catrine, were ordered, to be expede, and dormant Lodges, "St. David," Tarbolton, and "St. Lyle," Anstruther, were on petition duly recommended by Grand Committee, reponed to their former position on Roll of Grand Lodge. The Office Bearers and Grand Stewards for the ensuing year were nominated for election on the 30th current, as per following list:—

The Earl of Dalhousie, K.T., &c., M.W. Grand Master;
The Earl of Rosslyn, Deputy Grand Master;
Henry Inglis, Substitute Grand Master;
William Mann, Senior Grand Warden;
Colonel A. A. Campbell, Junior Grand Warden;
Samuel Hay, Grand Treasurer;
William A. Laurie, Grand Secretary;
A. J. Stewart, Grand Clerk;
Rev. David Arnot, D.D., and Rev. B. Grantham Faithfull, M.A., Grand Chaplains;
The Lord Erskine, Senior Grand Deacon;
William Officer, Junior Grand Deacon;
David Bryce, Grand Architect;
Alexander Hay, Grand Jeweller;
Daniel Robertson, Grand Bible-bearer;
Captain William Hamilton Ramsay and Charles Stuart Law, Grand Directors of Ceremonies;
James Ballantine, Grand Bard;
Major St. George, Grand Sword-bearer;
Charles W. Maxwell Muller, G.D. of Music;
Robert Davidson, Grand Organist;
Murdoch Mackenzie, Chief Grand Marshal;
John Laurie, Grand Marshal;
W. Miller Boyce, Grand Tyler; and
James Baikie, Outer Guard.

The resignation of the Hon. Alexander Keith, M.W. Grand Master of Nova Scotia, tendered in consequence of the formation of an independent Grand Lodge for that Colony, was accepted, and it was unanimously agreed to hold out the right

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hand of fellowship and recognition to the new Grand Lodge.

On the motion of the R.W. Substitute Grand Master, Bro. Walter Montgomerie Wilson was appointed Prov. Grand Master for Glasgow (city province).

The other business was of a routine character, being the discussion of notices of motion continued from last meeting and those tabled then.

One of these being a resolution that in future all lodges dormant for a period of twenty-five years should only be resuscitated on the understanding that they be placed at the bottom of Grand Lodge Roll, was carried.

The arrangements for the celebration of the Festival of St. Andrew, on the 30th current, was remitted to the Board of Grand Stewards, and thereafter the Grand Lodge was closed in ample form.

## THE PROVINCIAL GRAND LODGE OF DURHAM.

The Provincial Grand Lodge of Durham was holden in the Freemasons' Hall, Gateshead, on Tuesday, 26th October, when the following brethren were present:—R.W. Brother John Fawcett, Esq., P.G. Master; R.W. Brother Sir H. Williamson, Bart., M.P., D.P.G.M.; Bros. Rev. J. P. De Pledge, P.S.G.W.; George Canney, M.D., P.J.G.W.; Rev. G. P. Wilkinson, P.G. Chaplain; Rev. John Cundill, P.G.T.; John Trewhitt, P.G.R.; W. H. Crookes, P.G.S.; William Morrow, P.G.S.D.; John Potts, P.G.J.D.; John Tillman, as P.G.S. of W.; S. J. Wade, P.G.D. of C.; Joseph Stainsby, P.G. Sword Bearer; Joseph Walton, as P.G.O.; Joseph Robertson, P.G.P.; William M. Laws, P.G. Tyler, and many Past Provincial Grand Officers and Brethren.

The Lodge was opened in due form. The minutes of a Provincial Grand Lodge held in Wetherall's Assembly Rooms, Durham, on Tuesday, 27th October, 1868, were read and confirmed. The Treasurer's accounts were read, approved, and signed by the R.W.P.G. Master. The Fund Committee's report was read, which stated that the sum of £5 had been granted for the relief of the widow of a deceased brother of St. John's Lodge; also £5 to the widow of a brother of the Phœnix Lodge—but considering this a case of extreme necessity they recommended a further grant of £5 for her relief, to which the P.G. Master cordially assented. They also reported that the sum of £5 had been granted for the relief of a brother of the Granby Lodge, and recommended that the following donations be given to our great Masonic Charities, which on the proposition of the R.W. Sir H. Williamson, Bart., M.P., D.P.G.M., seconded by the Rev. John Cundill, P.G.T., was agreed to unanimously by P.G. Lodge, viz.:—

| | | | | |
|---|---|---|---|---|
| To the Boys' School | .. .. .. | £52 | 10 | 0 |
| „ Girls' School | .. .. .. | 10 | 10 | 0 |
| „ Royal Institution for aged Freemasons and Widows, Men's fund | | 10 | 0 | 0 |
| „ Royal Institution for aged Freemasons and Widows—Widows | | 10 | 0 | 0 |

The Fund Committee's report also recommended that £100 in the Treasurer's hands be funded as heretofore; which proposition having been moved and seconded was agreed to unanimously.

The roll of lodges was then called, when all appeared by their representatives, who gave satisfactory accounts of all their lodges, and the R.W.P.G.M. expressed his satisfaction at the same. One subject he thought worthy of his congratulation, and that was the efforts making throughout the Province to build Masonic Halls, where the brethren could meet under their own roof. He was pleased to learn that eleven out of nineteen lodges would meet in halls of their own.

The R.W.P.G. Master thanked the Provincial Officers for the past year for their services, for which he had had more than ordinary need.

Brother Rev. John Cundill was re-elected treasurer.

The R.W.P.G. Master then appointed and invested the following officials:—Sir H. Williamson, Bart., M.P., Lambton and Palatine, D.P.G.M.; Rev. G. P. Wilkinson, 1121, P.S.G.W.; John Stokoe, 48, P.J.G.W.; Rev. G. R. Bulman, 124, P.G. Chaplain; Rev. John Cundill, 124, P.G.T.; John Trewhitt, 949, P.G.R.; W. H. Crookes, 80, P.G. Secretary; John H. Jackson, 940, P.G.S.D.; R. Stephenson, 424, P.G.J.D.; John Tillman, 949, P.G.S. of W.; S. J. Wade, 80, P.G.D. of C.; George Lord, 97, P.G.S.B.; Joseph Walton, 940, P.G.O.; W. A. Malcolm, 124, P.G.P.; W. M. Laws, 80, 97, 661, and 949, P.G. Tyler.

Stewards:—Thomas Henderson, 94; W. Skelton, 97; John Morrell, 111; E. Sellentine, 424; W. Harrison, 764; John Wilson, 111.

The Lodge was then closed in due form. The brethren afterwards dined together at Brother Carmon's, Queen's Head Hotel.

## ANCIENT AND ACCEPTED RITE.

### WILLIAM DE IRWIN CHAPTER OF SOVEREIGN PRINCES, ROSE CROIX, H.R.D.M., WESTON-SUPER-MARE.

This new Chapter held its first Convocation in the Chapter-rooms, Carnarvon Hall, Weston-super-Mare, on Wednesday, the 17th inst., under the presidency of the Ill. Bro. Francis George Irwin, 30°, Past M.W.S., who was assisted in the business of the Chapter by Bro. Joseph F. Starkey, 30°, of the Metropolitan Chapter (the fitting up of the Chapter-rooms were under the superintendence of Cox and Gregory, and whose arrangements were highly approved by the Supreme Grand Council 33°, on their visiting this Chapter the following day. Of the 14 Master Masons mentioned in the agenda paper for exaltation, nine were in attendance. The Ill. Bro. Irwin opened a Council of Princes of Jerusalem, and conferred the degrees from the fourth to the sixteenth inclusive. After which he opened a Rose ÷ Chapter, and exalted Bro. Major-Gen. G. B. Munbee, (Royal Engineers), J.P. (Senior Grand Warden of Somerset); Capt. Townsend, R.N., F.R.G.S., &c.; Rev. J. C. Pigot, B.D.; Rev. R. C. Browne, B.A.; F. Vizard, P.M.; B. Cox, Sec., 1222; T. Clarke, S.W., 1222; E. Gregory, Org., 1222, and J. G. Matthias. Each of the recipients was created and duly constituted a "Knight of the Eagle and Pelican, and Prince of the Order of Rose Croix Heredom." The ceremonies of the degrees were beautifully rendered by the Ill. Bro. Irwin, being of the most imposing and impressive character, while the symbolic teaching was not only pleasing, but consistent with the christian faith, figuratively expressing the passage of man through the Valley of the Shadow of Death, accompanied and sustained by the Masonic virtues, Faith, Hope and Charity, and his final reception into the abode of Light, Life, and Inmortality; in short, from beginning to end, everything bore the impress of Christianity and truly deserves the significant designation of "Ne plus ultra" of Masonry.

The M.W.S. having informed the Knights of the intended visit of the members of the S.G.C. on the following day, and invited all to be punctual in attendance, then closed the Chapter.

The William de Irwin Chapter of S.P.R. ×, again assembled in Convocation on the 18th inst., and was inaugurated in full form, when there were present some very distinguished brethren connected with the high degrees of the Order, viz., C. J. Vigne, J.P., P.P.G.W. of Somerset, Prov. Grand Commander of Dorset, M.P. Sov. G.C. of 33°; Col. H. C. Vernon, J.P., P. Prov. G. Master, and Prov. Grand Commander of Worcester, Lieut. G. C. of 33°; Capt. N. G. Philips, Prov. G. C. of Cambridge and Suffolk, member of S.G.C. of Rites of Ireland, G. Treas. General, H.E. 33°; Capt. Alex. Wm. Adair, M.A. P. Prov. G.M. of Somerset, G. Sec. Gen. of 33°; Ill. Bro. Hyde Pullen, 32°, P.G.S.B., and Past D.P.G.M. of Isle of Wight, Asst. G. Sec. Gen.; Major-General Doherty, 32°; F. G. Irwin, 30°, (Junior Grand Warden of Somerset), M.W.S., (designate); Major-General G. B. Munbee, J.P. 18°, (S.G. Warden of Somerset); Col. Ford, J.P., 18°; Bro. J. F. Starkey, 30°; Capt. Phayre, R.N., J.P., 18°; Capt. J. Townsend, R.N., 18°; Rev. J. C. Pigot, B.D. 18°, (Prov. G. Chap. of Somerset); Rev. R. C. Browne, B.A. 18°; T. R. Lord, 18°; F. Vizard, 18°.

The first business of the chapter was the perfecting and exalting three candidates, viz.—Bros. W. H. Davies, E. T. Inskipp, and S. Jones. After the M.P. Sovereign, C. J. Vigne, 33°, had expressed satisfaction as to arrangements made in reference to furnishing this new chapter, he requested the Ill. Bro. Hyde Pullen to enthrone the Sov. Prince Rois Croix, F. G. Irwin, 33°, as M.W. Sov., and this ceremony was most effectively delivered by the Illustrious brother. After which Ill. Bro. Irwin appointed the officers of the chapter as follows:—

E. & P. Princes, Rev. J. C. Pigot, High Prelate; Major Gen. G. B. Munbee, 1st General; Capt. J. Townsend, *R.N.*, 2nd General; Rev. R. C. Browne, G. Marshal; F. Vizard, Raphael; E. T. Inskip, Treasurer; B. Cox, Recorder; T. Clarke, Capt. of Guards; T. J. Mathius, Herald; E. Gregory, Organist.

From the known and recognised Masonic ability of the M.W.S., F. G. Irwin, and the zeal and position of his officers in regard to Masonry generally, we have every reason to hope that the William-de-Irwin Chapter of Rose Croix, H.R.D.M., will be a complete success, and thus religiously and numerically be a lasting honour to its promoters, who by every means endeavour to extend the principles of Christianity, by giving a greater prominence to its pillars of Faith, Hope, and Charity than is to be found in Craft Masonry, for all the pomp, all the glitter, and all the distinctions of life appear despicable as the plaything of a child, when amid the sublimities of nature, we commence with our Creator and his works.

"For in heaven there's a lodge,
And St. Peter keeps the key;
But none shall enter there,
Except they are good and free.

## COURT OF BANKRUPTCY, Nov. 29th.

(*Before Mr. Registrar Roche*).

RE WILLIAM SMITH.—This was a meeting for choice of assignees. The bankrupt was a Civil Engineer, and newspaper proprietor, and editor. His debts amounted to several thousands of pounds, and the creditors have a prospect of realising tenpence in the pound, a resolution to pay that amount of dividend having been come to. Mr. Evans, and Mr. Dubois were chosen assignees.

Messrs. Walker and Sons appeared for the creditors and Mr. Maynard for the bankrupt.

WE are informed that the eminent artist Bro. Sigismund Rosenthal, of Red Lion-square, is engaged upon a large picture of the Inauguration Ceremony which took place at Freemasons' Hall last April. From the marvellous fidelity of Bro. Rosenthal's portraits, as well as from the artistic skill displayed, this great work will possess an historical value, and we trust it will be reproduced in photography for the benefit of the Craft.

BREAKFAST.—EPPS'S COCOA.—Grateful and Comforting.—The very agreeable character of this preparation has rendered it a general favourite. The *Civil Service Gazette* remarks:—"The singular success which Mr. Epps attained by his homœopathic preparation of cocoa has never been surpassed by any experimentalist. By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctor's bills." Made simply with boiling water or milk. Sold by the Trade only, in ¼ lb., ½ lb. and 1 lb. tin-lined packets, labelled JAMES EPPS & CO., Homœopathic Chemists, London.—ADVT.

The New Vade Mecum (invented and manufactured by Charles H. Vincent, optician, of 23, Windsor-street Liverpool) consists of a telescope well adapted for tourists, &c., to which is added an excellent microscope of great power and first-class definition, quite equal to others sold at ten times the price. Wonderful as it may seem, the price of this ingenious combination is only 3s. 6d., and Mr. Vincent sends it (carriage free) anywhere, with printed directions, upon receipt of post-office order or stamps to the amount of 3s. 10d.—ADVT.

TO CONSUMPTIVES.—A grateful father is desirous of sending by mail, free of charge to all who wish it, a copy of the prescription by which his daughter was re-tored to perfect health from confirmed Consumption, after having been given up by her physicians and despaired of by her father, a well-known physician, who has now discontinued practice. Sent to any person free.—Address O. P. Brown, Secretary, 2, King-street, Covent garden, London.—ADVT.

THE BLOOD IN OLD AGE.—As age advances, the blood becomes thin and cloudy—or, in a full habit, thick and cloudy. The failing of the powers of life requires extra nutrition and support, and the blood yielding the excess required is soon overcharged with carbon, which gives to it the cloudy appearance. Being then impure, day by day the vitiated matter increases, and the body suffers from a thousand ailments. "The Blood Purifier"—Old Dr. Jacob Townsend's Sarsaparilla—supplies the extra nutrition to the blood, and restores to it its florid hue, and then the progress of decay is arrested, and the ailments disappear; man lives out his days, and the sunset of life is unattended with suffering. Testimonials with each bottle from the Hon. the Dean of Lismore, General Wm. Gilbert, of the Indian Army; and Rev. Francis Monck, of "The Gospel Evangelist." Ordered also by the Apothecaries' Hall, London. Sold by all Druggists, in bottles 2s. 6d., 4s., 4s. 6d. 7s. 6d., 11s. Pills and Ointment each in boxes 1s. 1½d., 2s. 9d., 4s. 6d.—Caution, Get the red and blue wrappers, with the Old Doctor's head in the centre. No other genuine.—ADVT.

HOLLOWAY'S OINTMENT AND PILLS.—Lives Saved.—How happy would those sufferers be whose whole system is in danger of breaking down through the daily drain of discharges from ulcerations and skin diseases, if they only knew, that a day rarely passes without new cases of cure being brought to the knowledge of the discoverer of these peerless remedies. For ulcers, sores, burns, bad legs, skin diseases and similar maladies, the insufficiency of ordinary applications is admitted by all; but none, thus afflicted, have been disappointed in their expectations when a fair trial has been given to Holloway's Ointment and Pills. The pain and swelling usually attending this class of ailments will diminish daily under the cooling and soothing unguent.—ADVT.

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## METROPOLITAN MASONIC MEETINGS

*For the Week ending December 4, 1869.*

Lodges of Instruction meeting on Sunday, are not inserted in the list of Masonic meetings.

### Monday, November 29.

Lodge No. 79, "Pythagorean," Lecture Hall, Royal-hill, Greenwich.
" 831, "British Oak," Bank of Friendship Tavern, Bancroft-road, Mile End.
Knights of the Red + of Rome and Constantine, Premier Conclave, Freemasons' Tavern.
Kent Mark Masters' Lodge of Instruction, Lyceum Tavern, 354, Strand, at 7.30; Bro. C. Swan, Preceptor.
Sincerity Lodge of Instruction, No. 174, Railway Tavern, Fenchurch-street Station, at 7.
Camden Lodge of Instruction, No. 704, Adelaide Tavern, Haverstock Hill, at 8; Bro. T. A. Adams, Preceptor.
Eastern Star Lodge of Instruction, No. 95, Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gotthell, Preceptor.

### Tuesday, November 30.

Lodge No. 141, "Faith," Anderton's Hotel, Fleet-street.
K.T. Encampment, No. 8, "Faith & Fidelity," Freemasons' Tavern.
Metropolitan Chapter of Instruction, George Hotel, Aldermanbury at 7; Comp. Brett, Preceptor.
Domatic Lodge of Instruction, Palmerston Tavern, Grosvenor-park, Camberwell, at 7.30.
Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8. Bro. C. A. Cottebrune, Preceptor.
Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.
Prince Frederick William Lodge of Instruction, No. 753, Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.
Prestonian Club of Instruction (for M.M.'s only), Lyceum Tavern, Strand.

### Wednesday, December 1.

Quarterly Communication of Grand Lodge, Freemasons' Hall at 6 for 7 p.m.
Lodge No. 217, "Stability," George Hotel, Aldermanbury.
" 511, "Zetland," Anderton's Hotel, Fleet-street.
Pythagorean Lodge of Instruction, No. 79, Prince of Orange, Greenwich, at 8.
United Strength Lodge of Instruction, 228, Bull and Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.
Confidence Lodge of Instruction, No. 193, Railway Tavern, Railway-place, Fenchurch-street, at 7.
Strong Man Lodge of Instruction, The Grapes Tavern, Duke-street, Manchester-square, at 8; Bro. T. A. Adams, P.G.P., Preceptor.
New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.
Sydney Lodge of Instruction, No. 829, Cambridge Hotel, Upper Norwood, at 7.30.

### Thursday, December 2.

Lodge No. 10, "Westminster and Keystone" Freemasons, Hall.
" 27, "Egyptian," Anderton's Hotel, Fleet-street.
" 45, "Strong Man," Freemasons' Hall.
" 192, "Lion and Lamb," City Terminus Hotel, Cannon-street.
" 227, "Ionic," Ship & Turtle Tav., Leadenhall-st.
" 231, "St. Andrew's," Freemasons' Hall.
" 554, "Yarborough," Green Dragon, Stepney.
" 822, "Victoria Rifles," Freemasons' Hall.
" 1155, "Excelsior," Sydney Arms, Lewisham-road.
" 1178, "Perfect Ashlar," Gregorian Arms Tav., Jamaica-road, Bermondsey.
Chapter 2, "Fidelity," London Tav., Bishopsgate-street.
" 9, "Moriah," Albion Tavern, Aldersgate-st.
" 174, "Sincerity," Cheshire Cheese Tav., Crutched Friars.
" 733, "Westbourne," Lord's Htl., St. John's-wood.
" 742, "Crystal Palace," Crystal Palace.
Finsbury Club of Instruction, "Jolly Anglers' Tavern," 42, Bath-street, City-road.
United Mariners' Lodge of Instruction, Three Cranes Tav., Mile-end-road, at 8; T. J. Barnes, Preceptor.
St. George's Lodge of Instruction, No. 140, Globe Tavern, Royal-hill, Greenwich, at 8.

### Friday, December 3.

Lodge No. 706, "Florence Nightingale," Masonic Hall, Woolwich.
" 890, "Hornsey," Anderton's Hotel, Fleet-street.
Chapter 8, "British," Freemasons' Hall.
" 259, "Prince of Wales," Willis's Rooms, St. James's.
" 754, "High Cross," White Hart Htl, Tottenham.
Star Lodge, No. 1275, Marquis of Granby, New-cross-rd.
Mark Lodge, No. 8, "Thistle," Freemasons' Tavern,
Stability Lodge of Instruction, Guildhall Coffee House, at 6.
Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
Metropolitan Lodge of Instruction, George Hotel, Aldermanbury, at 7; Bro. Brett, Preceptor.
United Pilgrims' Lodge of Instruction, Horns Tavern, Kennington, at 7.
Belgrave Lodge of Instruction, Duke of Wellington Hotel, Spring-gardens, Charing-cross; Preceptor, Bro. Pulsford.
Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, Preceptor.
Duke of Edinburgh Lodge of Instruction, The Silver Lion, Penny-fields, Poplar.
Temperance Lodge of Instruction, Victoria Tavern, Victoria-road, Deptford, at 8.

### Saturday, December 4.

General Committee, Boys' School, Freemasons' Hall, at 4.
Lodge No. 142, "St. Thomas's," Radley's Hotel, Blackfriars.
Chapter 975, "Rose of Denmark," Star and Garter, Kew.


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Reports of the Grand Lodges are published with the special sanction of the Right Hon. the EARL of ZETLAND, *K.T.*, Most Worshipful Grand Master of England; and the Right Hon. the EARL of DALHOUSIE, *K.T.*, *G.C.B.*, M. W. Grand Master Mason of Scotland.

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## OPINION OF FREEMASONRY EXPRESSED BY THE LATE LORD DERBY.

The motives of the ancient and honourable Order of Freemasons have often been regarded with suspicion by those who do not belong to it, and who have no knowledge of its affairs. It might be supposed, indeed, that the rules and principles of Freemasons were so far known that the public mind should be inclined to regard them with respect, and the character of the members of the Order is generally such as to command respect in all circles of society. All this, however, does not prevent a feeling of doubt and suspicion on the part of some who can give no reason for it, but who are perhaps ready to entertain such a feeling as to everything beyond the sphere of their own immediate observation. There are many, however, who do not belong to the Masonic Order who judge more justly, and a strong testimony in favour of its high and estimable character was recently borne by the late Earl of Derby in a speech made by him in the House of Lords on the 7th of June, 1869. Referring to the Order of Freemasons, he said:—"I am not a member of that body, but I believe that a more loyal, peaceable, charitable, and benevolent body does not exist." Higher commendation could hardly be given, nor could it be given by one whose opinion is more worthy of respect. Such a testimony borne by Lord Derby cannot but be very gratifying to the members of the Order of Freemasons, and ought to have some effect on the minds of those who do not belong to it. Freemasons themselves, indeed, are well aware of the high and noble principles on which their ancient Order is founded, and of the excellence of the rules by which it is governed—of the landmarks in constant adherence to which its true nobility is maintained. These ancient landmarks have not often been over-looked, and can never be broken down. Whilst they subsist, and are kept clearly in view by Freemasons themselves, the character of the Order must appear in the eyes of the world, such as Lord Derby declared it to be. Loyalty, is, indeed, one of the essential principles of Freemasonry; and a Freemason is bound by the most solemn obligations to live as a good member of society, observing the laws of God and of his country. Peaceable he therefore must be, whilst these obligations are remembered. As to charity and benevolence, we need hardly say that Freemasons are distinguished by their readiness to aid any brother in circumstances of want or distress; and instances could easily be adduced, in very great number, of the relief of the poor by the Masonic Lodges both of this and of other countries. Let a brother from any part of the world come to England or Scotland and make himself known, he will find himself amongst brethren, and the money requisite for his relief will be forthcoming, even to a large amount. There have been many recent instances of distressed foreigners—sufferers from the political troubles of their native countries, or from other causes—being not only relieved from destitution here, but provided with the means of proceeding home again, when circumstances became such as to permit it, by contributions from Masonic lodges. Nor are the lodges in other parts of the world less attentive to this great law and duty of charity.

## OUR EXCHANGES.

We have to welcome to our desk many valuable Masonic magazines, or newspapers with Masonic departments, from all parts of the world. The United States, as usual, heads the list.

We continue to receive the *New York Dispatch*, so ably edited masonically by Bro. Holmes.

There is also *Pomeroy's Democrat*, with the political views of which we need not concern ourselves, though anything more piquant or rousing than some of Mr. Pomeroy's articles it is impossible to conceive. He wields a hammer like that of Thor, and every stroke is a thunderbolt. The Masonic department is managed by Bro. F. G. Tisdall, 33°, and among other interesting matter it contains a series of articles on "Masonic Rites," which we hope to quote from when the pressure on our space of home items becomes less intense.

The *Keystone*, published at Philadelphia, is another addition to our file, and one at which we rejoice. The number for Nov. 13 is a double one, and replete with Masonic information in the shape of sketches and news. The paper itself is a beautiful specimen of typography, and altogether we do not wonder at the popularity which, it is said the *Keystone* has achieved in the "City of Brotherly Love."

## MASONIC ADDRESS TO H.R.H. THE DUKE OF EDINBURGH IN NEW ZEALAND.

The following address was presented to His Royal Highness Prince Alfred Ernest Albert, Duke of Edinburgh, K.G., K.T., &c., when in New Zealand:—

"We, the District Grand Master, Deputy District Grand Master, and Officers of the Ancient Order of Freemasons in Canterbury, New Zealand, desire on behalf of the District Grand Lodge, and of the Masters and members of the various lodges of the district, to express our gratification, as dutiful and loyal subjects of Her Majesty, at your visit to this distant part of her wide empire.

"We gladly avail ourselves of this opportunity of expressing our undiminished loyalty to the Queen, and our attachment to all the members of the Royal Family.

"We heartily bid your Royal Highness welcome to Canterbury. We pray that the Great Architect of the Universe may vouchsafe every blessing and a long life to Her Majesty the Queen, and may conduct you safely through every peril by sea and land, and accord you a brilliant and happy future."

New Zealand.—A Masonic lodge, constituted under a dispensation from the Provincial Grand Master of Canterbury, New Zealand, was opened at Greymouth on the Queen's birthday. Applications for dispensation and warrant of constitution to open a Masonic lodge at Charleston have been forwarded to Brother Vincent Pyke, R.M., P.G.M., S.C. for New Zealand.

## WHAT BETTER THEME THAN MASONRY?

MASONIC SONG.

Words by Brother James Stevens, P.M. 720, S.W. 1216, P.Z. 720, &c.

Music by Brother Wilhelm Ganz, P.M. 435, Org. No. 4, and of British Chapter, No. 8.

Hopwood and Crew, Publishers, 42, New Bond-street, London.

What better theme can claim our lays,
And lend its aid to Harmony;
What noble art sheds brighter rays
Than glorious Freemasonry?
What other virtues can compare
With those 'tween "compasses and square"?
For Faith and Hope and Charity,
Brotherly Love and Unity,
With Order, Peace, and Harmony,
Are found in true Freemasonry.

When first to us the light is shown
That governs true morality
Others' distress we make our own
In natural equality.
Our steps are then taught to ascend
The ladder staves that upward tend—
*Faith*, first upon the muster-roll,
*Hope*, the sheet-anchor of the soul,
And *Charity*, that crowns the whole
Foundation of Freemasonry.

When Craftsmen's labours we attend
We're taught the hidden mystery,
By science led to comprehend
The scope of nature's history;
From nature up to nature's God
Our minds are raised above the sod,
And *Wisdom* comes to shield from harm,
*Strength* our hurtful passions to disarm,
Whilst *Beauty* lends a crowning charm
To all our works in Masonry.

And next, as Master Masons, we
Share the sublimest mystery,
And prove how potent then can be
*Fortitude* and *Fidelity*;
The terrors of the darkest hour
Are lessened by the Mystic Power,
And *Virtue's* portal opens w
Our steps to *Honour's* fane to guide,
Whilst *Mercy* pleads upon our side
To Him who rules Freemasonry.

And when, our glorious labours o'er,
We meet for brief hilarity,
Amidst our joys, our Brethren poor
Remembered are in charity:
Each thankful heart expands to bless;
Each willing hand relief will press;
With *Temperance* God's gifts we share;
*Prudence* extends her watchful care,
And *Justice*, symbolled by the *Square*,
Perfects our works in Masonry.

## CONSECRATION OF THE KENLIS LODGE, EGREMONT.

The consecration of the "Kenlis" Lodge, Egremont, took place last week, under the auspices of Bro. Whitwell, D.P.G.M. of Cumberland and Westmorland, assisted by Brothers Simpson, Cook, M'Kelvie, Kenworthy, Robertson, Spittal, and others. A large number of the fraternity from various parts of the province were present at the interesting and somewhat rare ceremony of constituting a new lodge, on the completion of which Brother Morton, P.P.S.G.W., was installed as the first Master, the officers selected being Brothers Lawson, S.W., Chapman, J.W., and Sandwith, T.

There was not sufficient brethren belonging to the Kenlis Lodge to fill each office, but such offices as remain unoccupied will be filled by officers from the two lodges at Whitehaven until they have members of their own; this will soon take place, as there are several who have applied for admission. The lodge is in a central position, surrounded by numerous influential families, and will ere long prove to the Masonic body that it is really the "Kenlis Lodge" in the right place.

The brethren afterwards partook of a banquet in the Oddfellow Hall, the newly-installed master presiding, the chair being supported by Bros. Whitwell, Cook, W. B. Clarke, Puxley, Faithful, M'Kelvie, and others. After the usual loyal toasts, several speeches of unusual excellence were given by the D.P.G.M. and other brethren, the intervals being filled up by some first-class music rendered by Bros. Cook, Glover, and Cooper.

After a most enjoyable meeting the brethren departed for their respective abodes shortly after six o'clock.

Mrs. Roberts, the caterer for the banquet, supplied every delicacy of the season in first-class style.

[A fuller report will appear in our next.]

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P.M., and seconded by Bro. Poor, that Mr. Roushlomn, be a candidate for admission into Freemasonry, the next regular Lodge, night providing the ballot be clear. The Secretary then read the financial account of the lodge for the past year, which was considered very satisfactory for this young lodge The lodge then closed down in solemn form at 8.50, when the brethren then adjoined to Bro. Haymain's for the annual banquet, which was served up in the usual style, where the brethren spent a pleasant evening and left at 11.30, p.m. in peace and harmony. Visiting brethren Bros. Williams, P.M., 70; Nicholls, 202; Tretheway, S.W., 159; Elliott 215; Kent, P.M., 1091; Welch, P.M., 1136 Elphinstone, Walsh, Courn, Truscott.

Denbigh, North Wales.—*Royal Denbigh Lodge, No.* 1143.—The installation festival of this well-managed and prosperous lodge was held at the Town Hall, Denbigh on Friday, the 19th inst., present Bro John Copner Wynne Edwards, W.M., attended by his Wardens, Officers, and a goodly number of brethren, members, and visitors. The lodge having been opened in due form, and Bro. John Ormiston, of Wigair, Flintshire, the W.M.-elect, being presented, he engaged to accept the office of Master, and was afterwards, before a board of Installed Masters, duly installed in the chair by Bro. John Preece, P.P.S.G.W. P.M., (who, an accomplished Master in Craft Masonry is about removing from Denbigh to the city of Lichfield.) The W.M., upon the lodge being resumed in the third degree, proceeded to appoint and invest his Officers, viz:—Bros. J. C. W. Edwards, P.M.; Richard Lloyd Williams, S.W.; the Rev. J. H. Roberts, J.W.; the Rev. Henry Parry, Bylchau, Chaplain; John Parry Jones, Treasurer; W. P. Beecham, Secretary; Martin Underwood, S.D.; Robert James Sisson, J.D.; John R. Hughes, I.G.; and Bros. Thomas Sleight and Robert Harrison, Stewards. Bro. Preece having retired, the W.M. brought forward the subject of their approaching loss of his valuable assistance, which all- -whilst feeling glad at his preferment by the eminent banking company (the N. P. Bank of England) whose successful and faithful manager he has been for many years in Denbigh—deeply regretted. And it was resolved—"That the brethren of this lodge have heard with regret of the intended departure of Bro. Preece, P.P.S.G.W., North Wales and Shropshire, out of the Province; and that fully recognising the great services rendered by him to the Craft, and in order to mark their sense of the loss which will be sustained by his departure, do invite the neighbouring lodges that have benefited by his experience, to unite with them in some suitable expression of their lasting regard." A subscription amounting to nearly £30 was at once entered into in the lodge. The business of the circular, including the initiation of Dr. Evan Pierce Williams, of the Abbey, Denbigh, having been satisfactorily concluded, and the lodge closed in ancient form, the brethren adjourned to a banquet at the Crown Hotel, supplied in the best taste by mine host Bro. H. Creswell Murless, late of the Isle of Wight. The Royal Denbigh Lodge, so much distinguished for its having been presided over in the last century by H.R.H. the Duke of Sussex, and by that Prince in Wales. Sir Watkin W. Wynn, Bart., *M.P.*, P.G.M.; recently, possesses in its new rank some very worthy and distinguished brethren, maintains its character for hospitality, and is already noted, since its resuscitation some few years ago, for its constant and liberal support of the charities. The good Masonic spirit of many of its members always insures an evening of pleasurable enjoyment, and amongst them—well-deserving of the posts of honour given them—have been Bros. J. Preece, R. Vaughan Williams, J. C. W. Edwards, P.M.'s, and the W.M.; who, by their genial warmth of disposition, kindness of manner, and courteous attention have contributed materially to the success of the lodge. On the present occasion, the usual loyal and masonic toasts were proposed and responded to in excellent speeches, intermixed with some good singing, which rendered the evening a most pleasing one. The visitors attending the festival were Bros. C. Hunter, Lodge of St. Tudor, No. 755, and John Jones, Zetland Lodge, No. 15, Montreal, Canada.

## *THE ROYAL ARCH.*

### METROPOLITAN.

*Domatic Chapter, No.* 177.—At a meeting of this Chapter on Thursday week at Anderton's Hotel, Comps. R. W. Little, M.E.Z.; John Coutts, H.; H. G. Buss, S.E.; Thos. Cubitt, P.S.; J. W. Barrett, 2nd A.S.; Joseph Smith, Treasurer; T. A. Adams, P.Z.; C. A. Cottebrune, P.Z.; Jas. Brett, P.Z.; E. Sisson, P.Z.; and Thomas Tyrrell, P.Z. were the officers present. Bro. J. Lawrence was exalted. No other business was before the Chapter, and the Comps. sat down to an excellent banquet supplied by Comps. Clemow, and superintended by Comp. Smith. The usual R.A. toasts followed the banquet, and a very pleasant evening was spent. Among the other Comps. present were Comps. J. H. Williams, Mont. Scott, John Hervey, G.S.E., Richd Lee, H. Geddes, J. M. Thistleton, Arthur T. Hayward, D. R. Still, and H. Massey, J., 619.

### PROVINCIAL.

Halifax.—*Chapter of Regularity, No.* 448.—The regular monthly meeting of this chapter was held at the new Masonic Temple, on Monday, the 29th ult. The acting officers were: Comps. S. W. Cooke, P.E.Z.; G. Normanton, P.Z. as H.; R. Lord, J.; W. J. Laidler, as E.; J. Seed, as N.; H. N. Bates, P.Z., Treas.; T. M. Dolan, as P.S.; A Roberts, A.S.; N.W. Scholefield, as A.S.; and J. Greenwood, P.Z., Janitor. The usual routine business having been transacted the ballot was subsequently taken for Bro. Richard Jessop, of the St. James's Lodge, No. 448, who was unanimously elected, and he was subsequently exalted to the degree of R.A. by Comp Cooke the historical portion being very ably given by Comp. A. Lupton; after which the Chapter was closed with solemn prayer.

Liverpool.—*Temple Chapter, No.* 1094.—This young and prosperous Chapter held its regular convocation, at Masonic Temple 22, Hope-street, on Tuesday evening, the 23rd inst., the officers present being R. H. C. Johnson, M.E.Z; J. K. Smith, H.; J. Hamer, J; Comp. Speer, Treas.; Sheldon, S.N.; Danson, S.E.; Robinson, P. Soj.; and other Comps. were also in attendance. Five brethren of the Temple Lodge were balloted for and approved of. Bros. Morley and Walters, having presented themselves, were exalted to the Supreme degree of R. A. Masonry. This being the night for the election of officers during the ensuing year, the following were declared by the M.E.Z. duly elected, J. K. Smith, as Z.; Hamer, H.; Robinson, J.; Danson, E.; Winstanley, N.; Pemberton, P. Soj. Comp. Speer was again elected Treas. the ballot being unanimous. The Chapter was afterwards solemnly closed, and the Comps. sat down to a substantial repast After dinner, the usual loyal and Masonic toasts were proposed by the M.E.Z., and cordially responded to. The principal toast of the evening being the newly-exalted Comps. After some appropriate remarks upon the subject by the 1st Principal; Comp. Morley responded, and in doing so remarked that he was much pleased with the ceremony he had passed through, the kindness which had been shown him, and trusted that so long as he lived he should be always actuated by true Masonic principles, and that the Temple Chapter would never have occasion to regret having admitted him into Companionship. The Chapter has not yet been in existence twelve months, and already numbers nearly forty members.

## MARK MASONRY.

### GRAND MARK LODGE.

The half-yearly Communication of the Grand Lodge of Mark Masters took place at Freemasons' Tavern, on Tuesday evening. The Grand Master, the Rev. G. R. Portal, presided, with Bro. John Udall, Acting S.G.W.; Bro. Sir John Conroy, J.W., and Bro. Sir E. H. Lechmere, D.G.M. There was a numerous attendance of the brethren of the degree, and among those who were present we noticed Bros. T. Meggy, T. Wescombe, Joshua Nunn, James Stevens, T. J. Sabine, H. C. Levander; the Revs. T. F. Ravenshaw, John Huyshe, and D. Shaboe, A. D. Loewenstark, M. A. Loewenstark, R. Spencer, J. H. Wynne, Geo. Lambert, Major Brewin, Langley, Morton Edwards, F. Binckes (G. Secretary), T. Fenn, W. E. Gumbleton, C. Swan, S. Rosenthal, F. Davidson, J. G. Marsh, W. H. Warr, James Weaver, and H. Massey. Previous to Grand Lodge being opened a Lodge of Improvement was held, at which the ceremony of advancement was exquisitely performed with Bro. Meggy as W.M.; Bro. Sabine, S.W.; Bro. A. D. Loewenstark, J.W.; Bro. H. C. Levander, M.O.; Bro. R. Spencer, S.O.; Bro. Jas. Stevens, J.O.; Bro. Wynne, I.G.; and Bro. Binckes, D. The performance gave the G.M. so much satisfaction that he immediately appointed Bro. Meggy as W.M. of that Lodge of Improvement.

Grand Lodge having been formally opened Bro. Binckes, G. Secretary, read the minutes of last half-yearly Communication, and the next business being the nomination of a Grand Master for the ensuing year:

Bro. Levander rose and said; I have great pleasure in bringing before the notice of Grand Lodge, and to nominate as Most Worshipful Grand Master for the ensuing year, the Brother who so excellently fills that office at present. I feel that all the brethren here present will agree in electing him to fill the office of M.W.G.M. for next year. (Cheers).

Bro. A. D. Loewenstark seconded the motion, and mentioned that as Bro. Goulty, G. Sup. of Works, had died since his appointment, it would be necessary to invest some one else.

Bro. Binckes said the matter had not been forgotten, and would be considered later in the evening.

The Report of the General Board was then read by the G.S. Among other matters it alluded to the Scotch Grand Chapter, which had advised its own Mark Lodges in the Colonies not to admit Mark Masons advanced in Lodges holding warrants from this Grand Lodge. It also referred to the subject of the Hebrew letter on the reverse of the Mark Jewel, and then took up the question of the Benevolent Fund attached to Grand Lodge. Respecting the Festival held in July, at which ladies were present, it stated that the festival was most successful, something like £80 having been contributed to the Benevolent Fund on that occasion. The funds of Grand Lodge were in a prosperous state, 150 new brethren having been advanced, and £291 11s. 7d. having been received. Against this £123 9s. had been expended; leaving a balance of £168 2s. 7d. in hand. Two brethren had been relieved with sums of £5 each.

Bro. Meggy moved that the Benevolent Fund Festival be repeated next year, that the Board of Stewards should be entrusted with its promotion, and that ladies should be admitted to it. On the last occasion that festival was very successful, although power to organise it was given to the Stewards only in June. Such a result, he thought, justified them coming again and asking Grand Lodge to empower them to do a similar thing next summer. The M.W.G.M. deserved the best thanks of the brethren for the kind way in which he came forward and presided at that festival. He thought that if Grand Lodge gave the powers asked for to the stewards at once they would be able to get more brethren and ladies together than before, and obtain a still larger contribution to the Benevolent Fund next year. Perhaps next festival might be conveniently held a little earlier in the year.

Bro. Sabine in seconding the motion, said that as one of the festival Stewards he could bear his testimony to the success of the experiment. It was true it was the first of the kind, and was imperfectly understood; added to which the short notice the stewards had of it, prevented so large an attendance as he was sure would be the result of a future trial The M.W.G.M., the D.G.M., and the other brethren present, who were partakers of the enjoyment of that *fete* must be impressed not only with the necessity of such a gathering, but with the advantages it gave to the Fund of Benevolence. He hoped however that in future ample provision would be made for the accommodation of an increased number of visiters.

Sir E. Lechmere thought there should be some understanding whether the brethren should wear Mark clothing at these festivals. There was no doubt that the last festival was most successful, but there was the one defect to which he had alluded no one knew whether he was to appear in Masonic clothing or not. The circulars to brethren might state what was expected in this way. Again, a larger room might be engaged; the festival was numerously attended both by brethren and ladies, and it was certainly a most pleasant gathering, but it was a hot day and the room was small, which he thought slightly marred the pleasure of some ladies who felt a little inconveniently crowded.

Bro. Rosenthal explained that on account of the doubts expressed at last Grand Lodge that the festival would be successful, the Stewards were very cautious about engaging a large room.

Bro. Udall would suggest that in future the tickets should state that brethren should attend in Mark Master's clothing.

Bro. Binckes believed that was the general feeling With regard to the size of the room, the G.M. would remember the doubts which had been entertained by many brethren of the possibility of the festival succeeding. Those brethren were now converts to the views of the promoters. Next time there would be a larger room; but it was felt that success depended much on the filling of the apartment; that it was better to have a moderate sized room well filled than a large room scantily filled.

Bro. Meggy informed the G.L. that up to the day of the festival only 40 replies had come in, and the Stewards engaged a room capable of holding 40 persons; but 53 came, and as the dimensions of some of the brethren were considerable, the room was rather closely packed (laughter).

Bro. Wynne testified to the encouraging results of the experiment. Bro. Rosenthal provided the harmony, and a vote of thanks to him and the professional ladies and gentlemen who assisted was but their due, seeing that no charge was made for their services; and he (Bro. Wynne) would move such vote of thanks.

Bro. Shaboe seconded it, M.W.G.M. then asked the Grand Lodge.

The motion that the festival be repeated next year, and that the brethren wear Mark clothing on that occasion was then put and carried unanimously.

The motion that the thanks of Grand Lodge be given to Bro. Rosenthal for providing the music was also put and carried *nem. con.*

It was also proposed to give the Grand Master further powers with respect to the action which had been taken by the Grand Chapter of Scotland in advising Mark Lodges in the colonies holding Scotch warrants not to recognise English Mark Masters. At a time when the English Grand Mark Lodge was trying its best to get the Scotch Grand Chapter at any rate to admit its members into their lodge on producing their English certificates, he thought it a very aggressive attitude for their Scottish brethren to assume, and it would strengthen, he thought, the Grand Lodge of Mark Masters of England if power were given to him to grant, if he saw fit, warrants for English Lodges in Scotland.

Bro. Huyshe would not be willing to see such a power used towards a friendly body; but when he found that the Grand Chapter of Scotland not merely cast us off, but actually compelled their own lodges abroad not to receive Mark Masons acting under the authority of this Grand Lodge, it became necessary that the G.M. of English Mark Masonry should have the additional power he sought. Such power might be used in a very tyrannical manner no doubt, but in the hands of such a Grand Master as Bro Portal, he was sure it would not be used in a way that would not redound to his courtesy.

After a few remarks from Bros. Lambert, Gumbleton, Binckes, and Loewenstark, as to different jurisdictions,

Bro. Joshua Nunn wished to ask, if he was not treading on dangerous ground, whether as a new Grand Master of England was about to be proposed it would not be better to seek recognition by Grand Lodge, of the Mark Degree. He thought it would be a happy thing for all branches of Freemasonry if such a proposition was put forward at the proper time.

Bro. Shaboe thought the suggestion a good one, and Bro. Sir E. Lechmere highly commended it. Not being recognised by the United Grand Lodge grated on Mark Masons' feelings. If there was the slightest opportunity or the slightest hope of such a recognition being secured it ought not to be lost sight of. The brother who it was expected would be chosen for Grand Master was a brother of broad and enlarged views, and of great liberality of feeling, and would most likely look on this question most favourably. In the meantime he thought they should place in the hands of Bro. Portal the power he asked for, and he hoped Bro. Nunn would bring his suggestion forward again.

Several brethren having recommended that the subject should be brought before Earl de Grey and Ripon, Br. James Stevens thought that no name should be mentioned on the minutes of this meeting, as the new Grand Master was not yet even proposed: he was merely spoken of as likely to be nominated head and chief of the craft, and if this Grand Lodge were to place anything on its minutes which took it for granted that Earl de Grey would be Grand Master, when it was not a matter of certainty that he would be elected, it might give offence. Under those circumstances it would be as well

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that the minutes should state that the matter should be brought before the Grand Master, on the change of Grand Master, whoever that Grand Master might be.

Bro. SIR F. LECHMERE said the matter required a great deal of diplomacy and tact.

Bro. JAMES STEVENS having moved in accordance with his remarks, Bro. NUNN seconded the motion.

MAJOR BREWIN, from Leicester, invited Grand Lodge to hold the next moveable Grand Lodge in that place, promising the G. M. and his officers a suitable reception.

The W.W.G.M. then invested Bro. J. G. MARSH, with the collar of G S. of Works, in place of Bro. Goulty deceased, and afterwards closed the Grand Lodge.

The brethren subsequently dined together, and spent a most pleasant evening The G.M. proposed the various toasts, which was drank with enthusiasm. The musical arrangements were under the direction of Bro. James Weaver, W.M., Whittington Lodge (No. 862), who was assisted by Bro. H. Baker, Globe Lodge (No. 23). In the course of the evening the music of which the following is the programme was given,. Humorous song, "The Leather Bottel."Walcot; Selection "Il Trovatore," (cornet obligato), Bro. H. Baker; Masonic song "What better theme than Masonry f" Bro. J Stevens, humorous song, "Little Binks," Walcot cornet solo, Bro. H. Parker; humorous song "King James and the Tinker," Walcot. Post Horn Galop, Bro. H. Baker,.

The banquet was supplied by Bro C. Gosden, and gave every satisfaction

## PROVINCIAL GRAND LODGE OF LEICESTERSHIRE.

The annual meeting of this Provincial Grand Lodge was held at the Freemasons' Hall, Leicester, on Thursday, the 25th ult., under the presidency of the R.W. Provincial Grand Master, Bro. Kelly. Apologies for absence were received from the D.P.G.M., the Rev. Bro. Robinson, B.A., from the P.G.J.W., Bro. Douglas, on account of illness; and from a number of other P.G. Officers and members of the Howe Lodge, No. 21, Melton Mowbray, owing to the annual dinner of the Agricultural Society for the county of Rutland, being fixed for the same day. Among the P.G. Officers present, were Bros. Major Brewin, W.M. No. 19, P.G.S.W.; Rev. W. Langley, *M.A.*, W.M., No. 21, P.G C.; W. B Smith, M.O.; W. Weare, S.O.; C. Stretton, P.G. Reg.; A. M. Duff. P.G. Sec; T. H. Buzzard, P.G.J.D, J. E. Hodges, P.G.S.B.; C. Johnson, P.G. Org.; W. Moor, J. B. Leadbeater, and John Hunt, M.R.C.S., P.G. Stwds; Bembridge, P.G. Tyler; W. Pettifor, P.P.G.S.W.; Toller, Partridge, Sculthorpe, the Rev. N. Haycroft, *D.D.*, and others.

The Prov. G. Lodge having been opened in due form, and the minutes of the last annual meeting read and confirmed, a ballot was taken for the Prov. G. Treasurer for the ensuing year, when Bro. Stretton, Treas. of No. 19, was unanimously elected.

The P.G.M. announced that the Grand Lodge of Mark Masters had ordered a change to be made in the names of two of the officers, viz., Grand Recorder, in lieu of Grand Registrar, and Grand Timekeeper, instead of Grand Pursuivant. The following brethren were then appointed as the P.G. Officers for the ensuing year, and those who were present were invested, viz: Major Brewin, W.M. No. 19, Dep. Prov. G.M.; Rev. W. Langley, *M.A.*, W.M. No. 21, P.G.S.W.; W. B. Smith, P.G.J.W.; the Rev. N. Haycroft, *D.D.* P.G. Chap.; Geo. Brown, P.G.M.O.; Wm. Adcock, P G.S.O.; A. M. Duff P.G.J.O.; C. Stretton, P.G. Treas.; J. E. Bright, P.G. Recorder; S. S. Partridge, P.G. Sec.; T. Markham, P.G.S.D.; J. B. Leadbeater, P.G.J.D.; Chas. Johnson, P G D. of C; R. W. Johnson, (Melton), P.G. Asst ditto: J. Jevons. Past P.G. Insp. of W.; W. Mann, P.G. Sword-bearer; G. Toller, P.G. Timekeeper, and Clarke, G. M. Ashforth, *M.D.*, and W. Sculthorpe, P.G. Stewards. Bro. Bembridge was re-appointed P.G. Tyler, and the P.G.M. intimated that the collar of P.G. Org. was retained for Bro. E. J. Crow, Fellow of the College of Organists, who was to be advanced at a latter period of the day.

On the suggestion of the P.G.M., it was unanimously resolved that in lieu of giving an annual subscription of two guineas to the Royal Masonic Institution for Boys, the sum of five guineas should be contributed every alternate year, so as, in course of time, to give to each of the Provincial Grand Officers for the time being, a life subscribership in one or other of the Masonic Charities. It was unanimously resolved that an invitation should be given to the Grand Lodge of Mark Masters, to hold the next moveable Grand Lodge in this town, and that such invitation be conveyed by the D.P.G.M., and the P.G.S.W., they intending to be present at the meeting of Grand Lodge, on Tuesday, the 30th inst.

The Prov. Grand Lodge was then closed in due form and with prayer.

DEVONPORT.—*Lodge of Friendship of Mark Masters, No.* 16.—The regular meeting of this lodge was held on Oct. 21st, for the purpose of installing the W.M. and electing officers the ensuing year, also to advance Bro. Potts to the degree of M.M. Officers present, Bros. Tripp, W.M.; Price, P.M.; Ryder, S.W.; Elms. J.W.; Rockett, M.O.; Harrington, S.O.; Harper, J.O.; Nicholls, S.D.; Kerswell, J.D.; Elphinston, P.M., I.G., and Murch Readmore, Tyler. The minutes of the last lodge were read and confirmed. The installation of the Master, Bro. Murch, was then performed by Bros. P.M. Chapple and Gover in a most able manner. The W.M. then appointed his officers for the year as follows, Bros. Ryder, S.W.; Elms, J.W.; Rockett, M.O.; Harrison, S.O.; Harper, J.O.; Nicholls, S.D.; Smith, Sec.; Price, Treas.; Rogers, R.M.; Kerswell, J.D.; Readmore Tyler. Bro. Potts was then ballotted for, and having been found accepted was advanced to the degree of M.M., by the newly-installed W.M., assisted by his officers in a most able manner. The business having been ended, the lodge was then closed in due and ancient form at 8.40 p.m., and adjourned to the refreshment board, to which they did ample justice, and spent a very pleasant evening together, left at 10 p.m. Visiting brethren, Bros. Metham, P.G.W.; Gover, P.M.; Chapple, P.M.; Rae, P.M, and Radford, P.M.

LEICESTER.—*Fowke Lodge of Mark Masters, No.* 19.—A bi-monthly meeting of this lodge was held immediately after the Prov. G. Lodge was closed, the same brethren being present; The W.M., Bro. Major Brewin, D.P.G.M. in the chair. A ballot was taken for Bro. Frederic Eachan Wilkinson, *M.D.*, Sydenham, Kent, W.M., No. 766, and P.M. 181, as a candidate for advancement, when he was unanimously elected, but was unable to be present on this occasion. Bro. E. J. Crow, Sec. and Org. of St. John's Lodge, No. 279, was regularly advanced by the W.M., who subsequently invested him with the collar of office as Organist of the lodge, and from the P.G.M. he received the appointment of Prov. G. Organist. The Rev. Dr. Haycroft was invested as Chaplain of the Lodge. Two brethren were elected as members of the Freemasons' Hall Committee, and Bros Dr. Pearce, John Wright Smith, and Alfred Palmer, all of the John of Gaunt Lodge, having been proposed as candidates for advancement, the lodge was closed and the brethren adjourned to refreshment and spent an hour or two very pleasantly.

SCARBOROUGH.—*Star in the East Lodge of Mark Masons, No.* 95, *E.C.*—This select and prosperous lodge met in the Masonic Hall, Globe-street, on Wednesday, the 24th of November, at four o'clock. The following officers and members were present:—Bros. W. T. Farthing, W.M.; J. W. Woodall. P.M., G.M.O.; Walter Reynolds P.M., P.G.D C.; R. H. Peacock, S.W.; W. Peacock, J.W.; J. Spurr, M O.; J. Groves, S.O.; J. Parker, J.O.; H. C. Martin, Sec. and Regr.; J. A. Chapman, Treasurer; G. H. Walshaw, S.D.; J. Hardgrave, J.D.; J. E. Green, Organist; W. Pattison, I.G.; J. Verity, Tyler; Surtees; J. W. Taylor, *M.D.*; Donner, Allan, Williamson, and Kendall. The lodge was opened at half-past four. The minutes were read and confirmed. Bros. W. H. Smyth, P.M., D.P.G.M., Lincoln; E. Locock, P.M., P.S.G.W., Lincoln; J. Fisher, P.M. and P.Z., were ballotted for, and elected candidates for advancement, and they were, with Bro. R. Land, previously elected, prepared, admitted, and advanced to the degree of Mark Masters. Bro. J. Kendall, of the York Mark Lodge, was also affiliated a joining member, the ceremony being ably and beautifully performed by the W.M. and his officers. Bro. Reynolds now took the chair as installing-officer, and, with the assistance of Bros. Woodall and Farthing, installed Bro. H. A. Williamson as W.M. of the Lodge for the ensuing year, who invested the following brethren as his officers:—Brs. W.T. Farthing, I.P.M.; W. Peacock, S.W.; J. O. Surtees, J.W.; H. C. Martin, Sec.; R. H. Peacock, Reg. of Marks; J. F. Spurr, M.O.; W. Pattison, S.O.; J. W. Taylor, *M.D.*, J.O.; J. A. Chapman, Treasurer; J. Hardgrave, S.D.; J. Inskip, J.D.; J. E. Green, Organist; A. Allan, I.G.; J. Verity, Tyler. The S.W. and J.W. proposed a vote of thanks to Bro. Reynolds, for his kindness in having attended from Hull, and so ably and efficiently performed the duties of Installing Master. In returning thanks, Bro. Reynolds stated, in his usual very kind and fraternal manner, that he would always feel a pleasure in attending, knowing as he did so many able and worthy Masons in Scarborough. Bros. Fisher and Walshaw were elected to audit the lodge accounts. Bro. the Hon. Percy Stanhope and Bro. Cooke, of 1248, were proposed for exaltation at the next meeting. Bros. Woodall, P.M., G.M.O., and Peacock, Regr. of Marks, proposed a vote of thanks to Bro. Farthing, for the conscientious manner he had performed the duties of W.M., and an expression of hope for his future welfare, which was carried unanimously. Bro. Farthing returned thanks for the good feeling shown towards him. The lodge was closed in due form at seven o'clock. The brethren then adjourned to the annual banquet, which was provided by Bro. J. A. Chapman in his usual very superior style, and we feel bound to say that everything in connection therewith gave the greatest satisfaction, both in quality and quantity. The usual loyal and Masonic toasts were given, and responded to, including that of the newly-advanced candidates (three out of the four of whom are P.M's, R.M., and K.T. Masons, including that of D.P.G.M. and S G.W. for the Province of Lincoln). Bro. Fisher P.M, P.Z, K.T., &c., returned thanks for the newly advanced, and in doing so stated that the Mark, of all the degrees he had taken he believed to be the most instructive and interesting, the other distinguished brethren also bore testimony to the same, which is very pleasing to all Mark Masons. On retiring, the brethren stated it seldom had been their good fortune to spend a more social or agreeable evening.

# *ORDERS OF CHIVALRY.*

## RED CROSS OF ROME & CONSTANTINE.

### ORIGINAL OR PREMIER CONCLAVE OF ENGLAND.

A quarterly assembly of this the mother Conclave of England was held on Monday, the 29th ult., at the Freemasons' Tavern, Great Queen-street, when in consequence of the expected installation of the V.W. Brother John Hervey, Grand Secretary, there was a large muster of the leading members of the Order. The chair was occupied by the Grand Recorder, Sir Kt R. Wentworth Little, who was supported by the following members of the Imperial Council and Senate, viz.:—Edward Busher, G. S. Gen.; Col. F. Burdett, G.H.C.; Wm. H. Hubbard, G. Treas.; Henry G. Buss, G.H.A.; Wm. E. Gumbleton, *J.P.* G.O.; J. G. Marsh, G.A.; H. C. Levander, *M.A.*, G. A. Treas.; T. Wescombe, G. Stand. B; Geo. Powell, G.S.B.; H. Parker, G.O.; Angelo J. Lewis, *M.A.*, G.A.M.; T. Cubitt, G.H.; and Sir Knt. A. B. Cook, S.B.; E. J. Applebee, J. Hills, J. Dyer, H. B. Dean. Visitors:—W. F. N. Quilty, K.G.C., P.S., No. 6; A. A. Pendlebury, K.G.C., P.S. and Rec., 6; G. A. Taylor, S.G. 18; E. Sillivant, H.P. 18; C. B Payne, No. 2. The conclave was duly opened and ballots were taken for several candidates when the following brethren being in attendance were duly installed as Knights of the Order:—

V.W. Bro. John Hervey, P.G.D. Grand Secretary.
W. Bro John W. Barrett, P.M.
Bro. Christopher Gardner Thompson, Coroner for Kendal.
Bro. Morton Edwards
Bro. Thomas W. Boord.

A College of Viceroys and a Senate of Princes were subsequently held for the admission of Bros. Hervey, Barrett, Thompson, and Edwards, all of whom were enthroned as Princes of the Order. The Knights were then requested to withdraw, when a special meeting of the Grand Council was held, a majority of members being present. Col. Burdett took the chair, and the G Recorder informed the Councillors that the meeting was called in accordance with Lord Kenlis's directions, to elect a qualified Knight to the vacancy in the Council. His Lordship therefore recommended that, as Sir Kt. Busher had kindly consented to retire from the position of G.S.G., the Earl of Jersey be promoted to that office, that Col. Burdett be elected G.J.G., and Sir Kt. John Hervey G. High Chancellor, a post formerly held by his predecessor in the Craft, the late lamented Sir Kt. William Henry White, for more than forty years; and finally that Sir Kt. Busher be elected Grand Marshal, thus completing the Council.

The various recommendations of the Grand Sovereign were put *seriatim*, and agreed to by unanimous votes. The new Grand Chancellor was then called in, and informed by the Chairman of the honour conferred upon him, and Sir Kt. Hervey, in accepting the appointment, expressed his thanks to the illustrious brethren for his election.

The ceremonies were compelled to be considerably abbreviated, as Sir Knt. Hervey had to leave town to attend the installation of R.W. Bro. Beach, *M.P.*, as Prov. Grand Master for Hants and the Isle of Wight, but notwithstanding this drawback everything went off in a most satisfactory manner.

Ballots were then taken for the undermentioned Knights as joining members, and they were declared duly elected: Henry C. Levander, G.A. Treas, M.P.S. (6); Wm. Robt. Woodman, *M.D.*, G.A. Rec., M.P.S.-elect (6); Thomas Kingston (6).

Sir Knt. Little moved, Sir Knt. Hubbard seconded, and it was resolved without a dissentient voice that the rank of Honorary member be conferred upon the following distinguished Knights:—

T. Douglas Harington, 33° (P.G.M. of Canada), Inspector General, Ontario and Quebec; Colonel John Whitwell. *M.P.* (Deputy Prov. Grand Master Cumberland and Westmoreland); Grand Preceptor; John Daniel Moore, *M.D.* (Prov. G. Supt. Works, West Lancashire), Inspector General, North Lancashire; William J. Hughan (Prov. G. Sec. Cornwall), Grand Vice Chancellor. Joseph Andrew Horner, Inspector General, Norfolk.

The conclave was then closed, and the chevaliers adjourned to the banqueting hall, where the usual "Premier" banquet was served and gave entire satisfaction. In the course of the evening the Red Cross Song, "Let's rally round the Standard," and other appropriate songs were sung, accompanied by Sir. Knt. H. Parker, the highly efficient Grand Organist, whose musical abilities at all meetings are greatly appreciated. The customary loyal and chivalric toasts were duly honoured. The brethren then adjourned to the banquet, which was of a recherche description.

The musical arrangements were under the able direction of Bro. James Weaver, W.M., of the Whittington Lodge, No. 862.

## KNIGHTS TEMPLAR.

SCARBOROUGH.—*Geoffrey-de-Bouillon Encampment.*—This Encampment met at the Masonic Hall, Globe-street, on Friday, the 26th ult., at seven o'clock. The following Sir Knts. were present: J. W. Woodall, P.E.C. as E.C.; H. W. Garnett, 1st Capt.; J. O. Surtees, 2nd Capt.; J. Sleede, Prelate; W. H. Smyth, Expert; J. F. Spurr, Captain of Lines; H. C. Martin, Reg. and Treas.; J. Verity, Equerry, and J. A. Chapman. The Encampment was opened at 8 p.m. The minutes were read and confirmed. Sir Knt. J. O. Surtees was elected for the ensuing year, and Sir Knt. H. C. Martin, the Registrar, was re-elected Treasurer. Sir Knt. J. Kendall, of the Hull Encampment, was proposed as a joining member. After which the Encampment was closed in due form.

THE Macdonald Mark Lodge, No. 104, will meet on Saturday, 11th December, at the Head Quarters of 1st Surrey Rifles, Camberwell New-road, at 4 p.m.

WE have the greatest pleasure in announcing that our revered Grand Master has been pleased to appoint, Col. F. Burdett, P.G.W., and Representative from the Grand Lodge of Ireland, to the post of Provincial Grand Master for Middlesex, information which will be hailed with intense satisfaction, not only by the brethren more immediately interested, but by all who have known the gallant Colonel during any part of his eminent Masonic career.

HOLLOWAY'S PILLS.—In the struggle for comfort, fame, or fortune, the maintenance of good health becomes an urgent necessity. When colds refuse to depart under judicious nursing, when coughs distress alarmingly, and when formidable fevers and other contagious complaints are prevalent, Holloway's purifying Pills are the best correctives of the system, and the surest cleansers of the blood. No one should permit any disordered action to continue when it can be so easily rectified by these pills; even one day's delay may bring bitter cause to rue that slight neglect. There can arise no danger from taking Holloway's medicine, and no difficulty can occur in administering it to the young and delicate. Clear and definite instructions envelop every box.—ADVT.

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And all Booksellers and Newsagents in England, Ireland, and Scotland.


## Births, Marriages, and Deaths.

BIRTHS.

Cockerell.—On the 29th ult., at 18, Manchester-square, the wife of Bro. Frederick P. Cockerell, of a son.

Jeffcott.—On the 25th ultimo, at 8, Upper Castle-street, the wife of Bro. Robert Jeffcott, M.M. Lodge 379, Tralee, of a daughter.

DEATHS.

Anderson.—On the 22nd ult., at 92, West-street, Tradeston, Glasgow, Bro. William Anderson, late chief cook s.s. Britannia, Anchor line, M.M. Lodge Clyde, 408.

Fisher.—On the 30th ult., Harriett, the wife of Bro. W. Fisher (Manchester Lodge, 179), of the Restaurant, Victoria Station, Pimlico, after giving birth to twins, both of whom are living.

Hartness.—On the 24th ult., at Cockermouth, Sarah, the beloved wife of Bro. W. J. Hartness, aged 33 years.

## Answers to Correspondents.

All communications for The Freemason should be written *legibly*, on one side of the paper only, and, if intended for insertion in the current number must be received not later than 10 o'clock a.m. on Thursdays, unless in very special cases. The name and address of every writer must be sent to us in confidence

M.M., 432.—1. A Quaker can be admitted into Freemasonry upon taking an affirmation instead of an oath. 2. The mode of administering it will be the same as that observed in a court of justice when Friends are witnesses, the terms being varied to suit the case.

Reports of meetings of Lodges Nos. 141, 145 and 161, the Finsbury Lodge of Instruction, 861, and other communications are unavoidably left over until next week.


# The Freemason,

Saturday, December 4, 1869.

The Freemason is published on Saturday Mornings in time for the early trains.

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The Editor will pay careful attention to all MSS. entrusted to him, but cannot undertake to return them unless accompanied by postage stamps.


## AT HOME AND ABROAD.

We have frequently had occasion to indicate to our foreign friends the position which the Craft holds in England, and we have endeavoured, however feebly, to exemplify its teachings and to demonstrate the harmony which exists between Masonic precepts and the broadest principles of free thought and action.

But at the same time we have been careful to lift our voice, and to record our protest, against the doctrine that Freemasonry may be made a political engine, or a lever for the advancement of communistic views. It is this misconception of the object and aims of the institution which has given rise to so much abuse and persecution on the part of our ill-informed antagonists—it is the erroneous idea that in every Masonic lodge religious and social questions are debated, and that Masons are banded together in an unholy alliance against all laws human and divine. It is this which strengthens the hands of our enemies, and gives point to a thousand satires on the Fraternity. Unhappily, the language of some of our Continental brethren is not calculated to remove this impression, and their rash utterances in favour of democracy and scepticism are accepted as the real doctrines of the Brotherhood. It has been truly said by a writer well versed in the subject, that "one evil to which secret societies are always exposed is, the chance of the objects and principles of their members being misrepresented by those interested in resisting their power and influence;" to which we are bound to add that a greater danger arises to a society like that of Freemasonry when some of its neophytes presume to engraft upon its pure and simple morality, which embraces the whole duty of man, dogmas of a nature not only foreign to those primeval principles, but in the highest degree opposed to them in scope and operation.

It cannot be said with truth that we have advocated in these columns any but the most comprehensive views of Freemasonry, and the most cosmopolitan interpretation of her mission and importance; we may therefore, without the fear of being misunderstood, candidly avow that sooner than see our Order made a cloak for conspirators we would multiply the tests for admission, and allow neither anarchist nor atheist to approach our sacred retreat. In England they cannot, as we all well know; but a different spirit prevails abroad, and should it continue to spread we may assert without dread of contradiction that Freemasonry on the Continent will soon be an empty name—or rather, it will have become the home of all that is evil, the abode of revolutionary and bloodthirsty men. This is no fanciful picture; we appeal to brethren who have visited French lodges, Italian lodges, aye, and even German lodges, whether the ancient landmarks have not been removed in those countries to such an extent as to render Freemasonry "a mockery, a delusion, and a snare."

It is not only that the Bible has disappeared from the pedestal, and that men are obligated on the sword or on a book of constitutions—grave as we admit such a fact to be—but it is also unfortunately the case that political discussions are not only permitted, but form the staple business before the lodge; that sentiments the most profane and theories of the wildest and most anti-social character are not only broached but approved; while of the latitude allowed to the Voltairean school of scepticism, the less we say the better. Now the question arises, to what extent are we—that is to say, English Freemasons—supposed to fraternise with such men? It is true that they may know our signs, our pass-words, and—so far as it suits their purpose—our ceremonies, but we contend nevertheless that they have lost the true essence of Freemasonry; that they have wilfully severed themselves from that great family of brethren which, thanks to the vast increase of the Anglo-Saxon race, now encircles the earth, and which holds the future in its grasp. We contend that they are darkening the glory of the noblest fraternity ever established amongst men; that by their own acts they are sullying the purity of that banner under which they profess to march. We would, however, fain believe that this is but an exceptional state of affairs with our Continental brethren; that it is but one of the phases of our intensely intellectual age, when all things seem narrowed within the compass of scientific definition, and truth itself is overborne by dogmatism. It may be that out of the clouds and darkness which now obscure her divine aspect, Freemasonry in Europe is but approaching a grander era of splendid utility, a more superb recognition from the sons of civilization and progress. Be this as it may, it is our bounden duty to sound a warning note—like the sentinel on the watch-tower, let us descry the danger, and arouse the garrison. From the position of the Grand Lodge of England in the world of Freemasonry, she is eminently qualified for the task of pointing out to erring brethren in other lands their divergencies from the true path, and their proclivities to new and anti-masonic ideas.

In this duty—for duty it is—we look for the support of our Scottish and Irish brethren; and we confidently reckon upon the influence of the vast Masonic confederation in the New World.

There, as here, no political hydra pollutes the hallowed halls of Freemasonry; there, no spectre of blood haunts the minds of the Craft. If what we have stated be no delusion—and we know that facts are stubborn things—it is surely not much to ask that those who value the real principles of the Order will unite with us in one great effort to demonstrate to the world that Freemasonry is founded upon a sincere belief in the Supreme Architect of the Universe; a desire for knowledge and enlightenment, and a rational hope that in following those sublime maxims which are taught to every brother, we are not only promoting the good of our fellow-creatures, but the eternal welfare of our immortal souls.

The Annual Banquet of the Faith Lodge of Instruction will be held on Tuesday next, 7th Dec., at 8 o'clock, at Bro. Fisher's Restaurant, Metropolitan District Railway, Victoria Station, where tickets may be obtained, 4s. each.

We have great pleasure in calling the special attention of our readers to Bro. Henry Parker's Concert, full particulars of which will be found in our advertising columns. Bro. Parker is himself a musician of great ability, and has acquired an honourable name in the profession, and with the galaxy of talent he has secured for next Monday evening we are satisfied his concert will be an entire success.

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# Multum in Parvo, or Masonic Notes and Queries.

### "LEO" AND THE TEMPLARS.

"Leo" ventures to express an opinion as to the Knights Templars of Scotland. It is evident that he does not belong to the order, and is quite ignorant of their workings, as he calls them *Masonic* Templars, whilst the fact is that they are not a Masonic Order, and that men who are not Freemasons have been admitted as members. The Order of Knights Templars in Scotland, indeed, consists chiefly of Freemasons, but Knight Templar is not a Masonic degree. It might be expected that any one who writes to THE FREEMASON, and professes to give information on any point, or to correct an error into which some other writer has fallen, should know something of the subject on which he writes. In the present case, "Leo" certainly knows nothing, for the statements which he makes are thoroughly erroneous. Had he belonged to the Order of Knights Templars, he would not have fallen into such mistakes. He would have expressed an opinion more worthy of respect, but it would have been to a different purpose. However, I respect "Leo" although I differ in opinion from him.

CIPES.

### BRO. HUGHAN AND THE MAIMED, ETC.

Worth and zeal are not all that are required of a soldier in the battle-field; he must have his arms and his legs, that he may perform his part there. So must every one who is to act up to his obligations as a Master Mason, if required to do so. A Mason not having arms and legs could not save a brother in danger. It is to little purpose that Bro. Hughan adduces the fact of the initiation of "Mr. Kavanagh, the *extraordinary M.P.*, by the authority of the Duke of Leinster, the M.W. Grand Master of Masons of Ireland." The question is not what has been done, but what ought to have been done or what ought to be done; and it is to be determined solely by reference to the ancient rules and landmarks of the Order. These I have already shown to exclude the possibility of the acceptance of a deformed or maimed man into the Order, and I only ask Brother Hughan to read and consider my last letter on this subject in THE FREEMASON. I lately heard from a brother, an Englishman newly returned from America, that a few months since he heard bastards and maimed persons declared to be inadmissible, by a Grand Master in a Grand Lodge assembled. If it were proclaimed or known that a candidate is a bastard, before he is ballotted for in a lodge, I believe his chance of admission would be very small. As to maimed or deformed persons, their admission is not only contrary to the landmarks, but to the whole symbolism of Freemasonry.

CIPES.

### SWEDEN.

Freemasonry was introduced into this country in 1735 by charter from the G. Orient of France granted to the Governor by Count Sparre. But little is known of this lodge, as its operations were closed in 1738 by Royal Decree, forbidding Masons to meet on pain of death. This prohibition was rescinded in 1740, when the order spread and flourished. It soon enjoyed such a position that the brethren did not hesitate to publicly acknowledge their association with the institution. In 1762 King Adolphus Frederick declared himself the protector of the Swedish lodges, and desired to participate in the labour and expenses of the fraternity. In 1765 Lord Blaney Grand Master of England, granted a dispensation to Bro. Charles Fullman, Secretary to the English Embassy at Stockholm, to establish a Prov. G. Lodge for Sweden. In 1799, a union of the Grand Lodges of Sweden and England was effected, which was the cause of great rejoicing among the fraternity. In 1809, Charles XIII. ascended the throne of Sweden, who, May 27th, 1811, founded an order of Knighthood under the title of "Charles Thirteenth," for the purpose, it is stated in the manifesto, of establishing the Order, to do honour to those virtues which are not prescribed by law, and which are seldom offered to the public. The statutes exacted that this Order, the distinctive badges of which were to be worn openly, should only be communicated to Freemasons; it therefore formed the highest degree of Swedish Freemasonry. The reigning King was always to be Grand Master of the Order, and, besides the Princes of the Royal House, the order could only consist of twenty-seven secular and three ecclesiastical members. Charles XIII. remained an active and zealous member of the order during his lifetime. Freemasonry is still protected by the Crown, and is therefore one of the most respectable institutions in the country.—*Macoy's Cyclopedia.*

## SUPREME GRAND ROYAL ARCH CHAPTER OF SCOTLAND.

A special meeting was held in the Freemasons' Hall, Edinboro', on the 9th November, for the installation of the M.E. Grand Principals. The chapter was opened in due form by Comp. Dr. Somerville, of Ampherlaw, M.E. Deputy Grand Z., assisted by the Grand Officers. All Comps. below the rank of Installed Principals having retired, a conclave of Installed Principals was opened, and the degree of 3rd Principal was conferred on Comp. Lord Erskine, M.E. Grand J. Comp. the Earl of Dalhousie, M.E. Grand 1st Principal Elect, was then presented, and received the three installation degrees of J., H., and Z. The passages of Scripture were read by Comp. the Hon. and Rev. Arthur C. Baillie Hamilton, 3rd Grand Sojourner, Rector of Wovorn, Berks., who had travelled especially from England to be present. The charges were most efficiently delivered by Comp. Lindsay Mackersey, Grand Scribe F., and the Grand Principals were invested by Comp. Somerville. The Comps. were then admitted, and Comps. the Earl of Dalhousie and Lord Erskine were installed respectively as Grand Z. and J. Comp. the Earl of Haddington was unfortunately not able to be present, although elected Grand H.

The Supreme Chapter was then closed in ample form, and the Comps. adjourned to the banquet, which was presided over by Comp. Lord Erskine. The duties of croupier were effectively discharged by Comp. F. A. Barrow, 1st G. Sojourner. Among the Comps. present we noticed Dr. Somerville, 33°, D.G.Z.; Lindsay Mackersey, 30°, G.S.E.; Wm. Mann, 30°, G.S.N., G.S. Warden Grand Lodge and Representative of the Grand Chapter of South Carolina; Alex. Hay, 30°, G. Recorder; Hon. and Rev. A. C. Baillie Hamilton, 3rd Grand Sojourner; W. A. Laurie, G. Sec. Grand Lodge; Captain W. H. Ramsay, Sec. of the Chapter General of the Religious and Military Order of the Temple; Dr. McCowan, 30°; D. Bryce, jun., 30°; A. Mitchell, 30°; Dr. Loth, 30°; P. Cowan, 30°; A. Cockburn, 18°; Jas. Ballantine, Grand Bard of Scotland, &c. &c.

After a delightful evening, the Companions separated at an early hour in peace and harmony.

## A QUERY.

*(To the Editor of The Freemason.)*

DEAR SIR AND BROTHER.—Will you kindly inform me through your correspondence column, if a W.M. or P.M. should visit a lodge of which they are not members, are they entitled to wear their collars, W.M. or P.M. as the case may be; or are they only allowed to wear their aprons? Your early answer will oblige,

Yours fraternally,

H. BRAITHWAITE.

BRETHREN holding subscription cards for Bro. Brett's Testimonial are requested to forward the same, with the amounts collected, to Bro. H. G. Buss, 127, Offord-road, N., or to the Hon. Secretaries, Bros. R. Wentworth Little, 7, Gilbert-road, Kennington, S.E., and R. Tanner, 18, North-street, Westminster, S.W., as the list will shortly be closed.

TO CONSUMPTIVES.—A grateful father is desirous of sending by mail, free of charge to all who wish it, a copy of the prescription by which his daughter was restored to perfect health from confirmed Consumption, after having been given up by her physicians and despaired of by her father, a well-known physician, who has now discontinued practice. Sent to any person free.—Address O. P. Brown, Secretary, 2, King-street, Covent-garden, London.—ADVT.

## UNITED GRAND LODGE.

The usual Quarterly Communication of Grand Lodge of England, took place on Wednesday evening, at the Freemasons' Hall, and was probably the largest gathering of Grand Officers Past Grand Officers, Officers and Past Officers of private lodges ever witnessed. About 660 brethren being present, seats were not to be obtained for all; and a great number of the brethren remained standing during the whole of the evening. The cause of such an assemblage, was the announcement that the Grand Master, the Earl of Zetland, would on this night, which is the regular night for the nomination of a Grand Master for the ensuing year, state that it was his wish to retire from the office he had held for twenty-six years, and not allow himself to be put in nomination. A visit to hear his valedictory address, and an anxiety to have the earliest information of who should be his successor, consequently brought together brethren from all parts of the kingdom; and had it been known, that on this occasion the Heir to the throne of England would be introduced to Grand Lodge, invested, and placed in his position as a Past Grand Master of the Order, probably a still larger gathering would have been witnessed. When the brethren entered lodge, they found the Past Master's chair surmounted by the Prince of Wales's plume, and were much disappointed when the Grand Master entered to find that the procession did not contain His Royal Highness; forgetful of the rules of Grand Lodge that until the minutes of the former meeting which elected him a P.G.M., were confirmed he could not be admitted in that character among the rulers of the Craft. When it was made known that the Prince of Wales was waiting outside Grand Lodge, the greatest enthusiasm was displayed by the brethren.

Among those brethren who occupied seats on the dais and in the body of the hall, we noticed the following:—

The Right Hon. the Earl of Zetland, M.W.G.M.; the Right Hon. the Earl de Grey and Ripon, Deputy G. Master; Algernon Perkins, as S.G.W.; John Dobson, M.P., J.G.W.; the Duke of St. Alban's, Prov. G.M. Lincolnshire; Sir Daniel Gooch, Bart., Prov. G.M. Berks and Bucks; J. Fawcett, Prov. G.M. for Durham; S. Rawson, P.D., Prov. G.M. for China; A. M. Ritchie, D.G.M. for Madras; Col. de Carteret, P.G.M. for Jersey; Lord Sherborne, Prov. G.M. for Gloucestershire; R. J. Bagshaw, Prov. G.M. for Essex; Col. F. Burdett, P.G.W., and Rep. G.L. of Ireland; John Greig, Rep. G.L of Pennsylvania; J. Havers, P.G.W.; Col. A. Lowry Cole, *C.B.*, P.G.W.; V. A. Williamson, P.G.W.; Revs. T. F. T. Ravenshaw, J. Martyn, G. Chaplains; Revs. R. T. Simpson, J. Huyshe, Joseph, Senior *LL.D.*, E. Moore, Sir J. W. Hayes, Bt., P.G. Chaplains; J. Ll. Evans, P. of B. General Purposes; J. Hervey, G. Secretary; Æ. John McIntyre, G. Registrar; Samuel Tomkins, G. Treasurer; W. Farnfield, P.A.G. Sec.; W. A. F. Powell, S.G.D.; S. Leith Tomkins, S.G.D.; J. Cooper Forster, J.G.D.; Brackstone Baker, J.G.D.; H. Browse, B. Head, H. Grissell, J. Savage, J. Newton Tomkins, G. Cox, G.W.K. Potter, J. R. Stebbing, W. P. Scott, Jabez Hogg, E. J. Fraser, J. King, J. Udall, J. M. Clabon, E. S. Snell, C. H. Gregory, W. E. Gumbleton, P.G. Deacons; F. P. Cockerell, G.S. of Works; Sir Albert W. Woods (Garter) G. D. of C.; C. C. Dumas, A.G.D.C.; J. Symonds, P.G.D.C.; Joshua Nunn, G.S.B.; G. E. Pocock, H. Pullen, W. Young, E. Busher, R. J. Spiers, J. Mason, H. Empson, E. H. Patten, P.G.S.B.'s; Ransford, P.G. Org.; Wm. Ough, G. Purst.; James Brett, A.G.P.; Joseph Smith, P.A.G.P.! Major J. A. L. Creaton, P.G.D.; T. A. Adams, P.G.P.; A. H. Tattershall, Alfred Avery, P.M.; George Lambert, James Stevens, Henry G. Buss, E. Spooner, R. Wentworth Little, F. Deering, J. W. Halsey, E. Cox, A. A. Pendlebury, S. Wells, J. H. H. Doughney, and W. Dodd,

Grand Lodge having been opened in ample form and with solemn prayer, the G. Secretary, (Bro. John Hervey), read the minutes of the Quarterly Communication of 1st September, which were afterwards put by the Grand Master, and carried unanimously.

THE GRAND MASTER then rose and said, Brethren, I have now to inform Grand Lodge that His Royal Highness the Prince of Wales, is waiting to be admitted into this Grand Lodge. (applause). By the confirmation of the minutes His Royal Highness is now a member of Grand Lodge, and enjoys the title of Past Grand Master. I am sure there can be but one feeling of rejoicing, at the accession of our illustrious brother as a member of Grand Lodge. (Hear, hear, and loud applause). As His Royal Highness, is now waiting I do not think it necessary to say

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another word. I am quite sure you all rejoice, and feel as I do the highest gratification at our illustrious brother coming among us. (Hear, hear, and cheers). The two Grand Wardens, the Grand Director of Ceremonies, the Grand Deacons, and four Grand Stewards, will therefore retire and conduct His Royal Highness into this Grand Lodge. (Cheers,) and on the entering of His Royal Highness every brother will rise.

The brethren then, on the on the announcement by Bro. C. B. Payne, G. Tyler, of His Royal Highness's approach, rose *en masse*, the sight was one not easily to be forgotten. The hall being closely packed the brethren near the walls could not get a sight of the new brother without standing on the seats, and this gave the concourse the appearence of a shelving sea of heads, the collars and jewels forming a groundwork of blue and gold. Up the centre of this mass was left a narrow avenue just sufficient for the procession to move, and as it approached the Throne the Prince appeared to be quite impressed with the imposing sight. The plaudits which greeted His Royal Highness were loud and long-continued, and the brethren then maintained absolute silence while the following address was delivered by

The Grand Master: May it please your Royal Highness, it is my duty, sir, to welcome most cordially your Royal Highness to the Grand Lodge of England; and I assure your Royal Highness that this epoch has long been wished for and expected by the body of Masons forming the Craft of England. (Hear, hear). I can further assure your Royal Highness that the advent of your Royal Highness to Masonry was welcomed most enthusiastically by every private lodge in England. The Craft in general in England is so much indebted to the patronage of your Royal House that they cannot but be most desirous to shew their cordial good wishes and gratitude to your Royal House, and their delight at receiving your Royal Highness amongst them as a Brother Mason. (Hear, hear, and applause). It is hardly necessary for me enumerate the members of your Royal House who have been Patrons, Grand Masters, and members of the Craft in England. Your Royal Highness has only to look around [*pointing to the Paintings of Royal Masons which adorn the walls of the Temple*] to see George IV., the Duke of York, and your Royal Highness's more immediate ancester, the Duke of Kent. (Hear, hear, and cheers). To know what great advantages the Craft in general have derived from such illustrious patronage, and to make your Royal Highness well aware of the delight which your coming into Masonry has caused in this Country (Hear, hear, and applause). There is one member more especially, I may allude to, your Royal Highness's immediate ancestor, the Duke of Kent, who was Grand Master of the Athol Lodge, and associated with his late Royal Highness the Duke of Sussex, in forming the Union between the Grand Lodge of England and the Athol Lodge, so much to the advantage of the Craft in England. I will now ask your Royal Highness to allow me to have the honour of investing you with the clothing of a Past Grand Master, and I invite you to take your seat in Grand Lodge as a member of the Grand Lodge of England. (Great cheering).

Bro. Payne then handed the clothing to Sir Albert Woods, who handed it to the Earl of Zetland, and the noble earl invested Bro. H.R.H. the Prince of Wales with the gorgeous insignia of his rank. The Prince had, up to this time, worn only the ordinary Master Mason's apron as Masonic clothing, but the blue riband of the Garter was also observable.

Sir Albert W. Woods read aloud the numerous titles by which the Prince is honoured, and proclaimed him a Past Grand Master of the Order. Taking the time from Sir Albert, the brethren saluted the new Past Grand Master with the Grand or Royal Sign.

His Royal Highness before taking his seat said: Most Worshipful Grand Master, Deputy Grand Master. Grand Officers of Grand Lodge, and Brethren, allow me to tender you my warmest and most sincere thanks for the great honour that you have conferred upon me this evening. For a long time past it had been my wish to become a Freemason and a member of the ancient Craft; and although, brethren, I was initiated in a foreign country, I at the time felt—and you will all agree with me—that Freemasonry is one and the same in all countries (hear, hear), you are all fellow Craftsmen, and I can assure you I feel it a great honour to be here to day, and to be admitted into the Grand Lodge of England (hear, hear). Allow me Most Worshipful Grand Master to thank you once more for the kind words you have spoken, and to the brethren for the kind and cordial manner they have received me this evening (applause).

The Grand Master: May it please your Royal Highness, Brethren, I have another communication to make to Grand Lodge, which I assure you is a very painful duty for me to perform; but nevertheless I feel confident that you will all agree in the conclusion that I have come to, namely, that I am too old longer to continue Grand Master of England (no, no). I assure you, brethren, it is with great regret I have come to this conclusion myself, because I hope by my conduct and by my assiduity and attention to the duties of my office I have proved myself a zealous Mason (hear, hear). But, brethren, after a period of service of 26 years as Grand Master, and of two years previous to that as Pro. Grand Master to H.R.H. the Duke of Sussex, I think I may fairly say I have earned my retirement (hear, hear); and I must beg you therefore not to put me in nomination again to fill the office of Grand Master. After having succeeded in carrying out that great work which was finished and inaugurated in the course of this year, namely, the building of a new Freemasons' Hall, and seeing all the charities in a most flourishing position, I do not think that I could select a more happy opportunity of asking you to accept my resignation of office, and to select a younger man in my stead. Although I may no longer fill that distinguished office, to which your kindness has so often re-elected me, yet I cannot but assure you that as long as the Almighty spares me health and strength I shall take a lively interest in everything connected with you (hear, hear). I cannot conclude this address without expressing what I have so often expressed before that it must be almost tiresome to you to hear me express again—but I must express it for the last time—the gratitude I feel to my brethren for the kind support they have invariably given to me, and for the confidence they have placed in me by electing me seven-and-twenty times to the highest office in the Craft. I assure you, brethren, though I wish to retire from the office of Grand Master I shall not cease to take an interest in everything that concerns Masonry so long as life remains (hear, hear, and great applause). I now request, brethren, that I may not be put in nomination for the office of Grand Master for the ensuing year.

The noble Earl, who was deeply affected during the delivery of this address, then resumed his seat amidst loud and long-sustained applause.

The Deputy Grand Master gave notice that at next quarterly communication in March, he should move a resolution expressive of the regret of the brethren at the retirement of the Right Hon. the Earl of Zetland, from the Grand Mastership.

Bro. Raynham W. Stewart said that while thanking the Grand Master for the able and zealous manner in which he had performed his duties the brethren were also much gratified that the Prince of Wales had come among them. As the Grand Master had expressed a wish not again to be put in nomination it became their duty to ask another Brother who so nobly followed his Lordship's example to take that office. In doing so they would be guided by no feeling to choose one who was not well versed in the duties and responsibilities attached to that office. He (Bro. Stewart) thought they would not have occasion to look very far from Grand Lodge for a brother who was capable of discharging those duties, one who with hearty respect he would say although he occupies a very important position in the councils of Her Majesty had always found time to discharge his Masonic duties (cheers). Brethren (said Bro. Stewart), wherever the name of the Earl de Grey and Ripon is heard (applause), it is received with the greatest respect and regard. Long may that name remain illustrious in England! May that name grace the roll of the Grand Masters of England! and that it may, brethren, without detaining you longer,—for we have a long list of business before us—I beg to nominate the Earl de Grey and Ripon for Grand Master for the year ensuing (loud cheers).

The Grand Master having put the question whether any brother had some one else to put in nomination for the office as Grand Master there was a simultaneous cry of "No, no."

The brethren already on the Board of Benevolence were re-appointed.

The report of the Board of Benevolence for the last quarter was then submitted for confirmation, when a grant of £50 to a brother of No. 539, and £30 to the widow of a late brother of No. 116 were made. Upon a grant of £30 being proposed to a brother of No. 13, Bro. John Henderson objected on the ground, that having enquired into the merits of the case, the lodge had found that they could not honestly and fairly support the case before the board.

After some remarks from the Grand Registrar in defence of the vote,

Bro. Havers advocated referring the matter back to the Board of Benevolence. Bro. Binckes, as the brother through whose instrumentality the case was brought before the board, supported the grant. Bro. Joseph Smith thought a case had been made out for referring the matter back to the board. Bro. Udall also defended the grant. The recommendation was put to the lodge and lost, and the amendment to send the case back to the board was carried.

The Grand Master: I am anxious to interrupt the business of Grand Lodge for one minute. I beg to inform the brethren that our Illustrious Brother, H.R.H., the Prince of Wales, is anxious to retire from Grand Lodge at this time, and I believe he wished me to give the reason why, viz., this day is the birth day of Her Royal Highness, the Princess of Wales. (Immense cheering.) I perceive it is quite unnecessary for me to say more. You are perfectly aware how anxious His Royal Highness must be on such an occasion as this to be present at his own table to celebrate the birth-day of his Illustrious Consort.

The brethren hereupon rose, and the Prince of Wales accompanied by the Duke of St. Alban's, and escorted by Bro. Havers and Sir Albert Woods, left the hall amid the ringing cheers of the brethren.

The following grants were then passed, £30 to a brother of 87, £100 to a brother of 29. and £30 to a brother of 461.

Bro. Lt. Evans then brought forward the report of the Board of General Purposes, which was taken as read, and ordered to be entered on the minutes.

G. Secretary announced that by an omission, the blame of which he took entirely on himself, the second report of the Masonic Benevolent Institution had been omitted from the agenda paper.

Bro. Savage thought the matter would keep very well till next meeting, and after a discussion in which Bros. Browse, Savage, Clabon, and Udall took part, the subject was ordered to stand over till the next meeting.

Bro. Udall's motion, seconded by Bro. Clabon—

"That the sum of £50 be given from the Fund of General Purposes. That the money be placed in the hands of the Secretary of the Asylum of the Royal Masonic Benevolent Institution for aged Freemasons and the Widows of Freemasons, to supply the inmates at Croydon with Coals during the winter season,"

was carried.

Bro. J. H. Wynne then brought forward the following motion:—

"That those brethren, who were candidates at the last election, and did not succeed to be elected on the Annuity Fund, shall receive £15 per annum from the Benevolent Fund, until they shall be elected on the Annuity Fund," (sic.)

and was proceeding at great length when

The G. Registrar interposed, and submitted that Bro. Wynne was out of order in that he asked Grand Lodge to deal with the Fund of Benevolence, when the constitutions committed the care of that Fund to a Board.

Bro. Havers made a few observations respecting the effect of the motion being carried.

The motion, being out of order, was withdrawn.

Bro. Raynham W. Stewart, W.M., Nos. 12 and 453, rose to move—

"That in future the issue of free votes in consequence of the grants from Grand Lodge and Grand Chapter be hereafter discontinued, and that the rules and regulations of the Institution be amended a follows, viz.:—

"Rule 17. Expunged"

"Rule 31. To omit the words 'Lodge Chapter and' in the 7th line."

Bro. John Symonds said it was out of order The Benevolent Institution was an independent body, passing its own laws, although it was enacted that those laws and every alteration in them should be submitted to Grand Lodge for approval.

Bro. R. W. Stewart had felt the same difficulty. Grand Lodge was asked to give up a privilege, and he apprehended it was quite within the power of Grand Lodge to send this motion down as an instruction to the Committee to consider it.

Bro. Havers thought it was quite in order.

Bros. Col. Cole, H. Browse, J. Savage, Joseph Smith, and F. Binckes, continued the discussion, and the general feeling appeared to be that all the resolutions Grand Lodge had at any time made on the subject would have to be brought forward and compared, the searching out of which, G. Secretary said, would take a considerable time.

After some remarks from Bro. Symonds, Bro. J. R. Stebbing, said they ought then to go back to Bro. Clabon's motion, and have a discussion on all his scheme.

Bro. Stewart then consented to postpone his motion.

Bro. James Stevens, P.M., No. 720, in introducing his motion,

"That with a view to securing greater uniformity of working and observance of the 'same usages and customs' throughout the several lodges held under the authority of the Grand Lodge of England, a Committee of Past Masters be appointed to enquire into the merits of the respective systems of working now in practice, and to report to Grand Lodge thereon, with such recommendations as they may think necessary to prevent deviation from the established mode, such deviations being according to the Constitutions of Freemasonry, improper and not to be justified or countenanced,"

observed that he would have preferred that it should have been brought forward by much more able brethren than himself, but as it was a recognised principle among them that even the most humble might be able at times to do some good to the Craft he did not consider himself out of place in submitting this motion to Grand Lodge. He chiefly desired to call the attention of Grand Lodge to the fact that the Book of Constitutions stated that there was an established mode, and that any deviations from that could not be justified and ought not to be countenanced. He used the words of the clause in the Book of Constitutions, in order that the subject

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might be fully understood. After some other remarks Bro. Stevens concluded by asking Grand Lodge to appoint a Committee of Past Masters to consider the question; he did not care how many members the committee was composed of, whether ten, twenty, thirty or forty, he wished that they should be selected from all grades in Freemasonry, and only asked that they should be men who had a little common sense. (Cheers.)

Bros. STEBBING, BROWSE, and MATTHEW COOKE, made a few remarks, and the motion was carried.

Bro. J. RANKIN STEBBING, P.G.D., moved,

"That in the opinion of this Grand Lodge no future Grand Master should hold that office for more than three years in succession, unless in the case of a Royal Prince, when, the restriction should apply to the Pro. Grand Master,"

but did not wish to oppose himself to the general wish of the majority of the brethren if they were in favour of five or seven years. After passing a high eulogium on the Grand Master, who in everything he had done had ennobled himself and gilded Freemasonry, he thought that, like a change in our ministries, there should be a change in Grand Masters now and then. He found that during sixty years after 1721 there were thirty-two Grand Masters, all of them peers of England. That would not be more than two years on an average to each. Yet the institution flourished and was indeed eminently successful. At one time, there sat on the dais no less than ten or twelve peers of the realm. It was no uncommon thing then to have five or six peers on committees, and 400 brethren at Grand Festival. And then the number of Masons in England was only one-third of what it was now. If the limit of duration of one Grand Mastership was three, or five, or seven years, there would be a greater possibility than now of men of rank attaining that position; consequently more men of rank would join Masonry, and it would become more influential.

Bro. BENNOCH seconded the motion.

Bro. VICTOR WILLIAMSON enquired whether the brethren thought it desirable to limit the tenure of Grand Master's office. If they did, then let them pass their motion. But he would earnestly entreat them to pause before committing themselves to so suicidal a course. He had as a young Mason the profoundest respect for Bro. Stebbing as an old and valued Mason; but he thought that under the present *regime*, the brethren enjoyed more freedom—electing a Master annually—than they would if they appointed him for three or more years. They might have a highly-efficient Grand Master; they might have the reverse. Was that desirable? He thought not. The qualifications for the office of Master were no ordinary qualifications. The office required an immense amount not only of intellect, but of willingness to devote that intellect to the good of the Craft. When they got a Grand Master who could do all this, was it expedient or wise to replace him by some one else?

Bro. HAVERS opposed the motion; he could perceive that the discussion was not directed at the Grand Master, but at the advisers of the Grand Master, and he perfectly admitted the right and title of every individual brother to question their acts. He had listened to the very able and eloquent speech of Bro. Stebbing, but had not heard one argument or a reason for agreeing with the motion. He would say at the outset—they would forgive him for being egotistical—that having enjoyed a large share of his Lordship's confidence, and worked very hard for the brethren, his powers would expire in a few days, and some fresh blood would come in. He was not there to pronounce a panegyric on Lord Zetland, but although Bro. Stebbing had stated how Masonry flourished in former years, it had never flourished so much as during his Lordship's reign. His wise conciliatory judgment and good management of the Craft after the storms it had weathered, had produced harmony, peace, and contentment, which had paved the way for the prosperity the Craft now enjoyed. There were certain qualifications necessary for the office. The first was high rank, next influence, a man who could influence his peers to take office under him, then assistance for the charities, and great administrative capacity. Among the large number of noblemen whose names graced Masonry's roll's there were many who would be most willing to accept the office of Grand Master, and yet how few would be able to do the work. They wanted men high in the councils of the Sovereign, men whose opinion carried weight, and would those men be Grand Masters and perform all the onerous duties of Freemasonry while they had to perform the duties of the State. Let them take such men, and see if they possessed another necessary qualification—zeal in the cause of Masonry. It was very difficult to find a man qualified for Grand Master. It took him some time to get into working order, and if Bro. Stebbing's motion was carried, a man who had learned the duties would be thrown out just at the time he had acquired a knowledge of them. It appeared to him (Brother Havers) that the carrying of this motion would be tantamount to Masons acknowledging that they distrusted themselves. He was one of those who believed that the occasion had not yet arisen when a Master has given proofs that there should be a change, but he was also one of those who believed that when the occasion did arise Freemasons would make that change. He had the fullest confidence in Freemasons; they were the most intelligent of men, who would not be humbled by having a Grand Master who it was felt ought to be removed. He was not one to deny for a moment that circumstances might occur in which it might be held desirable to make a change in the Grand Master, and he was quite sure Grand Lodge would make it when the time arrived. But it was first their duty to decide whether the change proposed by the motion was a beneficial one. The difficulties which would surround a Grand Master removeable every three years were insuperable. He (Bro. Havers) would trespass still further by drawing attention to the fact that what was true of the Grand Master was equally true of the Provincial Grand Master. If the whole of England were polled and asked whether under the present system they had the right men in the right place, the answer would be "yes." And yet if a new Grand Master was appointed every third year, they must *a fortiori* make a similar change in the Provincial Grand Masters. It would take three years for a Master to become competent, and then, when they began to feel the benefits of a good Master, they found their hands were tied, and they were obliged to get rid of him.

The GRAND REGISTRAR supported Bro. Havers and contended that the brethren had the greatest liberty at the present time.

Bro. Col. Cole, Clabon, Udall, Stewart, Symonds, and Nunn, added a few words, and after Bro. Stebbing had replied a division was prepared for, but as the numbers upon careful inspection appeared to be as nearly as possible 3 to 2 against the motion in a lodge then mustering 500, Bro. Stebbing waived the division and Grand Lodge was thereupon duly closed.

## GRAND LODGE NOTES.

The Meeting of Grand Lodge, on the 1st December, 1869, will long be remembered. After considerable experience, we can safely say that we never witnessed such a muster of the brethren—it was indeed an assemblage of which the Craft may well be proud. For the first time since the death of the Duke of Sussex, an English Prince has taken his place amongst his brother masons in the Grand Lodge of England, and the enthusiastic, the rapturous cheers which greeted the entrance of His Royal Highness the Prince of Wales into Grand Lodge on Wednesday, was an evidence of the high importance attached to such an illustrious accession to our ranks.

The reception accorded to the Heir Apparent was truly royal—it was magnificant; and as an expression of feeling on the part of six hundred and sixty representative English Masons, it is an assurance that they believe His Royal Highness will persevere in the path of usefulness in which he has hitherto held so conspicuous a place, and will in every respect emulate the virtues of his father, who was foremost in every good work.

We are glad to notice that Bro. Stevens' motion for a committee of enquiry into the various modes of working was carried, and we trust it will lead to a practical result.

With reference to Bro. Stebbing's proposition for the limitation of the Grand Master's tenure of office, we say deliberately that the decision arrived at is not the conviction of *one-tenth* of the Freemasons of England.

The strongest argument that can be used in favor of the limitation is this—that by the present arrangement we in reality exclude all other distinguished masons from even the chance of obtaining the Grand Mastership.

It is true that the Graud Master is nominated annually—so he would be if the limitation were adopted, but it is also true that a most invidious task would be imposed upon any brother who desired a change, if he were compelled to oppose the nomination of the Brother who wielded the power, and prestige of actual Grand Master

We feel so certain that we have not heard the last of this question, that our disappointment at the defeat of Bro. Stebbing's motion on this occasion is not so great as it would otherwise have been. *It will be brought on again*, and all the eloquence and talent that may be arrayed against it will not, we are assured, prevent the members of Grand Lodge from asserting the principle involved, and reserving to *themselves* the real power of selection instead of the nominal choice they exercise at present.

## DEDICATION OF THE FREEMASONS' TEMPLE AT HALIFAX.

If the occasion of the laying of the corner stone of the Freemasons' Temple, on the 30th of June, 1868, was are dletter day in the annals of Freemasonry in Halifax, in an especial manner was Wednesday week a day ever to be remembered by the fraternity, not in Halifax only, but throughout the province of West Yorkshire. The dedication of the building to Masonic purposes by Earl de Grey and Ripon was an event which Halifax Freemasons had looked forward to with very considerable interest, and no effort on the part of either of the two lodges interested had been spared to carry out the ceremony with success. Their efforts were abundantly crowned with success, for there never was seen in Halifax so large a gathering of Freemason as assembled on Wednesday when the spacious and handsome lodge room was densely crowded by Masons from all parts of the province of West York, from London, Lincolnshire, and East Lancashire; and at the banquet which was held subsequently to the ceremony of dedication there were nearly 250 present.

The Temple has been erected in the Italian style of architecture, having in the front a projecting portico of 7 ft. 6 in. The lodge room, which is on the principal upper floor, is 48 ft. long by 24 ft. wide, and 24 ft. high, and is enriched with a handsome cored and panelled ceiling with ornamental marginal counter lights. The walls are divided into compartments by pilasters, having carved bases and capitals, and a Corinthian cornice with full enrichments. The east end is adorned with a large canopy, supported by two massive pillars with carved capitals; and the west end of the room has single columns, forming central projections. This room is approached by a spacious staircase of stone and opposite the foot of the staircase is the entrance to the dining room, which is the same size as the lodge-room, except that it is only 14 feet high. The interior also contains instruction and other rooms, for both the lodges of Probity and St. James, together with smoke rooms, cloak rooms, lavatories, &c.; and the basement contains living apartments for hall-keeper, with every requisite for cooking, &c. The architects were the late Bros. J. E. Oates, B. W. Jackson, W.M. of Probity, and W.H.D. Horsfall, J.W. of No. 408. The cost of the building is about £4,254, exclusive of furnishing, which is calculated to cost £500, so that when completed the entire cost will be £4,754.

The ceremony was commenced shortly before two o'clock, by the lodge of St. James, No. 408, being opened in the three degrees by Bro. Richard Lord, W.M. From that time to the entrance of the P.G. lodge the room began to fill, and by the time the business of the P.G. lodge commenced, the room was densely crowd. The P.G. officers formed a procession in the corridor of the hall, and entered the room in the following order:—Prov. Grand Tyler, two Prov. Grand Stewards, the Past Prov. Grand Pursuivants, and Assist. Prov. Grand Pursuivants, the Prov. Grand Pursuivant, Past Prov. G. Swd-Bearers, Past Prov. G. Dir. of Cere., Past Prov. G. Supt. of Wrks., Past Prov. Grand Deacons, the Cornucopia with corn, two ewers with wine and oil, borne by Masters of Lodges, Grand Supt. of Wrks., with plans of building, Members of the Building Committee, Past Prov. Grand Registrars, the Prov. Grand Registrar carrying the seal of the P.G., Lodge, the Prov. Grand Treas. and Prov. Grand Sec., Past Prov. Grand Chaplains, Past Prov. G.W's. Visitors of distinction, the Column of Prov. Junior Grand Warden, borne by the Master of a lodge; Prov. J.G. W. with plumb rule, the Column of Prov. Senior Grand Warden, borne by the Master of a lodge; Prov. Senior Grand Warden with level, Prov. Junior Grand Deacon, the Prov. Grand Chaplain bearing the Sacred Law, the Dep. Prov. Grand Master with square, the Grand Sword Bearer, Steward, the Right Worshipful Prov. Grand Master, Steward, the Prov. Senior Grand Deacon, two Prov. Grand Stewards, and Prov. Grand Tyler.

The Right Worshipful the Grand Master of West Yorkshire, Earl de Grey and Ripon, having formally opened the P.G. Lodge, prayer was offered by the Rev. J. Hope, *M.A.*, P.P.G.C., after which the roll of lodges was called, there being, with two exceptions, representatives from every lodge in West Yorkshire, with visitors from East Lancashire, Lincolnshire, &c. The ceremony of consecration and dedication was performed by Earl de Grey and Ripon, according to ancient usuage and custom. Amongst the P.G. Grand Officers Past and Present, were:—W. Bentley Shaw, P.G.D. of E., D.P.G.M.; W. Hon. and Rev. P. Y. Savile, Prov. S.G.W.; W. E. Armitage, Prov. J.G.W.; W. Anton Engelmann, P.P.G.W.; V.W. Rev. A. F. A. Woodford, P.G.C., P.P.G W.; V.W. Rev. J. Senior, *L.L.D.*, P.G.C., P.P.G.W.; W. Sir H. Edward's, Bart, P.P.G.W.; W. James Franklin, P.P.G.W.; W. James Peace, P.P.G.W.; W. Thomas Perkinton, P.P.G.W.; W. Manoah Rhodes, P.P.G.W.; W. Chas. Oldroyd, Prov. G. Treasurer; W. John Fisher, Past Prov. G. Treasurer; W. R. R. Nelson, Prov. G. Secretary; W. George Normanton, Prov.

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J.G.D.; W. John Booth, P.P.G.D.; W. John Ward, P.P.G.D.; W. Thomas Hill, P.P.G.D.; W. Wm. Blackburn, P.P.G.D.; W. John H. Abbey, P.G.S. of W.; W. Isaac Booth, P.P.G.S. of W.; W. Samuel Binns, Prov. G.D.C.; W. William Smith, P.P.G.S.B.; W. Arthur Briggs, Prov. G. Pursuivant; W. Thomas Higgins, Prov. G.A. Pursuivant; W. William Patman, P.P.G. Pursuivant; W. W. Elliott, *M.D.*, Prov. G. Steward; W. Henry Day, Prov. G. Steward; W. A. W. Ramsden, Prov. G. Steward; W. Christopher Pratt, Prov. G. Steward; W. Fred. Whitaker, acting as Prov. G. Steward; W. Joshua Lee, Prov. G. Tyler; Jonas Sheard, Prov. G. Tyler; and about 350 members of various lodges present, including W. John Copley, Prov. G.S. of W.E.L.; W. J. H. Tweedale, P.P.G.R., E.L.; W. C. E. Lucas, P.G.S., Linc.; W. P. Binckes, Sec. Boys' School; T. Alexander, Masonic Life Assurance Co.; Capt. Coates, Capt. Malcolm, and several other visiting brethren.

At the conclusion of the ceremony of dedication, his lordship congratulated the brethren on the successful completion of the building. Other P.G. Lodge business having been transacted, the P.G. Officers retired in the same manner of procession as they entered, and the lodge was subsequently closed in the three degrees by the W.M. and Officers of No. 448.

THE BANQUET.

A banquet was provided in the Assembly-rooms, Harrison-road. The orchestra was occupied by Bro. Hemingway's quadrille band, which played a selection of music during the banquet. Earl de Grey and Ripon presided, and was supported on his right by Bro. Bentley Shaw, P.G.D. of England, D.P.G.M.; Rev. J. Senior, *L.L.D.*, P.G.C. of England, and P.P.G.W. of West Yorkshire; Bro. R. R. Nelson, P.G.S.; Bro. Fred Binckes, Secretary of the Boys' School, London; Bro. Lucas, P.G.S., Linc.; and Bro. T. Alexander. On his left hand were Sir Henry Edwards, Bart., P.P.G.W.; Rev. James Hope, *M.A.*, P.P.G.C.; Bro. E. Armitage, P.J.G.W.; Bro. C. Oldroyd, P.G.T.; Bro. S. Waterhouse, *M.P.*; Bro. J. H. Tweedale, P.P.G.R. of East Lancashire; and the Hon. and Rev. P. Y. Savile, *M.A.*, P.S.G.W.

After dinner, the noble Chairman gave the usual loyal and patriotic toasts, which were responded to with musical honours, Bro. Hemingway presiding at the pianoforte.

Captain Malcolm, of the 10th Regiment of Foot, responded for the army, Major Waterhouse, *M.P.*, on behalf of the Yeomanry, and Captain Coates for the Volunteers.

The Chairman next proposed "The M.W.G. Master of England, the Right Hon. the Earl of Zetland" (loud cheers). He said it had always been to him a source of great gratification to have the honour of proposing that toast upon occasions like the present. It was with feelings, he might almost say of deep emotion, that he rose to ask them to drink the toast at the present time; because within the last few days it had been made known to the Craft at large that it was the intention of his lordship at the conclusion of his present year of office finally to resign into the hands of the Craft the trust twenty-six years ago they for the first time placed in his hands. If they desired te rear a monument to the Masonic fame of Lord Zetland they would have to write upon it the famous one of the great architect, "Si monumentum quarum circumspice." If they wished to see his monument, look around. Look at the increase of the Order in numbers and its advance in public estimation, its numerous lodges, its wide-spread influence, its enlarged charities, its beneficent labours and then they would know the best proof to which they could appeal for the spirit in which Lord Zetland during that lengthy period had governed this illustrious fraternity; and, indeed, those who knew as he knew, the unwearying spirit of devotion and of zeal for the interests of the Craft in which that distinguished man had laboured with a single object—for the good of his brethren—and the advancement of the sound principles of Masonry, must be impressed with a deep sense of the loss which was about to fall on the Masons of England by the retirement of their chief; but they could not begrudge him at the close of a valued life the repose which he sought, but they would give him a double amount of esteem and affection to follow him in that retirement. In that spirit he gave them the "Health of Lord Zetland" (loud cheers).

The Chairman then proposed, "The Right Worshipful the D.P.G.M. of England, the Right Hon. the Earl de Grey and Ripon, and the rest of the Officers of the Grand Lodge past and present" (cheers). He spoke in high terms of the way in which the business of the Grand Lodge was conducted by its present staff of office bearers, and they showed, he said, that they were worthy of the trust which was reposed in them.

The Rev. Dr. Senior responded, and spoke of the time when he first had the pleasure of seeing the present Grand Master placed in his office, 26 years ago, and valued as the present Earl of Zetland was, he was rejoiced to believe that in their present chairman they possessed one who would fill that lofty position with great ability.

Sir H. Edwards, Bart., rose to propose the next toast, and was received with immense cheering, the whole company rising. The toast was "The Right Worshipful the P.G.M. of West Yorkshire, the Right Hon. the Earl de Grey and Ripon." Sir Henry said that never had he stood forward with greater satisfaction and purer pride than at that moment (loud cheers). He had to propose the health of a man who was esteemed above every other man in the craft, not only in Yorkshire, but throughout Great Britain (cheers and applause). He had the honour to propose the toast of the man who presided at that great meeting—that magnificent meeting of Freemasons (loud cheers). It was indeed a proud pleasure to him to have such a toast to propose to them, and he thanked the brethren for having placed it in his hands (cheers). No man in West Yorkshire was more highly esteemed or more deeply respected than Lord de Grey and Ripon (loud cheers). He (the noble chairman) had long been a Mason—he had long presided over this province, not only with great credit to himself, but he had done great credit to the Masons of this great riding, which will never be forgotten. He had presided over its councils with firmness, and had shown an ability which had fascinated every member. The loss of such a man to West Yorkshire would be very difficult to fill. He did not mean to say Lord de Grey was about to depart never to return, but one who would depart from them as their chief in Freemasonry (No, no). He deeply regretted to say that from infirmities and age the noble Lord Zetland was about to retire from the position of chief amongst Masons in England. A successor must be found, and who more likely for a successor than that noble lord who sat at his right hand (loud cheers oft repeated)? No man would deplore more than he did the loss of Earl Zetland to Freemasonry, and no man would be more delighted to place their present chairman in that position than he (Sir Henry) would. Earl de Grey was popular everywhere, and he would be popular still throughout the country. Again he deeply regretted the loss of Earl de Grey from West Yorkshire, but should be delighted to be associated with him in carrying on the work of Masonry in his exalted position of Grand Master (loud cheers). He was delighted to inform his lordship that he would have the votes of the entire province of West Yorkshire (cheers). The toast was drunk with Masonic honours.

The Chairman rose to reply amidst a perfect ovation, the company rising to cheer again and again. His Lordship said he had often received from the brethren of West Yorkshire proofs of their regard, but had never risen with deeper feelings of emotion to reply to the toast which had just been offered to them as he did upon this occasion, for never as it seemed to him, had they been pleased to accord to it a warmer or more cordial reception. No man could have exercised the high office which he had filled in that riding now for several years, among such a body of men as the Masons of West Yorkshire, without having become united to them by ties closer and closer (hear, hear, and applause). No man be his heart ever so cold—and his, he trusted, was not of such material (hear, hear)—but must have been warmed by that hearty zeal for the interests of Masonry, by that cordial confidence which they had displayed towards him, and by the hearty co-operation which he had received from them on every hand, for it was the happy constitution of the Craft, whether they looked to its organization in the Grand Lodge and under the Grand Master, or whether they looked to those minuter grand lodges which were spread throughout the Provinces of the country—it was their happy constitution that, while sufficient power was placed in the hands of those who presided over the councils of the Craft, they had of necessity constantly to apply to the co-operation of their brethren of every order; and without that co-operation it would be impossible for any man to conduct the government of Masonry. He had always held it to be the duty of those who were set to rule in the Craft, whatever might be the position which they held, steadily to set before them the ancient landmarks of the Order (hear) and firmly and constantly to enforce adherence to those landmarks, and the time-honoured traditions upon which the Craft was based, but at the same time always to exercise whatever authority might be placed in their hands by the confidence of their brethren or the choice of their chiefs. with an earnest desire to merit and secure the confidence of the brethren over whom they were called to rule, with an earnest and ever-present conviction that unless they could secure that confidence and the co-operation which followed it they had no hope of being able to do good to the craft. It had been in that spirit that he had endeavoured to discharge the duties of the high office that he had held in that province, and that he had learned as he watched the conduct and principles which guided the rule of his great chief, Lord Zetland—a rule which, as they now knew, was about to cease among them, and hard indeed would be the task of the man who might be chosen, whoever he might be, to succeed to such a ruler. It was only by endeavouring, however unequally, to follow the footsteps of him who was about to retire from the greatest position in the art, with the spirit that animated Lord Zetland, that any man could hope to discharge the duties of so great an office; and the more they reflected, as naturally they were led to do at such a moment, upon the past history of Freemasonry in this country, and upon the great and improved position which it now occupied here, the more deeply must every one be impressed with the duty which lay upon them in their respective spheres to demean themselves both within the walls of their lodges and to the outer world as became good and honourable Masons, for they were taught by their ceremonies of the deeper meaning which underlay the outward things of the craft; and when they learned almost now from day to day of the progress of their institutions, of the new lodges which were being added and the new members being enrolled, the greater, naturally must they feel, especially those who might be called upon to take any government of the order, the responsibility which rested upon them to maintain unsullied and unimpaired those great and noble and lovely principles upon which the order was built centuries ago, and which amidst all the changes of the past had imprinted upon their order an imperishable stamp (applause). It would ill become him to touch upon the delicate ground upon which some of the speakers had not unnaturally entered that evening. No man who felt the responsibility that attached to the office of Grand Master would put himself forward for such a post. If it should fall to the lot of any man to be called upon to fill it by the suffrages of the craft, then indeed he would be called upon to consider whether it would not be his duty to accept the office. Deep as his regret was at the loss which they were about to sustain, he felt confidence that even the loss of so great a man as him who had ruled over them for the last 26 years would not wreck the stability of Masonry, would not weaken the foundation or impair their progress, because that progress was not dependent upon the presence of any single man, however good, for those foundations had been laid fn times the memory of which had almost perished, upon one eternal and enduring basis (applause).

The Chairman next gave the toast of the W.D.P.G. Master and the Officers of Provincial Gaand Lodge Pastand Present, to which Bro. Bentley Shaw, replied.

The following toasts were then given and responded to:—"The Visiting P.G.O.'s from other districts," responded to by Bro. Lucas, from Lincolnshire"; "The health of W.M.'s and Officers of the Lodges of Probity and St. James's," responded to by Bro. B. W. Jackson, W.M. of the Lodge of Probity, and Bro. R. Lord, W.M. of St. James's Lodge; "Success to the Masonic Temple;" "The Chairman, Vice-chairman, and Members of the Building Committee," responded to by Bro. Fisher; "The Secretaries," responded to by Bros. Harry J. Franklin and Austin Roberts; "The Architects," responded to by Bros. Jackson and Horsfall; "The Visiting Brethren," responded to by Bro. Binckes, Secretary of the Boys' School, London; "The Countess de Grey and Ripon, Mrs. B. Shaw, and the Ladies," proposed by Sir H. Edwards, and responded to by the Chairman on behalf of Lady de Grey, and by Bro. Bentley Shaw;" "The Distressed Masons."

Breakfast.—Epps's Cocoa.—Grateful and Comforting.—The very agreeable character of this preparation has rendered it a general favourite. The *Civil Service Gazette* remarks:—"The singular success which Mr. Epps attained by his homœopathic preparation of cocoa has never been surpassed by any experimentalist. By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctor's bills." Made simply with boiling water or milk. Sold by the Trade only, in ¼ lb., ½ lb. and 1 lb. tin-lined packets, labelled James Epps & Co., Homœopathic Chemists, London.—Advt.

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## METROPOLITAN MASONIC MEETINGS

*For the Week ending December* 11, 1869.

Lodges of Instruction meeting on Sunday are not inserted.

### Monday, December 6.

Lodge No. 25, "Robert Burns," Freemasons' Hall.
" 69, "Unity," London Tavern, Bishopsgate-st.
" 72, "Royal Jubilee," Anderton's Hotel, Fleet-st.
" 90, "St. John's," Radley's Hotel, Blackfriars.
" 144, "St. Luke's," Pier Htl., Cheyne-walk, Chelsea.
" 188, "Joppa," Albion Tavern, Aldersgate street.
" 256, "Unions," Freemasons' Hall.

Kent Mark Masters' Lodge of Instruction, Lyceum Tavern, 354, Strand, at 7.30; Bro. C. Swan, Preceptor.

Sincerity Lodge of Instruction, No. 174, Railway Tavern, Fenchurch-street Station, at 7.

Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8.

Camden Lodge of Instruction, No. 704, Adelaide Tavern, Haverstock Hill, at 8; Bro. T. A. Adams, Preceptor.

Eastern Star Lodge of Instruction, No. 95, Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gottheil, Preceptor.

### Tuesday, December 7.

Colonial Board, Freemasons' Hall, at 3.

Lodge No. 9, "Albion," Freemasons' Hall.
" 18, "Old Dundee," London Tav., Bishopsgate-street.
" 101, "Temple," Ship and Turtle Tav., Leadenhall-street.
" 172, "Old Concord," Freemasons' Hall.
" 765, "St. James'," Leather Market Tavern, New Weston street, Bermondsey.

Chapter 169, "Temperance," White Swan Tav., Deptford.

Metropolitan Chapter of Instruction, George Hotel, Aldermanbury at 7; Comp. Brett, Preceptor.

Domatic Lodge of Instruction, Palmerston Tavern, Grosvenor-park, Camberwell, at 7.30.

Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8. Bro. C. A. Cottebrune, Preceptor.

Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.

Prince Frederick William Lodge of Instruction, No. 753, Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.

Prestonian Club of Instruction (for M.M.'s only), Lyceum Tavern, Strand.

### Wednesday, December 8.

Committee of Royal Masonic Benevolent Institution, Freemasons' Hall, at 3.

Lodge No. 8, "Fidelity," Freemasons' Hall.
" 7, "Royal York of Perseverance," Freemasons' Hall.
" 11, "Enoch," Freemasons' Hall.
" 13, "Union Waterloo," Masonic Hall, Woolwich.
" 15, "Kent," Three Tuns Tavern, Southwark.
" 87, "Vitruvian" White Hart, College-street, Lambeth.
" 147, "Justice," White Swan, Deptford.
" 212, "Euphrates," George Hotel, Aldermanbury.
" 238, "Pilgrim," Ship and Turtle Tavern, Leadenhall street.
" 781, "Merchant Navy," Silver Tavern, Burdett-road, Limehouse.
" 1017, "Montefiore," Freemasons' Hall.
" 1216, "Macdonald," 1st Surrey Volunteers' Head Quarters, Brunswick-rd., Camberwell.
" 1228, "Beaconstree," private rooms, Leytonstone.

Pythagorean Lodge of Instruction, No. 79, Prince of Orange, Greenwich, at 8.

United Strength Lodge of Instruction, 228, Bull and Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.

Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.

Confidence Lodge of Instruction, No. 193, Railway Tavern, Railway-place, Fenchurch-street, at 7.

Strong Man Lodge of Instruction, The Grapes Tavern, Duke-street, Manchester square, at 8; Bro. T. A. Adams, P.G.P., Preceptor.

New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.

Sydney Lodge of Instruction, No. 829, Cambridge Hotel, Upper Norwood, at 7.30.

### Thursday, December 9.

Lodge No. 19, "Royal Athelstan," City Terminus Hotel, Cannon-street.
" 263, "Bank of England," Radley's, Blackfriars.
" 534, "Polish National," Freemasons' Hall.
" 657, "Canonbury," Haxell's Hotel, Strand.
" 860, "Dalhousie," Anderton's Hotel, Fleet-street.
" 1076, "Capper," Marine Hotel, Victoria Dock, West Ham.

Chapter 72, "Royal Jubilee," Horns Tavern, Kennington.

Finsbury Club of Instruction, "Jolly Anglers' Tavern," 42 Bath-street, City-road.

United Mariners' Lodge of Instruction, Three Cranes Tav., Mile-end-road, at 8; T. J. Barnes, Preceptor.

St. George's Lodge of Instruction, No. 140, Globe Tavern, Royal-hill, Greenwich, at 8.

### Friday, December 10.

Lodge No. 134, "Caledonian," Ship and Turtle Tavern, Leadenhall-street.
" 157, "Bedford," Freemasons' Hall.
" 177, "Domatic," Anderton's Hotel, Fleet-street.

K.T. Encampment, "Mount Calvary," Freemasons' Tavern.

Star Lodge, No. 1275, Marquis of Granby, New-cross-rd.

Mark Lodge, No. 8, "Thistle," Freemasons' Tavern,

Stability Lodge of Instruction, Guildhall Coffee House, at 6.

Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.

Metropolitan Lodge of Instruction, George Hotel, Aldermanbury, at 7; Bro. Brett, Preceptor.

United Pilgrims' Lodge of Instruction, Horns Tavern, Kennington, at 7.

Belgrave Lodge of Instruction, Duke of Wellington Hotel, Spring-gardens, Charing-cross; Preceptor, Bro. Pulsford.

Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, Preceptor.

Duke of Edinburgh Lodge of Instruction, The Silver Lion, Penny-fields, Poplar.

Temperance Lodge of Instruction, Victoria Tavern, Victoria-road, Deptford, at 8.

### Saturday, December 11.

Lodge No. 108, "London," Freemasons' Hall.
" 173, "Phœnix," Freemasons' Hall.

Star Lodge of Instruction, No. 1278, Marquis of Granby, New Cross-road, at 7.

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# THE FREEMASON



Reports of the Grand Lodges are published with the special sanction of the Right Hon. the EARL of ZETLAND, *K.T.*, Most Worshipful Grand Master of England; and the Right Hon. the EARL of DALHOUSIE, *K.T.*, *G.C.B.*, M. W. Grand Master Mason of Scotland.

VOL. 2, No. 40.] SATURDAY, DECEMBER 11, 1869. REGISTERED FOR TRANSMISSION ABROAD. [PRICE 2D.



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## OUR EXCHANGES.

*The Landmark.* New York.

This is another interesting addition to our list, No. 17, for 13th November, having duly reached us. Tales, poetry, sketches, and essays—well selected and replete with instruction—are comprised in this periodical. There is also an Odd Fellows' department.

*The Craftsman.* Hamilton, Ont., Canada.

This very handsome magazine for November is to hand. Its contents are varied, but all are good, and the arrangement is capital. We note that certain brethren in Quebec have seceded from the Grand Lodge of Canada and formed an independent Grand Lodge of their own, but, like our contemporary, until we know the whole, we refrain from comment.

The establishment of the Red Cross Order in Canada under Ill. Bros. Col. Moore and Douglas Harington is favourably noticed, and the editor promises to give "some remarks on the origin and history of the Order in a future number." Upon this subject we may observe that our valued contributor, "The Son of Salathiel," is now preparing for our columns his "Freemasonry in England," which will comprise an account of all the degrees now practised under regular authorities in this country. This may give our esteemed confrere of the *Craftsman* some information as to the Order of Rome and Constantine.

We heartily commend this magazine to our readers.

*Die Bauhutte.* Leipzig.

This weekly Masonic journal is edited by Bro. Findel, whose "History of Freemasonry" is well known, and whose connection with the German Union of Freemasons is also patent to most of our readers. With many of the objects of this association we have no sympathy, but at the same time we are pleased to admit that Bro. Findel himself is a learned and zealous Mason, and we believe him to be quite conscientious in his advocacy of extreme views.

We gladly note in the number for November 20th that the Hungarian lodges at Pesth, Temesvar, and Oedenburg contemplate establishing a Grand Orient for Hungary, an effort in which we wish them every success. Our readers will remember that we reported the opening of the last-named lodge, giving the Masonic pseudonym to the first W.M. Dr. Rosenbaum, who writes upon the subject to *Die Bauhutte*, is an active and well-informed member of the Craft, and we should not be surprised to hear that he has been chosen as the first Grand Master of Hungary. We are also happy to note that the German Masons have nobly assisted their Hungarian brethren in the work of forming lodges; and at the Temesvar lodge a brother from Missouri, U.S.A., one from the Grand Lodge of Ireland, and one from Verona, in Italy, lent their countenance and aid. At the Oedenburg lodge, as we have already stated, even more nationalities were represented. Bro. Carl Gross, Secretary of the German lodge "Zur Einigkeit," recited some very appropriate verses at the latter meeting.

*Die Bauhutte* for Nov. 27th is also full of news. The manifesto of the German lodge in Paris called "Concordia," on the principles of Freemasonry, is given at length, and there is a good article on the proposed Masonic Convention at Paris in opposition to the Œcumenical Council at Rome, by Bro. Hermann Hirsch, corresponding member of the German Union. The reports of lodge meetings are unusually copious—Kentucky, Berlin, Cothern, Darmstadt, Dresden, Leipzig, and Worms being amongst the number.

We hope to notice all the papers and magazines we receive in due time, but the pressure on our space is now so great that for the present we must content ourselves with expressing the pleasure it affords us to learn the progress of the Craft in every part of the globe, through the medium of the many well-edited journals we are favoured with, and as with some of our distant friends Christmas will have arrived before they read these lines, we heartily wish them a pleasant time and that prosperity may attend them during the coming year.

## Obituary.

### BRO. THOMAS HENRY AMOS, M.W.G.M., LIBERIA.

Bro. Thomas Henry Amos, M.W. Grand Master of Masons for the Republic of Liberia, departed this life about *low twelve* on the 10th July, A.L. 5869, in the city of Monrovia, Republic of Liberia, in the forty-third year of his age.

Our lamented G.M. was a shining light in Masonry, and well deserved the respect and esteem accorded him by the Craft. He was made a Freemason in Philadelphia, U.S.A., and received, in order, the second and third degrees, as well as the chapteral degrees. His high opinion of Masonry evinced itself in his punctuality of attendance, and due obedience to all proper signs and summonses.

Bro. Amos applied himself so assiduously to the study of Masonic Jurisprudence that in a short time he was enabled to render great and invaluable service to the Craft in Liberia. He was twice elected to the honourable position of G.M., and had his life been spared he would have been returned to that post for the succeeding year.

A great man has fallen in Masonry, whose memory will always be respected, and whose loss is deeply regretted. We can comfort ourselves, however, with the belief that he has been transferred to the Celestial Lodge, where he will be able to work in greater peace and harmony under the immediate guidance of the G.A.O.T.U.

A Liberian M.M.

## THE "DAILY NEWS" ON FREEMASONRY.

The bulk and growth of Freemasonry, the traditions of the Order, the meaning of its symbols, its undoubted antiquity and universality, its connexion with the secret societies of the dark ages, or with the mysteries of Greece, of Egypt, of Chaldea—all these subjects of inquiry are beyond the contemplation of the profane, and perhaps very seldom in the thoughts of the "free and accepted" themselves. The order as it exists in modern times has survived a good deal of ridicule, and has flourished without the prestige of persecution. There must be something more than a mere convivial frolic which brings together men of the most various classes, conditions, professions, opinions, and creeds—the clergyman, the lawyer, the doctor, the artist, the shopkeeper, the publican, the man-at-arms, the man of peace, the man of the world, the man of large estate, and the man of none—and unites them by a common bond of goodfellowship and a common vow of secrecy. Without pretending to know more of the "labours" of the Lodges than they are permitted to disclose, we know at least that the principles at the root of Freemasonry are Labour and Goodwill, and that nothing in the Liturgies or the symbols of the Order savours of sectarianism, inequality, or exclusive privilege. In some Continental countries, we believe, Freemasonry, under the pressure of the times and of surrounding circumstances, has become a refuge for political and revolutionary sympathies. But this is not the fault of Masonry; it is the result of the unjust suspicions in which Masonry was held by arbitrary Governments in Church and State. At the present time Freemasonry is anathematized by the dominant party in the Church of Rome. In England, however, where everything is possible and permitted except anarchy and persecution, Freemasonry has become a vast social communion, a grand neutral territory for the meeting of all sorts and conditions of men, of good-fellowship and good-will, and a vast fraternal organization of charity, which has its own schools and orphanages and other institutions of benificence. When the Prince of Wales—of whom it must be said in simple justice that he is never wanting to good offices and good works, and that there is no pleasanter example to his countrymen of good fellowship and good company—is admitted a member of the United Grand Lodge of Freemasons of England, we feel that he is following the excellent traditions of his Royal House, and that if he should not be quite so scientific a Mason as the Duke of Sussex—for there is such a thing as "science" in the craft—he is certain to present a most agreeable and accomplished type of the Order as it exists and flourishes in England.

### IMPROMPTU

Lines written by a young lady on the Skibbereen Bazaar, held on the 12th and 13th of August last, in aid of the funds for the erection of a Masonic Hall in that town, and presented by her, in the room, to the W.M. of Lodge 15.

One solitary bee ne'er filled a hive,
  One coral insect never built an isle;
A toiling Hercules in vain would strive
  The everlasting Pyramids to pile,
For as they frown amid the desert sands
  They show the might of myriad human hands.

Joint labour can work miracles—we see
  Proof of this holy truth on every side;
The lightning writes our thoughts, and thought is free;
  We speed o'er earth 'gainst adverse wind and tide.
The present and the past alike can prove
The mighty power of unity and love.

Dear friends and helpers, we have met to-day
  To raise a peaceful *Hall of Brotherhood*,
Beneath whose roof no discords shall have sway,
  No strife political shall ere intrude.
The liberal man doth liberal things devise:
Let help be fully given—our Hall, D.V., shall rise.

Then let us meet in love and harmony,
  Our conduct, brethren, always on the *square*,
The *compass* of our mind be charity
  Including all mankind in circle fair.
Our motto and our watchword, brethren, then
Be peace on earth—peace and good will to men.

Bro. Ernest Frölich, 30°, Knight of the Order of Vasa Ambassador Extraordinary from the Swedish Court, has paid a visit to the studio of Bro. S. Rosenthal, 33°, at 2, Red Lion-square, W.C., with whom he had a long conference on masonic matters.

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supplied by Bro. Clemow, and personally superintended by Bro. G. Smith, and at its conclusion honoured the customary toasts with their usual fervour. About 90 brethren partook of the banquet, and among them were P.M.'s H. Potter, H. Thompson, H. Elmes, J. Simpson, M. Haydon, W. Carpenter, T. Marshall, and Joseph Smith. Several visitors were also present, and Bros. R Wentworth Little and F. Walters were among the number.

*Lion and Lamb Lodge, No.* 192.—The regular meeting of this lodge was held at the Terminus Hotel, Cannon-street, on Thursday, the 2nd inst., Bro. E. King, W.M., in the chair. The officers present were Bros. E. Roberts, J.W., as S.W.; Geo. Newman, as J.W.; W. Goodyer, P.M., Treas; J. G. Marsh, P.M., Sec.; F. Trott, J.D., as S.D.; G. Abbott, I.G. There were also present, amongst a large number of other members, Bros. E. Lacy, P.M., H. Cates, P.M., Charles Hosgood, P.M.; George Kenning, P.J.W., H. Davis, E. Raffe, Chas. Arkell, R. E. Bright, C. D. Page, E. Taylor, T. Cohu, J. Glinnan, A. J. Dickenson, S. Haynes, J. R. France, W. R. Baker, W. Younger, J. Kent, J. Elliott, E. L. Roberts, B. Marsland, H. Legg, J. Harvey, P.M., W. Harwood, Chas. Cann, J. McKiernan, Dr. Bringloe, and George Parker. The minutes of the last meeting having been read and confirmed, the lodge was duly opened in the first and second degrees. Bro. J. W. Marsden, being present, underwent the usual examination; the lodge was then opened in the third degree and the said brother was duly raised to the sublime degree of M.M. The lodge was then resumed in the first degree, and Messrs. H. Griffin and Thos. Fisher, being present, (after having been ballotted for and approved), were initiated into ancient Freemasonry. A ballot was also taken for Mr. A. F. Isleton for initiation, which was also unanimous. The ceremonies of raising and initiation were worked by Bro. J. G. Marsh, P.M. and Sec., in an impressive manner. A ballot was then taken for two joining members, viz., Bro. George Parker (Angel Lodge) and Bro. Dr. Bringloe (late member of the Lion and Lamb), which proved to be an unanimous election. The lodge then proceeded to the election of Master and Treasurer for the ensuing year by ballot, when Bro. Ebenezer Roberts, J.W., was elected to the high and responsible office of W.M., and Bro. W. Goodyer, P.M., (who has filled the office for many years), was re-elected Treasurer. Bro. J. G. Marsh, P.M., who has discharged the duties of Secretary, under the sign-manual of the W.M., during the last twelve months, was formally invested by the W.M. with the collar and jewel of that office. Some minor business having been disposed of, the lodge was closed in ample form and adjourned. The brethren then retired from the well-spent labours of the lodge and partook of a banquet of the most *recherché* description, served in Bro. Sydney Spencer's usual good style, for which the Cannon-street Terminus Hotel so deservedly recommends itself. The Lion and Lamb, as usual, was honoured with the presence of several distinguished visitors, including Bros. Magnus Ohren (33), W. C. Miller (766), H. T. Thompson (P.M. 742), A. Prince (1139), C. W. Ohitts (831), T. W. Tucker (933), A. Bryant (P.M. 192 and S.D. 12), R W. Williams (73), T. H. Hick (9), R. H. Hall (206), and J. W. Marsden. The usual loyal and Masonic toasts were proposed and elicited some very excellent speeches from the brethren of the lodge and the visitors, the W.M. not forgetting the toast on behalf of the Masonic Charities, which also met with a hearty response from the brethren by their subscribing a sum of upwards of £20 in support of the funds of the Royal Benevolent Institution for Aged Freemasons and their Widows at the forthcoming festival. Between the toasts Bros. Harvey, Ohren, Abbott, and others greatly contributed to the pleasures of the evening by singing several very excellent songs. The proceedings at the festive board terminated with the Tyler's Toast, when the brethren, after having spent a delightful evening, retired in peace and harmony.

*Lodge of Stability, No.* 217.—The lodge met at Anderton's Hotel, Fleet-street, on Tuesday, 7th inst., at 5.45 p.m. Bro. Edward Hughes, W.M., in the chair. The business before the lodge was the initiation of Mr. Thomas Goodman Clapcott and the election of W.M. and Treasurer for 1870. The former was satisfactorily performed by the W.M. and his officers, and Bro. James, S.W., was unanimously elected W.M., and Bro. Brodey, P.M., was re-elected Treasurer for the ensuing year. The "Stability Charities Fund" was inaugurated, and the first ballot fell to the lot of Bro. Thorpe, who gave his subscription to the Annuities Fund on Bro. P.M. Taylor's list, Bros. James, S.W.; Brodey, P.M. and Sillifant, P.M. each gave £5 on Bro. Taylor's list and he announced that the Mount Zion Chapter, No. 22, had also given him £5, which with the lodge and other subscriptions had now brought his list up to about £35, and he expressed his acknowledgments for the support he had received on this the first occasion of a steward going up from the lodge. Bros. James and Brodey returned thanks for the election. The petition of the daughter of the late Bro. Brown was signed in open lodge by the W.M. and brethren. Nothing further being offered for the good of Freemasonry in general or of Stability, No. 217, in particular, the lodge was closed in due form and with solemn prayer. Visitors, Bros. Mackey and Williams. There was no banquet.

*Montefiore Lodge, No.* 1017.—The installation meeting of this select lodge was held on Wednesday, December 8, at the Freemasons' Hall, W.C. The W.M., Bro. Rev. M. B. Levy, opened the lodge at half-past three, assisted by his officers Bros. S. Pollitzer, S.W., and W.M.-elect; F. S. D. Phillips, J.W.; Braham, S.D.; Bloom, J.D.; J. L. Rosenthal, I.G.; E. Palbert, P.M. Sec.; L. Jacobs, Treas.; S. V. Abrahams, P.M.; Eskell, P.M.; De Solla, P.M.; Brandon, P.M. The minutes of the last lodge were read and confirmed; Messrs. Knight and Zweigler were then balloted for, as also Mr. Julius Spier, and each ballot being unanimous in their favour, they were severally introduced and admitted into the mysteries and secrets of Freemasonry in that impressive manner usual with the Rev. W.M. Bro. Beck likewise received his second degree. The Grand Secretary, Bro. John Hervey, having been announced, he was admitted and received most heartily by the W.M. and the brethren. Bro. S. V. Abrahams, I.P.M., then presented Bro. S. Pollitzer, S.W. and, W.M.-elect to the W.M., Bro. the Rev. M. B. Levy, to receive at his hands the benefit of installation. The usual charges having been read over by the Secretary, the brethren below the chair retired, and a board of installed Masters was formed. When the brethren were again admitted Bro. S. Pollitzer was proclaimed W.M. of the Montefiore Lodge, and saluted in the three degrees. The charges and the entire ceremony were delivered by Bro. the Rev. M. B. Levy, in a manner which elicited the greatest admiration from many old P.M.'s present, who observed it was seldom that the beautiful exhortations were so impressively and solemnly rendered. The officers were then appointed as follows: Bro. Phillips, S.W; Braham, J.W.; Bloom, S.D.; Rosenthal, J.D.; Ehrman, I.G.; De Solla, D.C.; E. Palbert, P.M. Sec., re-invested; L. Jacobs, Treas., re-elected. Immediately after the installation ceremony was completed, Bro. S. V. Abrahams, rose and said a most pleasing duty had devolved on him, which he would have preferred to have seen done by a more able speaker than himself, but as the brethren were all thoroughly satisfied and highly gratified with the talented and efficient manner in which the new I.P.M., Bro. the Rev. M. B. Levy, had performed the duties of Worshipful Master during the past two years, it needed but little for him to add, except to those who were unaware of the fact that the Rev. Bro. was the first who thought of a benevolent fund attached to the lodge, and who had succeeded by dint of perseverance and great zeal in establishing that fund, to assist members of the lodge in time of need; and he was happy to say it received the hearty support of the members, and was now in a most flourishing condition. He concluded by presenting him with a magnificent P.M. jewel of fine gold and adorned with three lustrous brilliants which had been subscribed for by the brethren. The Rev. Bro. returned his thanks in a feeling speech, and assured the brethren that he would spare no trouble or labour to assist in the good working and harmony of the lodge, and it was to him a source of great pleasure that throughout his term of office the brethren had all vied with each other in carrying out the business of the lodge with perfect harmony and unanimous good feeling. The lodge was then called off, and the brethren retired to the banqueting room where a sumptuous banquet was provided by Bro. Gosden. The musical arrangements were under the direction of Bro. E. P. Van Noorden, who was assisted by Bro. F. Elmore, Miss Mabel Brent, and others. The visitors were Bros. John Hervey, Grand Secretary; Holbrook, W.M. (185); Lazarus, P.M.; Coote, P.M.; J. Lazarus, P.M.; Littaur, P.M., and several other eminent P.M.'s. Among the brethren present were Bros. M. A. Loewenstark, Werthuner, Kisch, Grunebaum, Rev. L. Dangger, L. Moore, Curelbock, Frankenstein, and Regnart. After the usual toasts had been disposed of, the lodge was resumed and several candidates proposed for initiation. The lodge was then closed.

*Copper Lodge, No.* 1076.—This excellent working lodge held its first meeting under its Worshipful Master Bro. Henry G. Sisley, at the Marine Hotel, Victoria Docks, on Thursday the 9th inst., supported by Bros. Gaskell, S.W.; Pincombe, J.W.; Ashdown, S.D.; Brown, J.D.; Brayshaw, I.G.; Park, Treas.; J. Henderson, P.M., and Secretary; with S. Watkins, E.P.M.; Page, P.M.; and E. West, P.M. The lodge was opened in due form, and with solemn prayer. The minutes and cash accounts were read and unanimously confirmed. The ballot was taken for Messrs. Schramm, Smith, Dix, and Harrison, candidates for initiation, which proved unanimous in each of their favour, and with the exception of Mr. Harrison, were duly received into Freemasonry. Bro. Crabtree being a candidate for the 2nd degree, was examined, received further instruction and retired. The lodge was opened in the 2nd degree, and Bro. Crabtree was introduced and duly passed to the degree of a Fellowcraft Mason. Bros. Steel and Jenkins, candidates for the 3rd degree, went through the usual examination and retired. The lodge was opened in the 3rd degree and they were admitted and duly raised to the sublime degree of M. Masons. The lodge was resumed in the 1st degree. It was then proposed, seconded, and unanimously carried, that a vote of thanks be placed upon the minutes of the lodge to Bro. Edward West, P.M., for the very able and efficient manner he performed the ceremony of installation at the last meeting of the lodge. The sanction of the lodge having been some time passed, granted to hold a lodge of instruction under its warrant, it was proposed that the same be held in future at Bro. West's, the Three Crowns, North Woolwich, on every Thursday evening, except the 2nd, which was put to the lodge and carried, and that the first meeting be held on Thursday the 16th inst. All Masonic business being ended, the lodge was closed in due form, amongst the visitors we noticed the following:—Bros. the Rev. W. Smith, Chaplain to the Cornwall Lodge, 1107; W. Noot, 1107, P.M. Smith, 169, Baker, 260, Adamson, 84, and several others.

*Marquis of Dalhousie Lodge, No.* 1159.—The monthly meeting was held at the Freemason's Hall on Monday, Bro. Captain Harby Barber, W.M., in the chair. Bro. Captain Arthur Tulloh (Madras Army) was passed to the second degree, and two joining members were proposed.

*Macdonald Lodge, No.* 1216.—This lodge met at the head-quarters of the First Surrey Rifles at Camberwell, on Wednesday, the 8th instant, and was very fully attended by both members and visitors. Amongst those present during the evening were Bros. Major A. L. Irvine, the W.M.; James Stevens, P.M., S.W.; J. H. Hastie, as J.W.; F. Dubois, S.D.; S. Wagstaffe, J.D.; G. Waterall, I.G.; J. J. Curtis, Sec.; Dr. Cronin, Treas.; H. Puckle and W. J. Messenger, Stewards; W. Worrell, Organist; E. Ball, A. Scruby, W. V. Bedolfe, M. S. Larlham, H. Francis, W. H. Thomas, D. Fourdrinier, Thos. Meggy, P.M.; J. A. Patton, and numerous other members. The attendance of visiting brethren was also large, and included Bros. E. H. Patten, P.G.S.B.; H. E. Levander, P.M.; Mortlock, P.M.; Henley, P.M., and many others. In the temporary absence of the W.M., the lodge was opened by the S.W. in the three degrees, and Bros. A. Scruby and W. V. Bedolfe were raised to the degree of M.M. On the arrival of the W.M. the ceremonies were further completed by him, and the lodge having been closed down to the first degree, was called off for the usual refreshment. On the resumption of business, Mr. Daniel Alexander Ross was duly initiated into Freemasonry, and the lodge was then closed in due form. We were much gratified by the new arrangement made by this lodge for perfecting its musical accessories. The opening and closing hymns have been arranged by the Hon. Asst. Organist to the lodge, Bro. W. Worrell, and published in very handsome style for the use of members and visitors by Bro. Kenning, of Little Britain. The assistance which this arrangement gave to the musical accompaniment was very great, and was highly appreciated by all present on the above occasion. The ensuing meeting of the lodge is appointed for Wednesday, the 12th January.

### PROVINCIAL.

Ipswich.—*St. Luke's Lodge, No.* 225.—On the 8th inst. the usual monthly meeting took place. Present, Bros. P. Whitehead, W.M.; J. W. Robb, S.W.; J. Turner, P.M., as J.W.; C. Byford, S.D.; G. S. Golding, J.D.; T. Prentice, I.G.; Syer, Tyler. P.M.'s J. Whitehead, Westgate, King, Davy, and A. Barber; Bros. Baker, Jackson, R. Dance, Skinner, Lewis Favre, and G. Dance. Visitors, Bros. Pedgrift, W.M. 388, and W. Parsons. 959. The first business was the installation of the W.M. (the lodge having previously been opened with solemn prayer in the three degrees). A Board of Installed Masters, was formed, and Bro. J. W. Robb was most ably installed into the chair of K.S., by P.M. Jos. Whitehead; proclaimed, and saluted. He at once proceeded to appoint and invest his officers, viz., Bros. Golding, S.W.; Byford, J.W.; Prentice, S.D.; Lewis, J.D.; Skinner, I.G.; Barber, Sec.; and Syer, Tyler. The lodge was resumed in the second degree. Bros. R. Dance, Jackson, and Favre, were then examined retired and re-admitted, and raised to the degree of M.M. The ceremony, charge, and working tools being given by P.M.'s J. Whitehead, J. B. King, Davy, and Westgate. The lodge was closed in harmony. Business being ended the brethren placed themselves under the the J.W.'s gavel for refreshment, and a pleasant hour or two passed most successfully under the presidency of the W.M., loyal, Masonic, and other toasts, being interspersed with song and recitation. During the evening a handsome silver salver, suitably inscribed, was presented to the lodge by S.W. Golding, to receive the alms of poor brethren in the first degree.

Bath.—*Lodge of Honour, No.* 379.—This lodge met at the Masonic Hall, Old Orchard-street, Bath, on Monday, the 13th inst., for the purpose of installing the newly-elected Worshipful Master. A tolerable attendance of brethren took part in the proceedings, amongst whom were several Provincial Grand Officers. The lodge was opened at five o'clock p.m., by the W.M. Bro. Clement Smith Barter, and after confirmation of the minutes of the previous meeting had been made, Bro. Charles Edward Davis, was duly presented as W.M.-elect, and was installed by his predecessor in a very admirable manner. The brethren then adjourned to the Castle Hotel, where a most recherché banquet was provided for them, after doing ample justice to which, the W.M. called upon the brethren to honour the usual Masonic toasts. In replying to that of the "Visitors," Bro. James Stevens, P.M. and S.W. of a London Lodge, Macdonald 1216, took occasion to refer to the resolution of last Grand Lodge on his motion for securing greater Uniformity of Ritual. His remarks were received with much cordiality, and the co-operation of many members of this lodge in the efforts he is making was heartily accorded. The new song, "What better theme than Masonry," by Bro. Stevens, was with several others, sung in the course of the evening, and after one of the most pleasant meetings we have had the privilege to attend, the brethren separated.

Hartlepool.—*St. Helen's Lodge, No.* 531.—On Thursday, December 2nd, the members of the St. Helen's Lodge celebrated the Festival of St. John, and performed the ceremony of installing the Worshipful Master-elect for the ensuing year. For this purpose they assembled at the Masonic Hall, Regent square. The Mayor of Hartlepool (Dr. G. Moore, P.M., P.P.J.G.W.) in a very efficient and impressive manner duly installed in office the Worshipful Master-elect, Bro. James Johnson Armstrong, assisted by Bros. T. Forbes, I.P.M.; J. Groves, P.M., P.P.J.G.D.; W. J. Swiwright, P.M.; S. Armstrong, P.M.; J. B. Watt, W.M., Harbour of Refuge Lodge and Simon, Blyth Lodge. The Worshipful Master appointed his officers as follows; Bros. R. Ropner, S.W.; C. Coulson, J.W.; J. Hunter, jun., Sec.; T. Proctor, Treas.; W. H. Carter, S.D.; W. Pearson, J.D.; W. Coverdale, I.G.; J. Mowbray, Tyler; Glendinning and Fleetham, Stewards: Bros. S. Armstong, P.M., D.C., and J. H. Atley, Organist. After the ceremony the brethen assembled at Bro. C. Humble's, Cleveland Hotel, where a most sumptuous banquet was prepared. Nearly forty brethren sat down, amongst whom were the following visitors: Bros. J. B. Watt, Worshipful Master; Cameron, S.W.; Bros. Coxon, Sadler, and Gallon, from the Harbour of Refuge Lodge, West Hartlepool; Bros. Simon, T. Marshall, and R. Michie. With tyled doors the Masonic toasts were duly honoured, and the brethren spent a most agreeable evening.

Manchester.—*Blair Lodge, No.* 815.—On Friday evening, the 10th inst., this lodge met at the Hulme Town Hall, and was honoured by the presence of Bros. Stephen Blair, the R.W.P.G.M. of this Province of E. Lancashire;

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Hine, P.P.G.S.W.; Rev. Figgins, P.P.G.C.; Barker, P.P.G.T.; Kennedy, P.G.T.; Heywood, P.G.R.; Dr. Dill, P.P.G.P.; Smith, P.G.P., and others who had accepted the invitation of the W.M. The chair was occupied by Bro. James Redford, W.M., supported by W. F. Towle, I.P.M.; Worthington, S.W.; Norris, T.; W. J. Towle, Sec.; M. Robinson, Dir. of Cer., and other minor officers. There were also present many P.M.'s and brethren, numbering upwards of sixty. The lodge was opened in due form, and Bro. Ellis was passed by the W.M. to a F.C. Bro. Moore was raised to the sublime degree of a M.M. by the I.P.M., and other business was transacted. The prayers throughout the various ceremonies were impressively given by the Rev. — Figgins, P.P.G.C. After a substantial repast, the customary loyal and Masonic toasts were given with appropriate remarks to each. The W.M. then proposed the health of Bro. Stephen Blair, R.W.P.G.M. of East Lancashire, and in a feeling speech, said their P.G.M. was endeared to them by his many munificent acts of benevolence, and a P.G. Mastership of firm and gentle rule with which he had governed during his office the large accession of members to the order, ensuring in a remarkable degree, that unanimity which is ever required in Freemasonry. The W.M. thanked the R.W.P.G.M. for the honour he had done them by his presence that evening. The R.W.P.G.M. in replying, thanked the brethren for the hearty reception given to him that evening. He had been connected with Masonry for forty years, and was appointed to his present office by the Earl of Zetland, twenty-three years ago, to succeed the Earl of Ellesmere, and he had been ably supported by the P.G.O.'s and brethren of his province during that time. Bro. Cheetham, P.M., proposed the healths of Bro. R. Callender, R.W. D.P.G.M., and the P.G.O.'s Past and Present. The toast was responded to by Bros. Dr. Dill, P.P.G.P., and Dr. Smith, P.G.P. The R.W.P.G.M. then proposed the toast of the W.M., and congratulated him on the way in which he did his work, and upon the success of the lodge. Bro. James Redford, the W.M., in responding, said that when initiated he was delighted to find that Freemasonry contained so many beautiful ceremonies, and that the tools which were around him daily, and with the more delicate of which he had pursued his avocations in this, his own, and in many foreign countries—that these tools and old friends were made "to paint a moral and adorn a tale." With a zealous I.P.M. and an efficient staff of officers, he had found the duties of W.M. lighter than he anticipated. In five years their numbers had increased from ten to seventy, and they had accommodation which very few lodges apart from the metropolitan Freemasons' Hall, possessed. They had a splendid suite of rooms, and in one of them could seat eight hundred people, and had every appliance on the premises for ministering to their wants. He looked forward to a glorious future for the Blair Lodge, and said it was an honour to be the W.M. of it. Bro. Kennedy, P.M. and P.G.T., gave the toast of the Masonic Charities, and said that Bro. Binckes, the able Sec. of the Boys' School, had £50 promised to that charity when he was at the Blair two meetings ago. Bro. Hine, P.M. and P.P.G.S.W., responded, and as Chairman of the Charity Committee of the Province, complained of the proposed alteration by Grand Lodge of the presentation of votes, and in a lucid speech explained how it would affect East Lancashire. Bros. Royle, Knight, and Smith agreeably enlivened the evening with songs; other speeches followed, and at an early hour, the brethren dispersed, after spending one of the pleasantest and most successful evenings in connection with the lodge since it was formed.

COCKERMOUTH.—*Skiddaw Lodge, No.* 1002.—The usual meeting of the above lodge was held on Tuesday week, in the Masonic Temple, Market-place, under the presidency of Bro. Robinson, W.M., Knight of the Red Cross of Rome and Constantine. Owing to the absence of the initiates on other business, the W.M. intimated that he would give the first section of the second degree, if agreeable to the brethren, which was cordially agreed to. Nothing further remained to be done for the good and welfare of Masonry, a vote of thanks was unanimously passed to the W.M. for his kindness in getting up the sections, and the lodge was closed according to ancient custom. There were present: Bros. T. F. Taylor, S.W.; E. Thwaites, Past J.W. as J.W.; Pearson, Prov. G.S.D., Treasurer; Williams, Sec.; Evening, S.D.; Lewthwaite, Allison, Brown, and W. Taylor; J. Dodd visitor from 142, N.B.

LANCASTER.—*Rowley Lodge, No.* 1051.—On Monday, the 6th instant, the regular meeting of this lodge was held at the Masonic Rooms, Athenæum, Lancaster. The chair of K.S. was occupied by W. Bro. Mason, W.M., supported by Bros. Hall, S.W.; Mercer, J.W.; E. Simpson, P.M. (281); W. Bro. J. D. Moore, Prov. G. Sup. of Wks.; Dodson; Sly; W. Barker, Treasurer; Conlan, Taylor, and Watson. After the usual business had been transacted the lodge proceeded to the election of a W.M. for the ensuing year, the list of brethren who were qualified for the chair was read over and the ballot taken, which resulted in the unanimous election of Bro. Hall, who had efficiently filled the post of S.W. during the last two years. On the motion of Bro. Moore, the Treasurer, Bro. W. Barker, was re-elected to that office with thanks for his past services; Bro. Richard Taylor was also re elected Tyler. It was resolved that the Installation of the W.M.-elect take place at the lodge-room, on Tuesday, 21st inst., at four o'clock in the afternoon, and that a suitable banquet be provided at the King's Arms Hotel, at six o'clock. The necessary arrangements for that day's proceedings were left in the hands of Bro. Moore. The business of the evening being ended, the lodge was closed in due form.

SCARBOROUGH.—*Denison Lodge, No.* 1248.—This flourishing and select lodge held its regular meeting in the lodge room, Grand Hotel, on Thursday the 9th inst. The following officers and members were present: Bros. J. O. Surtees, P.G.R., W.M.; J. W. Woodall, *J.P.*, P.P.S.G.W., P.M.; W. F. Rooke, *J.P.*, P.P.J.G.W., P.M.; S. H. Armitage, *M.D.*, S.W.; J. Groves, J.W.; J. Donner, Sec.; J. E. Green, S.D.; W. H. Garnett, J.D.; R. Sloman, Org.; H. C. Martin, P.M., I.G.; G. Knight, P.M., Treas.; J. Verity, Tyler; and Jarvis, Delamere, Mervin, Kitchen, J. Knight, Brearey, V. Stewart, Cook, Mason, Walshaw, and Frinur, (manager of the hotel.) Visitors, W. Bros. W. H. Smyth, P.M., D.P.G.M., Lincoln; J. Parker, H. A. Williamson, P.M.; D. Fletcher, J.W. of 200, and Wingfield, 306. The lodge was opened in the first degree, at 7.15 p.m. The minutes were read and confirmed, one brother was elected as a joining member, and Mr. Foster, (of the Society of Friends,) for initiation, and being present, he was admitted and initiated by the W.M. in a very impressive and able manner. The working tools were ably explained by the S.W., the duties of the Deacon (Bro. Green), were also very nicely performed, and the ceremony, being so carefully gone through by all, we are happy to state had an impressive effect on the candidate (as will be seen by his speech at the refreshment board.) Bro. J. W. Woodall, P.M., &c., announced that he had accepted the office of Steward for the Masonic Boys' School at the next election, and he warmly advocated the claims of the same, saying that he would be happy at any time to receive subscriptions from the brethren. Bro. Dr. Sloman played one or two nice airs on a new harmonium, to prove its worth to the brethren, after which they unanimously agreed to purchase it at a price of forty guineas. Five guineas were voted from the lodge funds, in aid of the widows and orphans of the fishermen who were lost in the late gale. The lodge was now closed in due form, and the brethren spent a pleasant hour at the refreshment board. The usual toasts were given and responded to, including that of the newly-initiated. In returning thanks, Bro. Foster stated he was very much obliged to the brethren for having admitted him as a member of the Denison Lodge, that he was much impressed with the ceremony, and that he had long felt that there must be something good in Masonry, and from the deep impression made upon him this evening, he should persevere, and hopod ultimately to fill a chair.

## SCOTLAND.

*Lodge St. Mark, No.* 102.—On Monday the 29th ult. the members of this lodge met for the annual election of office bearers. The following is the list for the ensuing year:—Bros. Thomas Halket, R.W.M.; Major R. D. Barbour, P.M.; Alexander Veitch, D.M.; W. Haddow, S.W.; W. B. Spence, J.W.; B. H. Schiff, Treasurer; James F. Mitchell, Sec.; J. Oswald Smith, V.S.G.P.L.; R. Jamieson, S.D.; D. Stewart, J.D.; J. White, Jeweller; W. A. Baillie, D.C.; A. Denholm, I.G.; James Pollock, Tyler. The installation ceremony was performed by Bro. Donald Campbell in his usual able and eloquent manner, for which he received a most hearty vote of thanks. The lodge was then called from labour to refreshment, and after harmonising in the light was recalled to labour and closed in due order.

*Union, No.* 332.—The annual meeting for the election of office-bearers of the Lodge Union, No. 332, was held in their hall, 170 Buchanan-street, on the evening of Monday the 6th inst., when the following office-bearers were duly elected for the ensuing year:—Bros. Robert Mitchell, R.W.M.; W. Gibson, D.M.; David Somerville, S.M.; John Smith, S.W.; David B. Birrell, J.W.; David C. Miller, Secretary; John Pettigrew, Treasurer; E. M'Gee S.D.; Thomas Hall, J.D.; James Jamieson, S.S.; Robert Craig, J.S.; Robert Johnstone, P.G.S.; James Gilfilan, B.B.; W. Dempster, architect; John Stack, Standard-bearer; James M'Arthur, M.C.; Alex. Campbell, Sword-bearer; H. Brown, I.G.; R. P. T. Mallen, Tyler; Joseph Stirrat, chaplain. After which the office-bearers were installed by Bro. James Balfour, I.G.P.G.L. The lodge was then closed in due and ancient form, and the brethren with song and sentiment spent the remainder of the evening in social harmony.

*Lodge Kelburne, Isle of Cumbrae, No.* 459.—At a meeting of this lodge, on 3rd. Dec., the following were nominated as office-bearers for the ensuing year:—Rev. H. H. Richardson, R. W. Master; A. Dickson, Past Master; Alexander Hunter, Senior Warden; W. Wishart. Junior Warden; James Ross, Treasurer; C. H. Hazelhurst, Secretary; Alexander Houston, Director of Ceremonies; Robert Robertson, Senior Deacon; Walter Paton, Junior Deacon; John King, John Macmillan, and Peter Hunter, Stewards; John Hunter, Inner Guard; W. Douglas, Tyler. The installation and annual festival takes place on Monday Dec. 27th.

## IRELAND.

KILREA.—*Inauguration of New Lodge Star, No.* 16.—This new lodge, which bids fair to be a prosperous one, was most successfully inaugurated on the 1st inst. The following gentlemen were duly elected as office-bearers:—R. M'Kee, W.M.; G. Marks, S.W.; S. Macaw, J.W.; J. M'Cahon, S.D.; J. Bamford, J.D. The visiting brethren were:—Bro. J. Wallace, from 640, Derry; Bros. J. Mabin, junr.; R. M'Curdy, and J. Shields, from 17, Vowferry. Business being concluded, the brethren retired to supper in the Mercers' Hotel. The usual loyal and Masonic toasts having been proposed and duly honoured, the brethren separated wishing success and prosperity to the new lodge.

# *THE ROYAL ARCH.*

### METROPOLITAN.

*Royal Jubilee Chapter, No.* 72.—The installation meeting of this chapter was held on Thursday, the 9th inst., at the Horns Tavern, Kennington, when about twenty-five companions were present, amongst whom we noticed Comps. W. H. Webb, M.E.Z.; W. Platt, P.Z., H.; W. Watson, P.Z.; H. Webb, P.Z., Treas.; J. Nunn, P.Z., S.E.; W. H. Wright, E. Dodson, and several visitors: Comps. J. Thomas, P.G.D.C.; T. A. Adams, P.Z.; W. Ough, P.Z.; R. Wentworth Little, P.Z.; W. West Smith, and J. Griffin. Comp. Platt was installed as Z., and Comp. T. Foxall as H., but the J. was unable to be present. Comp. Wright was invested as S.N., and the other offices were also filled up. The chapter was then closed, and the Companions adjourned to an excellent banquet. During the evening Comp. Dodson sang in his usual inimitable style, and Comps. Griffin and West Smith gave some interesting recitations, while the M.E.Z., with his usual urbanity, favoured the Companions with his eminently descriptive "Punch." The entertainment was all that could be desired, and our only regret was that there were no exaltees upon the occasion to appreciate the *bonhomie* and good-fellowship of such worthy Royal Arch Masons as Comps. Thomas, Adams, Webb, Nunn, *et hoc genus omne.*

*Beadon Chapter, No.* 619, held its customary convocation at the Greyhound, Dulwich, on Thursday week. Comp. F. Walters, P.Z. (73), took the Z. chair; Comps. R. Watts, P.Z., the H.; and H. Massey, the J. The other Comps. present were Comps. G. Smith, P.S.; W. H. Green, 2nd Asst.; F. Deering, R.; W. Taverner, and W. Y. Laing, Janitor; Alfred Avery, P.Z., and James W. Avery, H., were in attendance later in the evening. The candidates for this supreme degree, however, did not follow their example, and the Principals, therefore, while banquet was in preparation recited their several parts, and afterwards closed the chapter. A very pleasant evening both in the chapter and at the table was spent, and the companions' enjoyment was increased by some good singing, which was given by Comps. Smith, Walters, and Deering.

## MARK MASONRY.

*Macdonald Lodge of Mark Masters, No.* 104.—The fourth regular meeting of this promising lodge was held at the Head Quarters of the First Surrey Rifle Volunteers, Brunswick-road, Camberwell, on Saturday the 11th inst., under the presidency of the V.W. Bro. Thos. Meggy, P.G.M.O., the W.M., supported by Bro. Major A. L. Irvine, S.W.; W. Bro. James Stevens, Grand Steward, J.W.; Bro. Dr. E. Cronin, M.O.; V.W. Bro. C. Swan, P.G.S.B.; Brother J. H. Hastie, J.O.; V.W. Brother Frederick Binckes, Grand Secretary, Treasurer; Bro. C. Hammerton, S.D.; Bro. A. Welton, J.D.; Bro. C. T. Dorey, I.G.; Bro. W. Worrell, Organist; and other brethren. Amongst the visitors were V.W. Bro. Levander, P.G.D.C.; V.W. Bro. W. H. Warr, G.D.C.; Bro. Thomas Vesper, P.M.; &c., &c. The lodge having been duly opened, and the opening hymn sung, ballots were taken for Bros. P. de Keyser, Capt. W. Thomas, Robert Berridge, T. W. White, Thos. A. Massey, and George Newman, which proved unanimous in each case, and the last five named brethren being in attendance were severally introduced and advanced to the honourable degree of Mark Master Masons, with full musical ceremony. The whole of the music, newly arranged for this lodge by the Organist Bro. W. Worrell, and published for the lodge by Bro. Kenning, was most effectively rendered, and greatly aided the very beautiful and impressive ceremonies. The lodge having been duly closed the brethren adjourned for refreshment, during which the usual loyal and Masonic toasts were given, and the evening enlivened by some excellent singing. Bro. Stevens sang his new Masonic song, "What better theme than Masonry," which appears to give unqualified satisfaction and to be a great success. After a very pleasant evening, the brethren separated much gratified by the whole of the proceedings.

THE name of Sir Kt. G. Kenning, P. Sov. and Prefect, was accidentally omitted from the list of members present at the last meeting of the Premier Conclave.

The New Vade Mecum (invented and manufactured by Charles H. Vincent, optician, of 23, Windsor-street Liverpool) consists of a telescope well adapted for tourists, &c., to which is added an excellent microscope of great power and first-class definition, quite equal to others sold at ten times the price. Wonderful as it may seem, the price of this ingenious combination is only 3s. 6d., and Mr. Vincent sends it (carriage free) anywhere, with printed directions, upon receipt of post-office order or stamps to the amount of 3s. 10d.—ADVT.

BREAKFAST.—EPPS'S COCOA.—Grateful and Comforting.—The very agreeable character of this preparation has rendered it a general favourite. The *Civil Service Gazette* remarks:—"The singular success which Mr. Epps attained by his homœopathic preparation of cocoa has never been surpassed by any experimentalist. By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctor's bills." Made simply with boiling water or milk. Sold by the Trade only, in ¼ lb., ½ lb. and 1 lb. tin-lined packets, labelled JAMES EPPS & CO., Homœopathic Chemists, London.—ADVT.

THE BLOOD PURIFIER.—Old Dr. Jacob Townsend's Sarsaparilla. Other Medical Testimony.—In speaking of the "Blood Purifier," old Dr. Jacob Townsend's Sarsaparilla, G. C. Kernott, M.D., L.S.A. Lond., says:—"I strongly recommend it in cutaneous diseases and all impurities of the blood." March 24, 1869.—In a letter to the proprietors, June 6, 1869, Dr. Irvine, of Irvine's-town, says:—"I have been in the habit of ordering your Sarsaparilla for my patients with the best results. Send me six quarts and six mammoth bottles." For all skin diseases, for purifying the system of mercurial poisons, and building up the broken constitution it is the only safe and certain remedy.—In Bottles 2s. 6d., 4s., 4s. 6d., 7s. 6d., 11s. Sold by all Druggists Pills and Ointment each in Boxes, 1s. 1½d., 2s. 9d., 4s. 6d. Testimonials also from the Hon. the Dean of Lismore; General William Gilbert, of the Indian Army; ordered also by Apothecaries Hall, London. Caution—Get the red and blue wrappers, with the Old Doctor's head in the centre. No other genuine.

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## IMPORTANT NOTICE.

*We have great pleasure in announcing that we have decided to publish* The Freemason *—commencing with Volume III., January 1st, 1870—on toned paper, and with old-faced type, similar to that used by the* Pall Mall Gazette *and other high-class publications.*

*The size will also be permanently enlarged to Sixteen Pages, and, with other improvements contemplated,* The Freemason *will then be the leading weekly organ of the Craft throughout the globe.*

## Births, Marriages, and Deaths.

BIRTHS.

Caldcleugh.—On the 4th instant, at 1, Queen's-crescent Haverstock-hill, the wife of Bro. Dr. Simon Caldcleugh (P.M. Lodge 173), of a daughter.

Grant.—On the 30th ultimo, at 182, Broomielaw-street, Glasgow, the wife of Bro. Richard Grant (P.G.S. Lodge Clyde, 408), of a son.

DEATHS.

Baty.—On the 13th inst., at Worlabye, Roehampton, Bro. the Rev. Thomas Jack Baty, *M.A.*, late Fellow of Sydney Sussex College, Cambridge, (S.W. Lodge of Harmony, No. 255, Richmond), aged 36; and on the 14th instant, Ettrude Laura Margaret, only daughter of the above, aged 5 years and 8 months

Lambert.—On the 12th instant, at the Hotel Meurice, Boulogne sur-Mer, Bro. Charles Fernley Lambert, of Chateau du Crôcq, Samer pas de Calais, eldest surviving son of the late Francis Lambert, of 12, Coventry-street, London, and Acton, deeply and deservedly regretted.

Macrae.—On the 7th inst., at 92, West-street, Glasgow, aged 2 years and 8 months, Jean Mills, daughter of Bro. Peter Macrae, B.B. Lodge Clyde, No. 408.

Withall.—On 11th inst., at Bell Cottage, Dulwich, aged 8 months, Walter Horace, youngest son of Bro. William Withall, of the Panmure Lodge, No. 720.

## Answers to Correspondents.

All communications for The Freemason should be written *legibly*, on one side of the paper only, and, if intended for insertion in the current number must be received not later than 10 o'clock a.m. on Thursdays, unless in very special cases. The name and address of every writer must be sent to us in confidence

W. C.—On enquiry we are informed that the dimensions of the Hall are as follows:—About 80 feet in length, 33 to 35 feet in breadth, and about 30 feet in height.

M.M., R.A., St. James Border Union, No. 424. — If you will call at 3, Little Britain, we may be able to introduce you into a lodge, the warrant for which has just been granted. Bring your own, and your father's certificate with you.

Veritas.—We rejoice at your approval of our sentiments, and we are happy to say that thousands of the Craft give us credit for expressing our views in plain, honest language upon every subject that may come under our notice.

Crux.—Yes; the unfortunate Dr. Dodd was the first Grand Chaplain of the Grand Lodge of England. He expiated his offence in June, 1777.

### BOOKS RECEIVED.

We are indebted to the following Grand Bodies for volumes of their proceedings:—

Grand Lodge of Pennsylvania, 1869.
Grand Lodge of Louisiana, 1869.
Grand Lodge of Colorado, 1868.
Grand Lodge of Massachusetts, Report of Committee, 1869.
Grand Orient of France, Bulletins for several months, 1869.
Grand Chapter of Canada, 1869.
Grand Chapter of Texas, 1869.
Grand Chapter of Pennsylvania, 1868.
Grand Commandery of New York, Statutes and Regulations, 1868.

We have great pleasure in announcing that Bro. W. J. Hughan, the eminent Masonic author, is preparing a series of articles for The Freemason, to be entitled "Masonic Historians." No. 1, on Bro. J. G. Findel, of Leipzig, will appear in No. 43, the *first* number of our Third Volume.

Report of the Consecration of Stability Chapter, No. 217, will appear in our next. In type: Reports of St. George's Red Cross Conclave, the Cornubian K.T. Conclave, Ipswich Victoria Chapter of Rose Croix, and other interesting matter for which we have not space this week.


# The Freemason,

Saturday, December 18, 1869.

The Freemason is published on Saturday Mornings in time for the early trains.
The price of The Freemason is Twopence per week; quarterly subscription (including postage) 3s. 3d.
Annual Subscription, 12s. Subscriptions payable in advance.
All communications, letters, &c., to be addressed to the Editor, 3 & 4, Little Britain, E.C.
The Editor will pay careful attention to all MSS. entrusted to him, but cannot undertake to return them unless accompanied by postage stamps.


## ROUGH AND PERFECT ASHLARS.

The choice of good material for an edifice intended to endure is an imperative duty on the part of the architect or builder. Unsound timber, ill-burnt bricks, crumbling granite, are unceremoniously rejected by the superintendent of the work, when he is, as he ought to be, a man of integrity and honour. The same principle should guide us in our selection of material for the construction of a temple, grander by far than any mansion or palace—a temple composed of living stones, cemented together by the bond of fraternity and affection—a temple which, in a word, is Freemasonry.

Now it cannot be gainsaid, that there is a lack of caution in the admission of candidates into the Order which is painful to all thoughtful brethren, and absolutely perilous to the stability of the institution itself. A. B. proposes C. D. for initiation, because he has met C. D. occasionally, either in business or otherwise, thinks him a good fellow, and knows nothing against his character. The brethren of A. B.'s lodge knowing *him* to be a fair sample of humanity, accept C. D. without the slightest inquiry. C. D. is initiated, and within a brief period he figures in the gazette as a bankrupt under "shady" circumstances, or mayhap is advertised in the "Hue and Cry," as having levanted to parts unknown with sundry incumbrances, in the shape of pieces of gold and silver, to which other parties not unreasonably fancy they have a prior claim. In other instances which have fallen under our own observation, the newly-admitted brother turns out to be an incorrigible sot, whose proclivities in that respect must, to some extent at least, have been known to his proposer. Or if he be free from those more hideous failings, he sometimes proves to be a Marplot, a thorough cynic, an unmitigated "disagreeable," never better pleased than when disturbing the harmony of the lodge and promoting dissensions amongst its members. We want stricter enquiry into the antecedents of our candidates; we want greater discrimination on the part of the proposers and seconders, and if the institution is to hold its own in the estimation of mankind, inflexible rules and regulations on these heads must be enforced by the rulers of the Craft. At present the use of the ballot-box in many English lodges is a perfect farce; "yea" being looked for by the brethren with as much certainty as they expect receipts for their subscriptions, indeed so much is this the case, that when a few bold and upright men have the courage to blackball an obnoxious candidate, vague threats are held out to them about the "Board of General Purposes," "suspension," and so forth, as if they had been guilty of some great crime.

This is contrary to one of the first principles of Freemasonry, and although we deprecate the improper use of the black ball as much as any one can, we must maintain the indefeasible right of every brother to exercise his own judgment in the selection of members of his lodge, and to reject all upon whose reputation there rests a stain of misconduct or crime. On the other hand, we would rigorously punish the Mason who betrays the great trust reposed in him, for the purpose of indulging in personal or vindictive feelings; one, for instance, who would exclude E. F., because he is proposed by G. H., or is a friend of J. L. Such a man is simply desecrating the Masonic sanctuary by the introduction of his own base passions. We are taught that "perfection is not given to man," and we can make allowances for many shortcomings and errors. We know that the high standard of morality which it is the privilege of the Masonic Order to unfold for our guidance, is one seldom—perhaps never—to be fully attained by mortal men, but we should all nevertheless strive to conform our lives and actions to its precepts, and to avoid placing stumbling-blocks before the uninitiated world.

It ought to be our constant study to demonstrate what Freemasonry really is by our own conduct; to show that the solemn ceremonies, the august rites, in which we have participated, tend to make us better men in every relation of life. A great responsibility therefore rests upon the conscience of every upright brother when he proposes what our Continental *freres* call a "profane" for admission to our mysteries, and nothing but a thorough conviction of the moral fitness of the neophyte should induce him to incur this responsibility. We have too many "rough ashlars," too many warped and worm-eaten planks, in the building; there are individuals in the Masonic Order now who ought never to have been admitted, and whose continued connection with a fraternity like ours is a reproach and a disgrace. If we cannot get rid of such men, let us at least be more careful for the future; let us reflect that every one who enters our portals becomes a member of a society whose principles are founded upon honour and virtue, and that the fact of his being a Freemason will entitle him to the recognition, companionship, and friendship of the best men of every clime and creed.

We have no right to admit men tainted with ignoble vices into a brotherhood of the free, the wise, and the good. We have no right to confer the inestimable privileges of our Order upon persons whose deeds will give the lie to all its teachings; we have no right to leaven the mass of truth and integrity with samples of mental and moral depravity. The desire to increase our numbers must not be allowed to sway our minds. Freemasonry does not depend upon numerical strength for its influence; nay, the reverse is the case when the material is otherwise than "perfect ashlars." This is a subject which comes home to every Mason; many must have seen with sorrow instances like those to which we refer, and it behoves all to make a vigorous effort for reform in this direction, for let us be assured that with true men as the pillars of our temple, Freemasonry can never be shaken from its lofty seat, but will remain throughout the revolving cycles of time a perfect monument of Wisdom, Strength, and Beauty.

We deeply regret to learn (from Pomeroy's *New York Democrat*) that our esteemed confrere of the *New York Dispatch*, Bro. R. D. Holmes, is seriously indisposed; but we sincerely trust soon to hear that the G.A.O.T.U. has restored him to health, and to the sphere of his useful Masonic labours.

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## Multum in Parvo, or Masonic Notes and Queries.

I, for one, thoroughly endorse the comments of our esteemed Bro. Hughan upon the evil doings in certain lodges on the Continent English brethren have no conception of the "fantastic tricks" they play, or of the scandalous doctrines with which they seek to identify Freemasonry. It is time that some notice were taken of such flagrant violations of the ancient and fundamental laws of the Craft. VIATOR.

It is a matter for congratulation that the "unrecognised degrees" are going to amalgamate, they may then be able to lay down fixed rules for admission into each degree or order, rules to be equally binding on all. It will be, as stated in THE FREEMASON last week, a stroke of true policy if this alliance can be effected. ALPHA, 30°.

"CIPES" AND FRIENDLY SOCIETIES.

I notice a letter from "Cipes" respecting some noted Friendly Societies. Not having had time to examine into the merits of the late discussion between him and a writer styling himself "Res non Verba," I do not write now to offer any opinion on the subject; I simply desire to express my surprise at the concluding statement in the letter by "Cipes" (page 261.) He states that the "Odd Fellows, Rochabites, Foresters, Good Templars, &c., are illegal because they require an oath of secrecy from their members; *but for this they would be legal.*" I speak as an "Odd Fellow," and most emphatically deny the statement of "Cipes." We take no "*oaths*" whatever, either at initiation or during the subsequent degrees; neither do the Rechabites, Foresters, or the Good Templars. That being the case according to the position laid down by "Cipes," *these societies are legal.* I beg to draw the attention of "Res non Verba" and "Cipes" to this view, and hope the latter will take the earliest opportunity of acknowledging his error. WILLIAM JAMES HUGHAN.

BRO. "LEO" AND THE SCOTTISH TEMPLARS (p. 263).

Adopting the same argument as Bro. "Leo," any one who is not a Freemason at all could easily post himself up *upon*, and become acquainted with all its workings, and be able to discuss the whole subject as well as those that have been admitted into the Order for years. I deny this, and am ready to dispose of any man who may have "Less" notions, and dispel his fancy. I repeat, the Order of Knights Templar, as practised in Scotland, is not a Masonic degree. It may possibly owe its revival and present existence to Freemasons, but from the fact that a few cannot be admitted, clearly and distinctly proves it to be not Masonic. I can easily give the names of those admitted as members into the Order who were not Freemasons, but see no reason why their names should be paraded. CIPES.

BRO. "LEO," AND THE MAIMED, ETC. (p. 263).

Bro. "Leo" seems to dispute the very first principle adopted by Masons, whether operative or speculative or combined, when he says, "a Speculative Mason may be able to do all his needful work with a good head and a good heart." I deny this; they are unable to uphold the *recognised modes of recognition*, and although they number many, there is only one mode of recognition among Freemasons over the world, in which the one can know the other in the light as well as in the dark. For the maimed to recognise a Freemason in the dark is impossible. The modes of recognition admit of no variation, but are the same in all countries where Freemasonry is practised. CIPES.

BRO. W. J. HUGHAN, BRO. "LEO," AND THE LANDMARKS.

In an admirable and honourable intention to uphold the Order in its entirety and purity, Bro. Hughan alludes to the "landmarks of the Craft for centuries," while Bro. "Leo" tells us, a few lines further on, that "we have no landmarks in Speculative Freemasonry older than 1717." Perhaps Bro. W. J. Hughan would kindly for the good of the Craft settle this with Bro. "Leo." CIPES.

## Original Correspondence.

[The Editor is not responsible for the opinions expressed by Correspondents.]

### FREEMASONRY AND THE LAWS OF THE LAND.

*(To the Editor of The Freemason.)*

DEAR SIR AND BROTHER,—I have inadvertently attributed to "Cipes" the expression "Christian Order" as applied to Freemasonry, which occurs in the report of a meeting of the Mount Calvary Chapter, A. and A. Rite. I can scarcely say how the mistake happened, but as I made the blunder I crave his forgivness.

The object of my former communication was to find fault with the sectarian principle the above words implied, and not as "Cipes" supposes with his essay on "Freemasonry and the Laws of the Land," which I read, as I do most of his writings with interest and pleasure. Neither is he quite correct in his surmise that I had "rushed into print without a due consideration of the subject," for even a superficial observer cannot fail to perceive the desire which exists amongst the most intelligent and influential members of the Craft, to Christianize, that is to sectarianize, Freemasonry. The Masonic Press shows the same tendency; read the paragraph headed "Love" in the last number of THE FREEMASON.

I am pleased to find that my antagonism to "Cipes" was only imaginary, and that I do not fight against, but with him under the same banner.

As bearing upon the same question, I would ask, can "Cipes" or any other brother inform me firstly whether a Jew, Mahometan, or Parsee, may conscientiously enter the ranks of what are (as I think erroneously) termed the higher degrees of Freemasonry? and secondly, is there anything beyond the Royal Arch entitled to be considered as part of the "Ancient and Honourable Order of Free and Accepted Masons?

Yours fraternally,
E. GOTTHEIL.

### "E.A." AND THE BYE-LAWS.

*(To the Editor of The Freemason.)*

SIR,—I much doubt if the Bye-law quoted by E.A. in your last number, with reference to the exclusion of a member who neglects to pay his subscription, is in accordance with the Constitutions.

The method of dealing with such members has always been a difficulty, but the Book of Constitutions seems to leave no alternative to the course clearly prescribed, page 65, and much trouble has, in my experience, arisen from a deviation from the strict letter of the law.

I should recommend your correspondent to submit the Bye-law in question to our worthy Grand Secretary, for his opinion on its legality.

Yours fraternally,
P.M.

### DISGRACEFUL INTOLERANCE.

*(To the Editor of The Freemason.)*

DEAR SIR AND BROTHER,—I enclose the following clipping from last week's newspaper:—"Nineteen students of the Wesleyan University at Mount Pleasant, Iowa, have petitioned for the removal of a coloured student from their class."

Anything more intolerant could hardly be conceived; because the skin of one of the students happens to be darker than that of his fellows, he is therefore to be excluded! We wonder if he was the best scholar in the class? If the "cat-o'-nine-tails" had ever a duty to perform, it has it now in claiming acquaintance with the backs of these "Nineteen Students." We further ask, will there be separate classes in heaven, so that these white-skinned Wesleyans may not be contaminated by being forced to intermix with "coloured" saints? Or I, ask, will there be separated parlours in hell for classifying the differently "coloured" inmates? If the latter, these "Nineteen Students" have a bad chance (unless they "turn over a new leaf") of getting an extra shovelful or two of coals placed under their hot-plate. However, be that as it may, if there was any "removal" took place upon this "petition" we trust that the subjects of it were the aforesaid "Nineteen Students."

I am, yours fraternally,
LEO.

### BRO. FINCH, P.M. (217).

*(To the Editor of The Freemason.)*

SIR,—In your last week's impression Bro. Finch, P.M. (217), at a meeting of the Lodge Temperance in the East, is reported to have invited the brethren *from the newly-initiated to the officers, even up to the Installing Officer, to apply to him when in doubt, and he would give them the correct working.*

There surely must be some error in this. Bro. Finch, I should hope, would not give utterance to such presumption and egotism; at any rate, if he did I trust it was a *lapsus linguæ*. I should sincerely hope, however, that it is a mistake on the part of your reporter misunderstanding the remarks which fell from Bro. Finch.

I write this in no antagonistic spirit, but simply that such remarks as the above should not pass unchallenged. For the respect in which Bro. Finch is held witness the testimonials he has received—gold watch, purse of sovereigns, diamond ring, &c.—and a denial on his part, or a correction on the part of your reporter, would ease the minds of those who never heard such remarks drop from the late Bros. Peter Thompson, Barton Wilson, or our present esteemed preceptor, Henry Muggeridge.

I remain fraternally,
Your obedient servant,
P.M., 217.

### ANCIENT AND MODERN MYSTERIES.

BY BRO. ROBERT WENTWORTH LITTLE,
*President of the London Literary Union, Editor of "The Rosicrucian," &c.*

(*Continued from page* 263.)

Since writing the few remarks on the *Collegia Artificum* which appeared in last week's FREEMASON, I have seen in the Philadelphia "Keystone"—a very valuable organ of the Craft in America—an article from the facile pen of Bro. Albert G. Mackey, upon the same subject, which is so interesting that I gladly avail myself of the opportunity of reproducing it for the benefit of your readers. Dr. Mackey, is, I need hardly observe, a great stickler for the truth of Masonic traditions, and his "Lexicon," though not at all times reliable, contains much information of an instructive character:—

"It was, I think, the German writers on the history of the institution, such as Krause, Heldmann and some others of less repute, who first discovered, or at least first announced to the world, the connection that existed between the Roman Colleges of Architects and the Society of Freemasons.

"The theory of Krause on this subject is to be found principally in his well-known work, entitled, *Die drei ältesten Kunsturkunden der Freimaurer Bruderschaft*, or 'The three oldest professional documents of the Brotherhood of Freemasons.' This work is very elaborate, for the subject is pursued with all that microscopic tenuity of enquiry so peculiar to the modes of Teutonic thinking, so that scarcely anything is left in the field to reward the investigations of subsequent gleaners.

"But while it may be difficult to add to the facts which this German antiquary has so industriously amassed, there is abundant room for discussion of the theory which he has advanced. We may admit the authenticity of his historical statements, but we may have good reason to deny or to doubt the correctness of the conclusions to which he has arrived.

"His theory is, that Freemasonry as it now exists, is indebted for all its characteristics, religious and social, political and professional, its interior organization, its modes of thought and action, and its very design and object, to the *Collegia Artificum* of the Romans, passing with but little characteristic changes through the *Corporationen von Baukunstlern* or 'Architectural Guilds' of the middle ages up to the English organization of the year 1717, so that he claims an almost absolute identity between the Roman Colleges of Numa, seven hundred years before Christ, and the lodges of the nineteenth century. We need not, according to his view, go any further back in history, nor look to any other series of events, nor trouble ourselves with any other influences for the origin and the character of Freemasonry.

"I propose in the present article to discuss the correctness of this theory, and to discover from the historical data of which we are in possession, what is the true connection between the Masonic institution and the political organizations established under the name of 'Colleges' by the second King of Rome.

"In the prosecution of such a task, the first thing to be done will be to investigate, so far as authentic history affords us the means, the true character and condition of these Roman Colleges.

"It is to Numa, the second King of Rome, that historians, following after Plutarch, ascribe the first organization of the Roman Colleges, although as Newman reasonably conjectures, it is probable that similar organizations previously existed among the Alban population, and embraced the resident Tuscan artificers. But it is admitted that Numa gave to them that form which they always subsequently maintained.

(*To be continued.*)

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## INSTALLATION OF THE PROVINCIAL GRAND MASTER OF HAMPSHIRE AND THE ISLE OF WIGHT.

There was a large and influential gathering of Freemasons at Southampton on Tuesday the 30th ult., on the occasion of the installation of the Right Worshipful Bro. W. W. B. Beach, Esq., *M.P.*, as Provincial Grand Master of Hampshire and the Isle of Wight. The Hartley Hall had been, by permission of the Council of the institution, placed at the disposal of the brethren, of whom upwards of 250 attended to meet their Masonic Chief, including a large number of Past Prov. Grand Officers. The ceremony of installation was ably performed by the Right Worshipful Bro. the Earl of Carnarvon, Prov. Grand Master of Somersetshire; Bro. the Rev. C. Pettat, officiating as P.G. Chaplain; Bro. R. S. Hulbert as P.G.S. Warden; Bro. W. H. Ford, as P.J.G. Warden; and Bro. S. D. Forbes, P.P.G.W., Essex, as Director of Ceremonies, assisted by Bro. R. Holbrook, P.P.G.D.C., and Bro. Dr. Eagles, P.P.G.A.D.C.

At the conclusion, the P.G.M. appointed and invested his officers as follows:—Bros. C. E. Deacon (394), Deputy Prov. G.M.; W. Hickman (130), P.G.S. Warden; J. Douglas (487), P.J.G. Warden; Rev. C. Pettat (694), P.G. Chaplain; Dew (694), P.G. Reg.; M. E. Frost (487), P.G. Treas., (re-elected by the Prov. G. Lodge); J. E. Le Feuvre (130), P.G. Sec.; C. S. Woollons (309), P.G.S. Deacon; Wilkinson (359), P.G.J. Deacon; Lemon (394), P.G. Superintendent of Works; E. S. Main (903), P.G. Dir. of Ceremonies; Betteaworth (804), P.G. Asst. Dir. of Ceremonies; Caffe (35), P.G.S.B.; Bradbear (804), P.G. Org.; Rebbeck (195), P.G. Pursuivant. Bros. Snelling (76), Jones (130), De Fraine (257), G. A. Green (309), Harle (359), and Hine (394), P.G. Stewards; Bros. Dawkins (394), and Biggs (130), P.G. Tylers.

In the course of the Prov. Grand Lodge business it was referred to the Committee of Benevolence to report on a better mode of ensuring a more efficient election of Hampshire candidates to the various Masonic charities than now exists, and a proposition by Bro. J. R. Stebbing, P.G.D. of England, expressive of opinion that no future Grand Master of England should hold that office more than three successive years, was carried by a large majority.

The financial and other routine business of the Province was subsequently transacted, and the lodge was closed about four o'clock, after sitting nearly four hours.

During the ceremony of installation a special ode and a hymn for the occasion were sung by a choir composed of members of the Craft, who were under the skilful direction of Bro. F. G. Bradbear, P.M., the Prov. Grand Organist.

A sumptuous banquet was subsequently served in first-rate style by Bro. Dartnall, of Southampton, at the Victoria Assembly Rooms, Portland-terrace, at which about 200 of the brethren attended. The Prov. Grand Master presided, and was supported by the Earl of Carnarvon, Prov. Grand Master of Somerset; Bros. Wyndham Portal, P.G. Warden of England; C. E. Deacon, D.P.G.M. and P.G. Deacon of England; J. R. Stebbing, P.G. Deacon of England; John Hervey, Grand Sec.; Patten, Sec. of the Masonic Girls' School; Spiers, D.P.G.M. of Oxfordshire; Sir Nelson Rycroft, Bart., &c.

In proposing the toast, "The Queen and the Craft," the Prov. Grand Master expressed his gratification that the Prince of Wales had lately been admitted into the Fraternity, and hoped that his appreciation of what he learned on the threshold of Masonry would lead to his taking every means for being admitted into the inner precincts.

By the choir "God Save the Queen."

The Prov. Grand Master next gave "The Most Worshipful the Grand Master, the Earl of Zetland," whose signal efforts in behalf of Masonry he eulogised, and the toast having been drunk, thanks were cordially tendered to the Earl of Carnarvon, who had to leave by an early train, for the proficiency he had shown and the kindness he evinced in acting as installing master.

The EARL OF CARNARVON, who was received with great enthusiasm, made an admirable speech in reply, assuring the brethren that he at all times experienced great pleasure as a Hampshire man in meeting Hampshire men, but this feeling was greatly enhanced when he found himself amongst Hampshire masons. It had been a real personal satisfaction to him to be allowed to take part in the proceedings of that day. Interesting at all times as such a ceremony was, it was doubly interesting to him on this occasion, because the friendship existing between their Prov. G.M. and himself dated back many, many years, and he hoped and believed had grown with each year. (Applause). It was a friendship inaugurated, he might say, under the shadow of masonry, because it was under the council and tutelage of his right worshipful friend that he was induced, to his own satisfaction and comfort and never ceasing gratification, to be enrolled in the ranks of masonry (cheers). He rejoiced, therefore, if it was in his power, in however feeble a degree, to return the obligation that the Provincial Grand Master had imposed upon him in early life. (Cheers.) They would allow him, without ceremony, and without exaggeration, to congratulate them upon having as Prov. G.M., a brother who would devote his time, energy, best thoughts, and attention to the duties of the office, without stint and without fear of trouble to himself. More than this, he held there was no man in England more truly devoted to the interests of the craft, more familiar with its working, or more fitted in every way to be its exponent. (Cheers.) He thought also that he might congratulate his right worshipful friend upon entering on the rule of a province second to none in this country, whether as regards its prosperity, its wealth, the intelligence of its members, or the position which some of them took in Freemasonry. Without for one moment desiring to speak in disparagement of small provinces, he thought there were many advantages connected with large provinces like this one, and he owned he should deeply regret if ever the province of Hants abandoned the advantages which he thought its present size gave it in the Craft, as he desired to see it not only worthily represented by its Grand Master, but also by the number and strength of its lodges, securing that weight and importance, that credit and dignity, that was always due to a large and influential province, and he hoped that when his right worshipful friend had to surrender the charge he had taken that day the prosperity of the craft would be still larger in the province than it now was. (Cheers.) The great and imposing ceremony which had taken place that day ought not, he thought, lightly to pass from their recollection. To his mind it had spoken various morals. In the first place, it pointed a distinct contradiction to those calumnies and misrepresentations which masonry sometimes experienced. Those who followed the course of their proceedings, who carefully weighed all that was said and done, who took in the sense of the obligations, the promises, the professions, and the charges, must have felt that Freemasonry in England at least can never be accused, as it has been accused and vilified sometimes abroad, as the friend of anarchy and disorder—(hear, hear,)—but rather that it is the sure, the loyal friend of order, of good government, of social harmony—in a word, of everything that tends to raise, to improve, and even to ennoble man—(loud cheers)—that it is loyal to the great and sacred institutions of this country, and that it is intimately bound up with those great foundations upon which all the peace and happiness, and the prosperity of society depends. (Hear, hear). In the next place, he thought it must have suggested itself to every brother's mind who attended to the proceedings to-day that the fundamental principle was the admission of the worthiest to the highest positions in the province. That was the principle they desired to recognise, and upon which he hoped they proceeded, and it was one which should be kept steadily in view, because in the administration of a large province it was right that none should be selected but those really competent and worthy to bear rule. And in the administration and management of their individual lodges they should, he thought, diligently and carefully keep in mind that none should be admitted to the Craft unless they are likely in every sense of the word to become good Masons. (Cheers). He cheerfully recognised the right of every lodge to admit those who might be agreeable companions, and who, from social habits and intercourse, were eligible as members of a society constituted in a great degree upon social considerations, but he also hoped that they would keep steadily before them the fact that there were certain qualities requisite in their opinion—certain principles with which they would not dispense—when they admitted any to the fellowship and membership of a lodge. (Hear, hear). They laboured under the difficulty that the principles of Freemasonry were in a great degree secret—they were not at liberty to publish them on the housetops, nor to make them the subject of itinerant lecturing, but on the other hand they might, at least, refute the calumnies from time to time thrown out against them by showing that in their daily practice, in their constant, habitual life, they not only put forward a claim to certain great qualities and principles, but were prepared to exercise them at any cost of personal trouble and at any sacrifice, no matter what that sacrifice might be—(cheers)—and that they would act not so much in the letter as the spirit of their laws. Those who thus endeavoured to make Masonry a living reality would have an easy conscience. They would feel that in their own sphere, be it humble or be it high, they had, at least, according to their light, done their best for the promotion of that great order to which they belonged, to the welfare of which they were pledged, and, as he believed, the interests of which they all had most dearly at heart. (Loud cheers).

"The Deputy Grand Master (Earl de Grey and Ripon) and Grand Officers" was afterwards proposed, and Bros. HERVEY, Grand Secretary, WYNDHAM PORTAL, Past G.W. of England, and J. R. STEBBING, Past G.D. of England, returned thanks. The latter proposed the health of the R.W. Prov. Grand Master of Hampshire, and took the opportunity of explaining, in reference to some annoyance which the Isle of Wight brethren felt at their province having been annexed to Hants, that so far from his having advocated the union—as had been misrepresented concerning him in some of the public papers—he had never ceased to oppose it—(hear, hear)—and as to the Hampshire Masons having exerted themselves to the same end, he ventured to say they knew nothing about it, and had nothing to do with it, and that they only desired, with himself, that nothing should disturb the kindly feeling which had ever existed between the Masons of Hampshire and the Isle of Wight. (Cheers.)

The PROVINCIAL GRAND MASTER, in acknowledgment of the toast, made reference to the same subject, and said that he himself pointed out to the Grand Master certain objections which suggested themselves to him in reference to the amalgamation of the two provinces, but the Grand Master having over-ruled them, he considered he should have been guilty of a great dereliction of duty had he not at once given way. (Hear, hear.) He was anxious to give the Island brethren every facility for exercising the privileges of Freemasonry within the Isle of Wight—(hear)—and if the end would be attained by holding an additional Grand Lodge yearly or by a half-yearly meeting, he should be found heartily co-operating and doing all that he could to give the Island brethren every possible facility. From what he had seen to-day he was not sure that the interests of so important a province were efficiently served by meeting only once a year. (Hear). If it met with the concurrence of brethren it would be his duty to ask them to meet oftener—(hear, hear,)—and as he knew it would be inconvenient to many to come long distances, he should ask advice upon the subject. The right worshipful brother proceeded to dilate at some length upon the many excellent qualities of Freemasonry, and resumed his seat amid loud applause.

"The Deputy Provincial Grand Master" (Br. Deacon) was subsequently given and acknowledged, and the "Wardens and Officers of P.G. Lodge," coupled with the name of Bro. W. Hickman, as P.G. Senior Warden, was similarly honoured, and responded to by Bro. Hickman.

## MASONIC FEMALE ORPHAN SCHOOL, DUBLIN.

A general meeting of the Board of Governors of this Institution was held at the School House on Tuesday, the 7th inst., when there was a numerous attendance of those entitled to be present.

The chair was taken by the Deputy Grand Master, in his capacity of Senior Vice President.

The ordinary business having been disposed of the reports from the several committees were submitted, and it was most gratifying to learn that the finances of the Institution were in such a prosperous condition. The receipts for the month were £260 7s. 2d., including £30 from Lodge 59, Belfast, and £30 from Lodge 93.

William E. Gumbleton, V.P., handed in a donation of four shares (£20) in the Masonic Hall Company, which with his previous donations, amounted to £70.

The thanks of the Board were voted to Brother Gumbleton.

The Scrutineers of the ballot for the election of three pupils then presented their report, from which it appeared that of the brethren entitled to vote 132 Life Governors, 581 Annual Governors, and 286 Official Governors, had exercised the privilege. The total number of votes recorded was 3,366, as follows:—

| | |
|---|---|
| Christina Allen ... ... ... | 596 |
| Jane S. Andrews ... ... ... | 103 |
| Anna Matilda Copeland ... ... | 252 |
| Louisa Ellis ... ... ... ... | 23 |
| Louisa M'Mullen ... ... .. | 332 |
| Margaret Maxwell ... ... . | 428 |
| Mary E. St. P. Orr ... ... ... | 918 |
| Helen Mary Perry ... .. ... | 159 |
| Catherine Sayers ... ... ... | 535 |

Mary Orr, daughter of the late Samuel Orr, *M.D.*, of Innishannon, county Cork, Christina Allen, daughter of the late Richard Allen, Assistant Engineer, Harbour Office, Belfast, and Catherine Sayers, daughter of the late Michael Sayers, cabinet maker, Dublin, were then declared duly elected as pupils of the school.

The several Honorary Officers and Committees of the School were re-elected for 1870.

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TO CONSUMPTIVES.—A grateful father is desirous of sending by mail, free of charge to all who wish it, a copy of the prescription by which his daughter was restored to perfect health from confirmed Consumption, after having been given up by her physicians and despaired of by her father, a well-known physician, who has now discontinued practice. Sent to any person free.—Address O. P. Brown, Secretary, 2, King-street, Covent-garden, London.—ADVT.

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## METROPOLITAN MASONIC MEETINGS

*For the Week ending December* 25, 1869.

Lodges of Instruction meeting on Sunday are not inserted

### Monday, December 20.

Lodge No. 1, "Grand Masters," Freemason's Hall.
" 8, "British," Freemasons' Hall.
" 21, "Emulation," Albion Tav., Aldersgate-st.
" 58, "Felicity," London Tav., Bishopsgate-st.
" 185, "Tranquillity," Radley's Hotel, Blackfriars.
" 720, "Panmure," Balham Hotel, Balham.
" 862, "Whittington," Anderton's Hotel, Fleet-st.
" 907, "Royal Albert," Freemasons' Hall.
" 1201, "Eclectic," Freemasons' Hall.

Kent Mark Masters' Lodge of Instruction, Lyceum Tavern, 354, Strand, at 7.30; Bro. C. Swan, Preceptor.
Sincerity Lodge of Instruction, No. 174, Railway Tavern, Fenchurch-street Station, at 7.
Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8.
Camden Lodge of Instruction, No. 704, Adelaide Tavern, Haverstock Hill, at 8; Bro. T. A. Adams, Preceptor.
Eastern Star Lodge of Instruction, No. 95, Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gottheil, Preceptor.

### Tuesday, December 21.

Board of General Purposes, Freemasons' Hall, at 3.
Lodge No. 73, "Mount Lebanon," Bridge House Hotel, Southwark.
" 95, "Eastern Star," Ship and Turtle Tavern, Leadenhall-street.
" 162, "Cadogan," Freemasons' Hall.
" 435, "Salisbury," 71, Dean-street, Soho.

Chapter 11, "Enoch," Freemasons' Hall.
" 19, "Mount Sinai," Anderton's Hotel, Fleet-st.
" 186, "Industry," Freemasons' Hall.

Metropolitan Chapter of Instruction, George Hotel, Aldermanbury at 7; Comp. Brett, Preceptor.
Domatic Lodge of Instruction, Palmerston Tavern, Grosvenor-park, Camberwell, at 7.30.
Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8. Bro. C. A. Cottebrune, Preceptor.
Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.
Prince Frederick William Lodge of Instruction, No. 753, Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.
Prestonian Club of Instruction (for M.M.'s only), Lyceum Tavern, Strand.

### Wednesday, December 22.

Lodge of Benevolence, Freemasons' Hall, at 7 precisely.
Lodge No. 34, "Mount Moriah," Freemasons' Hall.
" 507, "United Pilgrims," Horns Tav., Kennington.
" 754, "High Cross," White Hart Htl, Tottenham.

Mark Lodge, "Bon Accord," Freemasons' Tavern.
" 7, "Carnarvon," Freemasons' Tavern.

Pythagorean Lodge of Instruction, No. 79, Prince of Orange, Greenwich, at 8.
United Strength Lodge of Instruction, 228, Bull and Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.
Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.
Confidence Lodge of Instruction, No. 193, Railway Tavern, Railway-place, Fenchurch-street, at 7.
Strong Man Lodge of Instruction, The Grapes Tavern, Duke-street, Manchester square, at 8; Bro. T. A. Adams, P.G.P., Preceptor.
New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.
Sydney Lodge of Instruction, No. 829, Cambridge Hotel, Upper Norwood, at 7.30.

### Thursday, December 23.

House Committee, Girls' School, at 4.
Lodge No. 65, "Prosperity," Guildhall Coffee House, Gresham-street.
" 858, "South Middlesex," Beaufort House, North End, Fulham.

K.T. Encampment, 58, "Observance," 14, Bedford-row.
Finsbury Club of Instruction, "Jolly Anglers' Tavern," 42, Bath-street, City-road.
United Mariners' Lodge of Instruction, Three Cranes Tav., Mile-end-road, at 8; T. J. Barnes, Preceptor.
St. George's Lodge of Instruction, No. 140, Globe Tavern, Royal-hill, Greenwich, at 8.

### Friday, December 24.

House Committee, Boys' School.
Lodge No. 181, "Universal," Freemasons' Hall.
" 569, "Fitz Roy," Hon. Artillery Co., Finsbury.

St. Luke's Lodge of Instruction, No. 144, Pier Hotel, Chelsea.
Stability Lodge of Instruction, Guildhall Coffee House, at 6.
Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
Metropolitan Lodge of Instruction, George Hotel, Aldermanbury at 7; Bro. Brett, Preceptor.
United Pilgrims' Lodge of Instruction, Horns Tavern, Kennington, at 7.
Belgrave Lodge of Instruction, Duke of Wellington Hotel, Spring-gardens, Charing-cross; Preceptor, Bro. Pulsford.
Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, Preceptor.
Duke of Edinburgh Lodge of Instruction, The Silver Lion, Penny-fields, Poplar.
Temperance Lodge of Instruction, Victoria Tavern, Victoria-road, Deptford, at 8.

### Saturday, December 25.

CHRISTMAS DAY.

THE M.W.G.M. has granted a warrant for a new lodge, to be called the Great Northern Lodge, 1287, to be held at the Great Northern Hotel, King's-Cross. The consecration will take place early in January. Bro. Samuel Webb, P.M. (193), is the W.M.-designate.


## Advertisements.

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Bro. S. WICKENS begs to call the attention of LODGES, CHAPTERS, and especially K.T. ENCAMPMENTS, and R.+ CHAPTERS, to the convenient and *appropriate* rooms of the above building for such Meetings.

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# WARD OF ALDERSGATE.

# ELECTION OF COMMON COUNCILMAN.

## TO THE INDEPENDENT ELECTORS OF THE WARD OF ALDERSGATE.

GENTLEMEN,—

IN consequence of the resignation of Mr. William Bishop (one of your representatives), there is a vacancy in the Court of Common Council; therefore, in conformity with my promise of last year, to a large number of my friends, that I would in that event occurring, offer myself as a candidate to fill the same, I now come forward relying upon your support, being well known and an inhabitant of the Ward upwards of thirty-five years.

The requisition, numerously and influentially signed, which I have lately received with many flattering assurances, and asking me to allow myself to be put in nomination on St. Thomas's Day, affords me great pleasure in acquiescing with the request.

Allow me to add that in the event of my being elected I shall feel it my duty to attend to your interests to the best of my ability, and use my energies to promote the welfare of the Ward, which will have my best attention and independent support, free from party influence.

I am, Gentlemen,

Your obedient servant,

Falcon-square, Dec. 10, 1869. J. N. GARROD.

---

AT a MEETING of the SUPPORTERS of Mr. J. N. GARROD, held at SHAFTESBURY HALL, on the 14th December last,

**Mr. T. ILLMAN in the Chair,**

It was moved by Mr. H. WATSON, seconded by Mr. T. B. FLOYD, and resolved—

"That in the opinion of this meeting, Mr. J. N. Garrod is a fit and proper person to represent this Ward in the Court of Common Council, and that this meeting pledges itself to use every exertion to secure his successful return."

After a vote of thanks to the chairman, the meeting separated.

The following Gentlemen are the Requisitionists and Committee of Mr. J. N. Garrod, viz.:—

ACOME, Mr. G., 43, Little Britain
ALDERTON, Mr. R., 1, Cross Keys-square
ALABASTER, Mr. J., 31, Little Britain
ATKINS, Mr. H., 157, Aldersgate-street
ANDREWS, Mr. F. T., Lauderdale-buildings
ASH, Mr. J. J., 9, Jewin-street
BALL, Mr. J., 2, Shaftesbury-place
BALL, Mr. W., 8, Foster-lane
BARNES, Mr. Chas., 92, Aldersgate-street
BARRY, Mr. Alex., 27, Little Britain
BAXTER, Mr. J., 13, Maidenhead-court
BEAL, Mr. J., 3, Shaftesbury-place
BECK, Mr. G., 3, St. Ann's-lane
BENBOW, Mr. G. H., 13, Little Britain
BENBOW, Mr. H., 13, Little Britain
BENTON, Mr. F., 95, Aldersgate-street
BERRYMAN, Mr. W. J., 43, Aldersgate-street
BERNADAT, Mr. J., 89, Aldersgate-street
BINDON, Mr. H., 15, Cross Keys-square
BISHOP, Mr. W., 52, Little Britain
BLAKE, Mr. T., 1-9, Aldersgate-street
BOOTH, Mr. J. B., 126, Aldersgate-street
BRIGGS, Mr. J., 28, Edmund-place
BROWN, Mr. W. J., 15, Aldersgate-street
BUCH, Mr. A., 6, Noble-street
BUCKLEY, Mr. A., 50, Little Britain
BULT, Mr. J., 8, St. Ann's-lane
BURGESS, Mr. R., 19, Shaftesbury-place
BUSCALL, Mr. J., 10, Carthusian-street
CARTER, Mr. J., 13, Shaftesbury-place
CHAMPION, Mr. R., 15, Aldersgate-street
CHAPMAN, Mr. W. S., 62, Aldersgate-street
CHURCH, Mr. W., 4, Hart-court
CONSTABLE, Mr. J., 17, Carthusian-street
CRISP, Mr. Wm., 2, Aldersgate-buildings
CROCOMBE, Mr. Wm., 8, Shaftesbury-place
CROWDEN, Mr. J., 8, Falcon-street
COLLINS, CHARLES ROBERT, 43, Noble-street
CRIPPS, I. W., King Edward-street
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DILKS, Mr. WM., 10, Fann-street
DOLLING, Mr. JOH, 8, Little Britain
DOW, Mr. J., 8, Bull and Mouth-street
DUFFIELD, Mr. J. E., 3, Long-lane
DUNN, Mr. J., 9, Fitchett's-court
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EDWARDS, Mr. G., 90, Aldersgate-street
ELLIOTT, Mr. H., 14, Maidenhead-court
ELLIS, Mr. T. H., 51, Jewin street
ESSEX, Mr. WILLIAM, 9, Montague-place
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FAULKNER, Mr. J., 62, St. Martin's-le-Grand
FAULKNER, Mr. J., jun., 62, St. Martin's-le-Grand
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FLACK, Mr. A., 27, Aldersgate-street
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# THE FREEMASON



Reports of the Grand Lodges are published with the special sanction of the Right Hon. the EARL of ZETLAND, *K.T.*, Most Worshipful Grand Master of England; and the Right Hon. the EARL of DALHOUSIE, *K.T.*, *G.C.B.*, M. W. Grand Master Mason of Scotland.

VOL. 2, No. 42.] SATURDAY, DECEMBER 25, 1869. REGISTERED FOR TRANSMISSION ABROAD. [PRICE 2D.


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THE earliest opportunity is taken thus publicly to inform those Brethren who have already most kindly proffered their services as Stewards, and the Craft generally, that with the sanction of the President, Right Hon. the EARL of ZETLAND, *K.T.*, M.W.G.M., and with the approval of

**Right Hon. EARL DE GREY & RIPON,**

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## THE DUTIES, POWERS, PRIVILEGES, AND RESPONSIBILITIES OF THE MASTER OF A LODGE.

BY CIPES.

The Master of a Lodge holds a relation to the lodge similar to that which the Grand Master holds to the whole Masonic body of the country. He has similar powers and prerogatives, subordinate of course to the Grand Lodge and the Grand Master. The Master is elected annually from the body of the Craft, but generally after having served for a year or two in some of the minor offices. According to strict rule, indeed, no one should be elected to the office of Master who has not first filled the office of Warden, although this rule is sometimes dispensed with. The Master may be re-elected year after year, and this may often take place. In Scotland, the Master of a Lodge is always styled the Right Worshipful Master; the installation service is somewhat similar to what is known in Royal Arch Masonry, and in the lodges of other countries, as that of a Past Master. On entering upon the duties of his office, the Right Worshipful is installed according to the rules laid down by the Grand Lodge of Scotland, in the following manner.

The lodge having been opened in the first degree—Entered Apprentices being allowed to be present—and the tenets, &c., of the lodge placed before the retiring Right Worshipful Master, who presides at the installation of the Master-Elect, desires him to step forward to the altar, and addresses him as follows :—

BROTHER,—Having been elected by the members of your lodge to the office of Right Worshipful Master, I have much pleasure in installing you therein; but previous to your installation it is requisite that you assent to some of the charges and regulations which point out the duty of a Master of a lodge:

1. You agree to be a good man and true, and strictly to obey the moral law.

2. You agree to be a peaceable subject, and cheerfully to conform to the laws of the country in which you reside.

3. You promise not to be concerned in plots or conspiracies against Government, but patiently to submit to the decisions of the Supreme Legislature.

4. You agree to pay a proper respect to the Civil Magistrate; to work diligently, live in credit, and act honourably with all men.

5. You agree to hold in veneration the original rulers and patrons of the Order of Masonry, and their regular successors, supreme and subordinate, according to their stations; and to submit to the awards and resolutions of your brethren in Grand Lodge assembled, in every case consistent with the constitutions of the Order; and that you will not, in Scotland, practise or recognise in connection with Lodges of St. John's Masonry, any degrees except those of Apprentice, Fellow-Craft, and Master-Mason.

6. You agree to avoid private quarrels, and to guard against all intemperance and excess.

7. You agree to be cautious in your behaviour, courteous to your brethren, and faithful to your lodge.

8. You promise to respect true and faithful brethren, and to discountenance all impostors and dissenters from the original plan of the institution.

9. You agree to promote the general good of society, to cultivate the social virtues, and to propagate the knowledge of the art of Masonry, so far as your influence and ability can extend.

10. You admit that it is not in the power of any man, or body of men, to make alteration or innovation in Freemasonry.

11. You promise to submit to the M.W. the Grand Master for the time being, and to his officers when duly installed; and strictly to conform to every regulation of the Grand Lodge that is not subversive of the principles of Masonry.

12. You admit that no lodge can be constituted without a charter from a Grand Lodge, or other Supreme Body entitled to grant them, nor any countenance given to an irregular lodge, or to any person clandestinely initiated therein; and that no procession, consecration, or other ceremonial of Masons, clothed with the badges of the Order, can take place without the special licence of the Grand Lodge, or of the Provincial Grand Master of the District, or (in his absence) of his Depute or Substitute.

13. You admit that no person can be regularly made a Mason, or admitted a Mason of any lodge, without previous notice and due inquiry into his character.

14. You promise that no visitors shall be received into your lodge without due examination, *or producing proper vouchers* of initiation in a regular lodge.

The presiding Brother then addresses the Master Elect thus :—

Do you now, Brother, cheerfully submit to these several Charges and Regulations of the Grand Lodge of Free and Accepted Masons of Scotland, and promise to support them, as all good Masters have done?

The Master-Elect having signified his assent, the presiding Brother then proceeds as follows :—

Then, Brother, in consequence of the recommendation I have received of you, and your cheerful conformity to the Charges and Regulations rehearsed, and since it is the will and pleasure of the brethren of this lodge that you become Master thereof for the usual time, as they confide in your known good behaviour, and think you a fit and proper person to discharge the duties of the said office, I must inform you that you are not only to walk uprightly before God and man, and strictly to follow the rules and constitutions of Freemasonry in general, but also to adhere to the bye-laws of this lodge in particular.

You will now step forward to the Altar and take the oath *de fideli*, viz. :—

"I . . . . in the presence of the G. A. of the U., do solemnly promise to perform the duties of the office of R.W. Master, faithfully, zealously, and impartially, to the best of my ability, during the ensuing twelve months, unless a successor shall have been previously appointed and installed in my stead. That while in the chair, I will not permit or suffer any deviation from the ancient customs and landmarks of the Order recognised by the Grand Lodge of Scotland, nor administer, or cause to be administered, any ceremony contrary to, or subversive of our Constitutions. That I will maintain pure and unsullied the genuine tenets of the Order. That I will observe, and as far as lies in my power, strictly enforce, those Charges and Regulations to which I have now given my assent, and otherwise conscientiously perform my duty as Master of the Craft. So help me God!"

Brother,—You have been elected Master of this lodge. I invest you with this jewel belonging to that office. It consists of the *Square* and *Compasses*, an *arc* of a circle, and a star, representing the *Sun*. The Square denotes in a moral sense that you are to regulate your actions by rule and line, and to harmonise your conduct by the principles of morality and virtue; and the compasses, that although you have been called to the high position of Right Worshipful Master of this lodge you are not to rule tyrannically, but to behave courteously to the brethren. As the Compasses on the arc of a circle indicate that it is the duty of every Master to lay down plans for his workmen, so they teach that however exalted be your station in society you have certain duties to perform to those who are not so fortunate as yourself, and for the fulfilment of which you must one day give an account to the All-seeing Eye, on which, typified by the sun or star on the jewel, you ought at all times to place your reliance. The Holy Bible, which is never shut in a lodge, teaches us to love God; and unless our motives be founded on that love, and our actions spring from it, all the morality in the world is of no avail.

The Right Worshipful Master having been installed, his duties at once commence. All documents, deeds, and the whole property of the lodge are under the immediate charge of the R.W. Master, and ought to be delivered to him on his installation that he may look after them, and see that every office-bearer has the books and paraphernalia pertaining to his office. He is responsible for them, and bound to hand them over to his successor in the same condition in which he found them; due allowance, however, being made for their use during his term of office, and for any change which may have been made either by a law of the Grand Lodge or by enactment of the lodge itself duly assembled. It is the chief duty of the Right Worshipful Master to direct, govern, and instruct his brethren in all their various parts in the different departments of lodge duties. He opens and closes the lodge, he initiates all candidates on admission into the lodge; he presides in all meetings of the lodge, he represents the lodge in the Grand Lodge assembled. It is his duty also to attend all Committee Meetings of Grand Lodge and meetings of the Benevolent Fund, if in the metropolitan district; to head all deputations from the lodge on visitation to other lodges; to represent the lodge at the annual meeting of St. Andrew's Festival, in the Grand Lodge; to head it at all ceremonials, at the laying of foundation-stone, key-stones of bridges, cope-stones of buildings; to preside at any funeral lodge, and at the interment of any brother who may have given written notice of a desire to be buried with the honours of the Craft. The Master also conducts the ceremonial of installation in his lodge, and the consecraton of any hall or lodge-room for the meetings of the lodge, if its place of meeting should be changed during his term of office. It may also become his right and duty to preside in Grand Lodge, at its quarterly meetings, in the absence of the Grand Master and other qualified office-bearers. This right is determined by his number on the roll, the Master having the first number being entitled to preside.

The powers of a Right Worshipful Master may be described as resembling those of the chairman of any well-regulated society; with this important difference, however, that his brethren, if they should happen to have any fault to find with him, are not entitled to become his judges, but must refer the case *simplicita* to the Grand Lodge, or Provincial Grand Lodge, who alone have the power to dispose of it. No lodge can try a case as to the conduct of the Master of a lodge; it belongs to the Provincial or Grand Lodge alone to do so.

The powers of a Master of a lodge are regulated by the same landmarks which govern a Grand Master; but those of a Master of a lodge are of course inferior to those of the Grand Master. He may order anything to be done which is in keeping with the rules of the Order, and this he may do without the possibility of a challenge, except by complaint to the Grand Lodge, as already mentioned. No special meeting of the lodge can be called without his consent, although the regular meetings necessarily take place according to the bye-laws at their proper times, and for these no exercise of his authority is required. According to strict rule, a special meeting ought only to be summoned by the authority of the R.W. Master to the Secretary in writing; but in practice, this rule is often dispensed with, and given merely verbally, and the lodge is convened accordingly, which may do well enough so long as it passes unchallenged, although it may be doubted what the result would be if the legality of the meeting were called in question. There is no question, however, that any meeting, except a regular meeting held in accordance with the bye-laws, held without the authority of the Master, is illegal, informal, and unauthoritative; and any member of the brotherhood who takes part in convening such such a meeting, or knowingly attends it, is liable to such punishment as the lodge when duly constituted may see fit to impose.

It is one of the privileges and rights of the R.W. Master of a lodge, that he has a seat in the Grand Lodge, and is *de facto* one of its members. On resignation of his office, also, he becomes a Past Master, and is entitled to be so styled, having many honours, without the actual

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labour of a R.W. Master. In the absence of the R.W. Master he takes the chair of the lodge, and for the time being has all the rights and privileges of the Master. The Past Master who has last held the chair, is entitled to occupy it in the absence of the Master; but after him the other Past Masters take it according to the order of seniority. In many lodges, when Past Masters have died or left the country, or have become too old ordinarily to attend the lodge, or for other reasons, one is elected who has filled the chair, and the title of Past Master is conferred on him. He is then the Past-Master of the lodge for working purposes. He is entitled to a seat on the left hand of the R.W. Master at all lodge meetings, and to wear a jewel of Past Master on his left breast. To him also the W.M. Master always addresses himself before opening or closing the lodge, to recapitulate the duties of the R.W. Master.

The responsibilities of a R.W. Master are great. To him belongs the care of all the property belonging to the lodge; he is also responsible for the instruction of all its members; he must see that they are taught the genuine principles of the Order, and that no one is allowed to introduce any innovation, that no discussions on politics are held in the lodge, and that nothing takes place contrary to the peace and harmony of the Brotherhood; finally, he is bound to transmit Freemasonry to his successors in the entirety in which he received it. These responsibilities arise necessarily from his relation to the Order and to the lodge which has called him to preside over it. They are fully recognised in all lodges, and their recognition is absolutely necessary to the welfare of the Craft.

The Master of a lodge has no despotic authority. He must observe the ancient landmarks, and the laws of the Grand Lodge and of the lodge itself. Complaint against his conduct may be made to the Grand Lodge, as already mentioned, and such a complaint will, of course, be duly considered there. The judgment pronounced upon it in Grand Lodge is final, the Grand Lodge being the Supreme Court of Freemasonry, and is binding both upon the Master and the lodge. The Master of a lodge is not entitled to overrule the lodge and to give effect to his own opinions or his personal feelings, contrary to the general judgment of the lodge in any question that comes before it. Every question properly brought before the lodge must be fairly discussed, and it is the Master's duty to see that it is so; also that the vote is fairly taken, and the mind of the brethren satisfactorily ascertained. Should the brethren in the minority not be satisfied, the Master of the lodge can in no case forbid or prevent an appeal to the Grand Lodge, if within the period of a month. He must respect and maintain the liberty and brotherly equality of the members of the lodge; and it is his duty to see that in all its meetings they enjoy to the utmost extent their privileges as Freemasons, conforming himself to the landmarks, laws, and bye-laws by which he ought strictly to regulate himself in all his conduct. Deference may possibly be paid and even unduly paid to the opinions or decisions of a Master of high rank and social position, but this is a mere incidental circumstance, and has nothing to do with the question of a Master's duties and prerogatives. It affects chiefly the lodge itself, and not the general well-being of the Order. It is, to a certain extent, natural and right that the qualifications which led to the election of a brother to the office of Master of a Lodge should also lead to the accordance of a certain amount of deference to his judgment. If in any case the members of a lodge err in this respect, the consequence of the error mainly affect themselves, as the fault itself is their own; and although the character and usefulness of the lodge may be impaired, it is probably only for a short time, and the evil may be afterwards redressed without great difficulty, and without appeal to the Grand Lodge. It is natural that deference should be paid to men of high social position, even within the lodge, notwithstanding the acknowledged equality of brotherhood, which is the pride of every Freemason; and it is right that high respect should always be accorded to the opinion of a brother, whether in the position of Master of a Lodge or not, who is notable for his high scientific attainments and mental culture. All this does not in the least degree interfere with the principles of Freemasonry, nor with the liberty and equality of the members of the Order, but is what may belong to the most democratic form of government, and what alone can give to such a form of government a consistency with the maintenance of order in the community, give it stability, and make it advantageous to the welfare of society.

The R.W. Master of a lodge is entitled at all times to reverence from the members of the lodge Even in opposing him as to any particular question, they must be respectful in the highest degree, accord him all his titles of honour, and in their whole speech and behaviour show that they give him all the honour which these titles imply. There is no exception to this rule, not even in the case of a complaint being made against the Master to the Grand Lodge. His official dignity must all the while be fully recognised, and a constant respect to official dignity is necessary to the comfort and prosperity of every lodge. An undue regard to dignities which are not Masonic is injurious, but a proper respect to official dignity is always advantageous. Every brother when out of the lodge is entitled to all the honour proper in general society to his rank and social position; within the lodge he ought to be regarded merely as a brother, but there is the more reason that Masonic distinctions conferred by the brethren themselves should be constantly borne in mind.

CIPES.

## CONSECRATION OF THE STABILITY CHAPTER, No. 217.

This new Chapter was constituted and consecrated on Wednesday, the 15th instant, at Anderton's Hotel, Fleet street. Comp. Henry Muggeridge, P.G.S.B., presided as Consecrating Principal, and was supported by Comps. W. R. G. Key, P.Z., 7, as H.; Rev. D. Shaboe, Z., 554, as J.; R. Wentworth Little, P.Z., 177; J. Sheppard, P.Z., 195; G. A. Taylor, P.Z., 22, M.E.Z. Designate; Wm. B. Heath, H. Designate; E. Sillifant, J. Designate; D. H. Fielder, J., 22; G. Kenning, F. Steib, R. A. Wright, T. B. Yeoman, H. Birdseye, J. Gale, J. Millikin, and J. Stoner, all of 22. The musical arrangements were conducted efficiently by Comp. T. Burdett Yeoman.

The Chapter having been opened and the Companions admitted, the Presiding Officer addressed the brethren on the nature of the meeting. The Chaplain then offered up Prayer. The acting S.E., Comp. Little, addressed the Presiding Officer, who desired him to read the Charter, which was done accordingly. The Presiding Officer then enquired if the Companions approved of the Officers named in the Charter, after which a solemn voluntary was performed on the harmonium.

The Presiding Officer (Comp. Henry Muggeridge) then delivered a splendid Oration.

An Anthem having been sung, the acting S.E. presented the Principals to the Presiding Officer, who placed them on his left.

The first portion of the "Dedication Prayer" was delivered, and was followed by the Sanctus, "Glory be to thee, O Lord," when the Presiding Officer gave the Invocation.

Three P.Z.'s, Comps. Little, Heath, and Sheppard then carried the Corn, Wine, and Oil three times round the Chapter. The Rev. D. Shaboe, acting as Chaplain, swung the censer three times round the Chapter, during solemn Music, and the second portion of the "Dedication Prayer," was given by the Presiding Officer, who then dedicated and constituted the Chapter.

The Ceremony was concluded with the well-known Anthem, commencing

"The spacious firmament on high."

Comp. Muggeridge then in a very able manner installed the three Principals into their respective chairs, and upon the companions being re-admitted, a vote of thanks was unanimously awarded to that E. Companion for the impressive and able manner in which he performed the various ceremonies.

The Chapter was then closed, and about a dozen Companions adjourned to the banquet under the presidency of the three Principals, Comps. Taylor, Heath, and Sillifant, and a very enjoyable evening was spent.

Comp. Shaboe proposed, "Prosperity to the Chapter," which was heartily responded to, and all the usual toasts were duly honoured.

We understand that the superb furniture and fittings of the Chapter were manufactured by Comp. Kenning, upon whose taste and judgment they reflect great credit.

# Reports of Masonic Meetings.

## THE CRAFT.

### METROPOLITAN.

*New Concord Lodge, No.* 813.—This flourishing lodge held its usual meeting at the Rosemary Branch Tavern, Hoxton, on Friday, the 17th inst. Bro. John Hart, W.M., presided, supported by Bros. Bartlett, S.W.; Atkins, J.W.; Salisbury, S.D.; Blyth, J.D.; Wilson, I.P.M.; Boyd, P.M.; Main, P.M. and Hon. Sec.; Sinclair, D.C.; Davitt, Org.; Absell, I.G. The lodge was opened in due form, the minutes of the previous meeting were read and confirmed. The ballot was then taken for Mr. Rhein who was unanimously approved. The lodge was then opened in the second degree, and Bro. Cain being a candidate for the third degree, answered the usual questions and retired. The lodge was then opened in the third degree, and Bro. Cain was raised to the sublime degree of a M.M. The lodge was then resumed to the first degree, and Bros. Taylor, Gabb and Hofbauer, being candidates for the second degree, answered the necessary questions and retired, and the lodge being resumed to the second degree, they were severally passed to the degree of F.C. The lodge was again resumed to the first degree, and Mr. Phillips being in attendance, (having been unanimously elected at the previous lodge meeting,) was regularly initiated into the mysteries and privileges of Ancient Freemasonry. Mr. Gallant was proposed and seconded to be initiated, and unanimously approved subject to the ballot next lodge night. The lodge was then closed with solemn prayer, and adjourned to an excellent supper, prepared in Bro. Gabb's usual style, and to which the brethren did ample justice. After the removal of the cloth, the usual Masonic toasts were given, the toast of the visitors being acknowledged by Bros. Bagley, 60, W. Hughes, 101, and Cook, who each expressed their gratitude to the W.M., for the manner in which he had introduced their names, and also for the very admirable manner in which he had performed the whole of the ceremonies. The evening was enlivened by some excellent singing by Bros. Taylor, Hill and Blyth, under the auspices of the Organist, Bro. Davitt who contributed much to the hilarity of the meeting. The next meeting of this lodge will take place on Friday, January 21st, 1870.

*Royal Albert Lodge, No.* 907.—This lodge assembled on Monday, at the Freemasons' Hall, under the presidency of the W.M., Bro. Henry J. Lewis, who was supported by all his officers, namely, Bros. J. M. Vaughan, S.W.; T. Morton, J.W.; A. E. T. Worley, S.D. and Sec.; C. Vidler, J.D., and J. Dennis, I.G. There was also a goodly array of the P.M.'s, including, Bros. J. Smith, Treas.; T. Lewis, P.G. Purst.; W. H. Farnfield, C. Chard, and J. A. Farnfield. The visitors were Bros. Baston, 90, and Turner, 186. The lodge having been duly opened, a ballot was taken for Mr. J. Pratt, and this proving unanimous, that gentleman was admitted and received the benefits of initiation. Bros. Stevenson, T. Griffiths, and R. J. Webber having shown the requisite amount of proficiency to entitle them to be passed to a F.C.'s degree, the lodge was opened in that degree, and these brethren were advanced to that grade. The other business having been transacted, the lodge was closed in due form, and the brethren adjourned to the banquet table, where after the usual introductory toasts had been disposed of, the W.M. gave the "Masonic Charities," announcing that he had undertaken to represent the Royal Albert Lodge at the forthcoming festival of the Masonic Benevolent Institution, and asking the brethren to support him by their subscriptions. The W.M. nobly headed the list with ten guineas, to be divided between the male and female annuitants. Bro. Turner, of 186, following with five guineas to the females. After the paper had been handed to all the brethren, subscriptions to the amount of nearly £40 were announced.

### PROVINCIAL.

Arundel.—*Howard Lodge, No.* 56.—This ancient lodge (revived about twelve years ago, after being in abeyance for a long time) evinced the most healthful vitality on Thursday last week, when, after an initiation in the presence of a goodly number of brethren, the installation ceremony was effectively and instructively performed by the Rev. Bro. George Ross, P.M. and P.G.C., who placed in the chair, according to ancient custom, Bro. G. Light, the W.M.-elect. Bros. Purnell and Adams, P.M.'s, assisted in the ceremony. The newly-installed Master afterwards invested his officers, as follow: Bros. G. Price, I.P.M.; G. S. Evershed, S.W.; Stoner, J.W.; G. Sparks, S.D.; Collins, J.D.; Gardner, Tyler; &c. After the different charges had been most impressively delivered by the Installing Master (much to the gratification and instruction of many of the brethren), and the lodge had been closed, the brethren assembled at the Norfolk Hotel, where a most excellent banquet was provided by Bro. Garwood in his best style. The usual toasts were duly honoured, and an evening was spent in the utmost harmony, whilst much interesting conversation was introduced on the grand principles of Freemasonry. A more pleasant day (excepting weather) it was allowed by all the brethren could not have been spent.

Sunderland.—*St. John's Lodge, No.* 80.—The annual meeting for the purpose of installing the W.M. and officers for the ensuing twelve months was held in the lodge room at the Queen's Hotel, Fawcett-street, Sunderland, on Tuesday, December 14th, when 103 members and visitors attended to greet the W.M.-elect. The ceremony of installation was beautifully gone through by Bro. S. J. Wade (who has for the past two years been W.M.), and he having placed Bro. Robert Dixon in the chair of K.S., that brother appointed and invested the following officers, viz., Bros. S. J. Wade, I.P.M.; M. Werner, S.D.; J. Wilson, J.D.; T. Godfordson, Treas.; R. Hodson, Sec.; J. Davison,

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S.D.; T. W. Graham, J.D.; John Bell, I.G.; T. Halliday, Tyler; and Bros. W. Beattie, H. J. Turnbull, and R. Geisick, Stewards. This old and prosperous lodge will shortly remove from its present quarters to the new Masonic Hall in Toward-road, now fast approaching completion.

SCARBOROUGH.—*Old Globe Lodge, No.* 200.—This old established lodge held its regular meeting at the lodge-room, Old Globe Inn, Globe-street, on Wednesday, the 15th inst., when the following brethren were present:—Bros. W Peacock, W.M.; R. H. Peacock, S.W.; D. Fletcher, J.W.; J. W. Woodall, *J.P.*, P.M., P.S., P.G.W., Treasurer; J. F. Spurr, P.M.; H. C. Martin, P.M, P.P. G.D.C, Sec.; G. H. Walshaw, S.D.: J. Parker, J.D.; G. Ruddock, I.G.; J. Ash, Tyler; Chapman, Inskip, Grover, Houlgate, Harvey, Garnett, Hardgrove, Milner, Land, Allen, Jay, Westlake, Armitage, Mervin, Verity, and Williamson, P.M.; Visitors, Bros. Wingfield (306), W. H. Smyth, (P.M. 712), D.P.G.M., Lincoln; Prince, late of 200, and Sloman, P.P.G.O., Organist, 1248. The lodge was opened at 7.30 p.m., and the minutes were read and confirmed. Bro. Jay passed an examination in the 2nd degree, and retired, and was re-admitted and raised to the sublime degree of a Master Mason, in that most solemn and impressive manner, for which the Old Globe Lodge, has earned a reputation in the Craft; in fact the P.M.'s of this lodge never allow the 3rd degree to subside into a mere prosaic rendering of sublime language. Bro. Fletcher, J.W., explained the tracing board and working tools in a very efficient manner. The lodge was now worked down to the 1st degree. The election of the W.M. and Treasurer was the next business of the lodge, when Bro. Richard Hopper Peacock, S.W., was unanimously elected to fill the high and important office of W.M., and in making this announcement we feel bound to say that the election was founded on the real worth and personal merits of this very deserving mason, in confirmation of which we beg to give a brief outline of his merits as a citizen of Scarbro'. He has for many years been one of the working churchwardens of this borough, and from the Reverend Vicar to the poorest person, he is justly esteemed as one thoroughly acquainted with all the duties, and never found to lag in the performance thereof. As Hon. Secretary of the National Schools here, numbering about 400 scholars, he is also to be found organizing subscriptions for its benefit, in the summer getting up a trip into the country, free of expense for every scholar whose age admits of going, organizing games and amusements for the children, looking after their refreshment, and getting them all safe home, &c. Is the penny savings' bank organized for the savings of the poor, we again find him as managing and general Secretary, in fact where usefulness without gain is required his valuable services are always at command. And last, certainly not least, in helping in the arrangements of concerts, &c., in aid of the Masonic charities, he has ever been untiring and remarkably useful. Thus we hail this worthy man as the W.M.-elect of the Old Globe Lodge. Bro. J. W. Woodall, P.M., &c., was re-elected Treasurer for the sixth time, an office he has always filled with great credit to himself and high satisfaction to the lodge. Hearty good wishes were expressed by the visitors for the welfare of the lodge, when it was closed in due form, and the brethren spent the remainder of the evening at the refreshment board, in their usual fraternal manner. The usual toasts were given, and cordially responded to. The health of the W.M.-elect was most enthusiastically received, and drank with due honours. The healths of the W.M. and officers were drunk, to all of whom high tributes of esteem were accorded. The healths of the visitors, coupling with it the name of Bro. Dr. Sloman, Organist 1248. In returning thanks, Bro. Sloman stated in true fraternal and Masonic language, that he should at all times be most happy to render every assistance in his power with his music, or otherwise, to the members of the lodge Some excellent songs were sung, and warmly applauded, and the Tyler's toast brought this very enjoyable evening to a close.

BERWICK-ON-TWEED.—*Lodge St. David, No* 393.—This lodge held its annual election of office-bearers last Tuesday, when Bro. John S. Macgregor was elected as Master. His appointments are—Bros. G. Moor, S.W.; R. Holmes, J.W.; John Richardson, Sec.; J. Richardson, S.D.; R. Anderson, J.D.; P. G. Muir, W. Gray, and J. Davidson, Stewards; A. Marshall, I.G. The brethren elected Bro. Hopper, Treas., and re-elected Bro Turnbull, Tyler. The well-known qualities and forgiving disposition of Bro. J. S. Macgregor are much esteemed by the Masonic Craft all along the east coast both in England and Scotland, and the choice the lodge has made may be looked upon as a wise one. Great things may be expected in the workings and prosperity of this lodge.

## SCOTLAND.

FISHERROW.—*Lodge St. John, No.* 112.—This lodge which has been for a number of years very silent as to Masonic workings, met on the evening of Monday 30th November, for the election and installation of office-bearers, and in consequence of a number of brethren expressing a desire to be present at the Festival of Saint Andrew, held by the Grand Lodge, which met on the same evening, determined to postpone their own Festival until Thursday evening the 16th instant. When a large number of the Craft assembled within the Musselburgh Arms Hotel, Musselburgh, where a magnificent dinner was prepared, and about thirty members of the lodge sat down to it. The cloth being removed, the lodge was then opened, and called to refreshment. The Right Worshipful Master, Bro. David Thompson, occupied the Chair, and was supported right and left by Bro. W. Mann, Senior Grand Warden of the Grand Lodge of Scotland, and by Bro. Wm. Officer, R.W.M. No. 1, and Junior Grand Deacon, Grand Lodge of Scotland; Bro. A. J. Stewart, Grand Clerk of the Grand Lodge of Scotland; and Bro. Murdoch Mackenzie, Chief Grand Marshal of the Grand Lodge of Scotland; and a number of the other office-bearers and members of the Grand Lodge of Scotland, as also a number of the R.W. Masters of lodges in the surrounding districts. The Wardens of the Lodge, Bro. Thomas Carse and Bro. E. F. Edwards, occupied their own chairs. The lodge was visited during the evening by deputations from the following sister Lodges, Nos. 1, 160, 226, 291, 345, 349, 392, and 429. The R.W. Master proposed a number of routine toasts, which were replied to in a suitable manner. During the evening Bro. W. Mann, Senior Grand Warden of the Grand Lodge of Scotland, in an effective speech, proposed the health of the R.W. Master and prosperity of the Lodge St. John. Referring to its very old date he said that he hoped all would study those excellent principles which Freemasonry had taught for many centuries, that each member would follow them out in every-day life, and continue in the adherence of them, as had been done by those in days gone bye. He was certain from the excellent principles of the R.W. Master and his well known energy, that the management of the Craft and the Lodge in that district might be safely left to him. The R.W. Master replied in a neat speech, saying, that he and his office-bearers would endeavour to the utmost of their power to promote the welfare of Freemasonry in general, and of the lodge over which he had the honour to preside in particular. The healths of the Wardens was proposed by Bro. Paterson, R.W.M., No. 160, and responded to in appropriate terms. A number of toasts and sentiments followed and the evening's harmony was enlivened by numerous songs from the brethren. The lodge was then called from refreshment to labour, and closed in ample form, after an excellent evening spent in harmony, which promised much for the lodge's future success.

# *ORDERS OF CHIVALRY.*

## KNIGHTS TEMPLAR.

*Cornubian Conclave.*—A meeting of the Cornubian Encampment of Knights Templar was held on Thursday, the 9th inst., when a goodly number of the Knights assembled, in honour of the installation of Frederick Martin Williams, Esq., *M.P.*, as Eminent Commander. We understand this Eminent Sir Knight, (Past Grand Hospitaller of England.) appointed Sir Knts William Tregay, 1st Captain, and William Tweedy, 2nd Captain. We are unable, however, to give the list of Officers, as our correspondent was unavoidably absent. The banquet was held at the Red Lion Hotel, and was a great success. The name of the E.C. being quite sufficient to ensure that result.

## RED CROSS OF ROME & CONSTANTINE.

*St. George's Conclave, No.* 18.—Another highly successful assembly of this new conclave was held at the Palmerston Arms, Grosvenor-park, Camberwell, on Wednesday the 8th inst., when four-and-twenty Knights were present, amongst whom were Sir Kts. R. Wentworth Little, G.R., who presided; H. Thompson, M.P.S.; J. Thomas, V.E.; W. H. Wright, S.G.; E. Sillifant, H.P.; C. Marshall, Treas.; E. Shaughnessy, Rec.; T. Wingham, Prefect; T. Wingham, jun. Org.; Robards, G. Kenning, J. G. Marsh, G.A.; J. Dyer, Raynham W, Stewart, G.A H.; R. Kenyon, V.E., 15; W. H. Hubbard, G.T. Rec, 15; and others whose names we are unable to recall. Bros. E. Hughes, W.M., 217, E. Dodson, and G. Catherwood being in attendance were regularly installed as Knights of the Order. Sir Knights R. W. Stewart and R. Kenyon were advanced to the rank of V.E., and Sir Kt. Stewart was afterwards admitted to the Princely grade, these gentlemen being about to hold the posts of M.P.S. and V.E. respectively in the St. Andrew's Conclave, No. 15, the inauguration of which is fixed for the 23rd inst. The conclave having been closed a pleasant evening was spent, the usual loyal and chivalric toasts were duly honoured, and several good songs were well rendered by Sir Kts. Dyer, Dodson, and Kenning, accompanied by Sir Kt. T. Wingham, jun., on the harmonium.

## THE ANCIENT AND ACCEPTED RITE.

IPSWICH.—*Victoria Chapter of Rose Croix.*—A meeting of the members of the Victoria Chapter of Rose Croix was held on the 13th inst., under the presidency of the M.W.S. Rev. R. N. Sanderson, 30°, sixteen brethren were present. The Chapter on this occasion was honoured by the presence of the following distinguished members of the Supreme Grand Council, viz., The Most Puissant Sovereign Grand Commander, Chas. Juo Vigne, P.G. Commander of Dorset; Lieut. Grand Commander, Henry Chas. Vernon, P.G. Commander of Worcestershire; Grand Treasurer General Capt. Natl. George Philips, P.G. Commander of Suffolk and Cambridge; and Ill. Bro. J. M. P. Montague. There were also present, Bro John Bowarter, of All Soul's Chapter, Weymouth The Chapter having been opened in ancient form, the members of the S G. Council were received under the Arch of Steel. The minutes of the last meeting were read and confirmed. Bro. George Steel Golding having passed the degrees up to the 17th, was admitted in due form, and received the Honour of Knighthood from the Most Puissant Sov. Grand Commander, and was afterwards invested and proclaimed The Illustrious Bro. John Emra Holmes, 31°, was balloted for, and elected a member of the Victoria Chapter. Bro. Chas. Thomas Townsend was elected M W. Sovereign for the ensuing year. A ballot having been taken for Treasurer, Bro. G. S. Golding, was unanimously elected. A code of by-laws was passed by the brethren. Alms having been collected, the M.P. S. Grand Commander congratulated the members of the Chapter upon the manner the whole of the ceremony and business of the Chapter had been conducted. He said that he was much delighted with the precision of the work, which proved the officers of the Victoria had been well drilled. The beauty of the room, and the admirable arrangement of the whole had highly pleased the members of the Supreme Grand Council, and was far beyond anything he had ever before seen, everything appeared to be so perfectly in order. He had never heard a better code of by-laws than those that had just been passed by the members of the Chapter, and he believed they would pass the S.G. Council as the best. The Ill. Bro. concluded by thanking the members of the Victoria Chapter, in the name of the S.G. Council, for the way in which the whole arrangements had been carried out, and for the kind reception he had then and before received, and hoped he might experience the pleasure many times to come. There being no other business before the Chapter it was solemnly closed.

## METROPOLITAN MASONIC MEETINGS.

*For the Week ending January* 1, 1870.

### Monday, December 27.

Lodge No. 79, "Pythagorean," Ship & Turtle, Greenwich
" 831, "British Oak," Bank of Friendship Tavern, Bancroft road, Mile End.
" 902, "Burgoyne" Anderton's Hotel, Fleet street.
Chapter 188, "Joppa," Albion Tavern, Aldersgate street.
Kent Mark Masters' Lodge of Instruction, Lyceum Tavern, 354, Strand, at 7.30; Bro. C. Swan, Preceptor.
Sincerity Lodge of Instruction, No. 174, Railway Tavern, Fenchurch-street Station, at 7.
Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8.
Camden Lodge of Instruction, No. 704, Adelaide Tavern, Haverstock Hill, at 8; Bro. T. A. Adams, Preceptor.
Eastern Star Lodge of Instruction, No. 95, Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gottheil, Preceptor.

### Tuesday, December 28.

Lodge No. 92, "Moira," London Tavern, Bishopsgate-street.
" 186, "Industry," Freemasons' Hall.
" 205, "Israel," Radley's Hotel, Blackfriars.
" 1158, "Southern Star," Montpelier Tav., Walworth.
Chapter 7, "Royal York of Perseverance," Freemasons' Hall.
" 29, "St. Alban's, Albion Tavern, Aldersgate-st.
Metropolitan Chapter of Instruction, George Hotel, Aldermanbury at 7; Comp. Brett, Preceptor.
Domatic Lodge of Instruction, Palmerston Tavern, Grosvenor-park, Camberwell, at 7.30.
Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8. Bro. C. A. Cottebrune, Preceptor.
Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui Preceptor.
Prince Frederick William Lodge of Instruction, No. 753, Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.
Prestonian Club of Instruction (for M.M.'s only), Lyceum Tavern, Strand.

### Wednesday, December 29.

Lodge No. 898, "Temperance in the East," Private Assembly Rooms, 6, Newby-place, Poplar.
Pythagorean Lodge of Instruction, No. 79, Prince of Orange, Greenwich, at 8.
United Strength Lodge of Instruction, 228, Bull and Gate, Kentish Town road, at 8; Bro. J. N. Frost, Preceptor.
Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.
Confidence Lodge of Instruction, No. 193, Railway Tavern, Railway-place, Fenchurch-street, at 7.
Strong Man Lodge of Instruction, The Grapes Tavern, Duke-street, Manchester square, at 8; Bro. T. A. Adams, P.G.P., Preceptor.
New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.
Sydney Lodge of Instruction, No. 829, Cambridge Hotel, Upper Norwood, at 7.30.

### Thursday, December 30.

General Committee, Girls' School, Freemasons' Hall, at 4.
Finsbury Club of Instruction, "Jolly Anglers' Tavern," 42, Bath-street, City-road.
United Mariners' Lodge of Instruction, Three Cranes Tav., Mile-end-road, at 8; T. J. Barnes, Preceptor.
St. George's Lodge of Instruction, No. 140, Globe Tavern, Royal-hill, Greenwich, at 8.

### Friday, December 31.

St. Luke's Lodge of Instruction, No. 144, Pier Hotel, Chelsea
Stability Lodge of Instruction, Guildhall Coffee House, at 6.
Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
Metropolitan Lodge of Instruction, George Hotel, Aldermanbury at 7; Bro. Brett, Preceptor.
United Pilgrims' Lodge of Instruction, Horns Tavern, Kennington at 7.
Belgrave Lodge of Instruction, Duke of Wellington Hotel, Spring-gardens, Charing-cross; Preceptor, Bro. Pulsford.
Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, Preceptor.
Duke of Edinburgh Lodge of Instruction, The Silver Lion, Penny-fields, Poplar.
Temperance Lodge of Instruction, Victoria Tavern, Victoria-road, Deptford, at 8.

### Saturday, January 1.

General Committee, Boys' School, Freemasons' Hall, at 4.
Star Lodge of Instruction, No. 1278, Marquis of Granby, New Cross-road, at 7.

WE are informed that the M.W. Bro. the Prince of Wales, P.G.M., has consented to preside at the 72nd Anniversary Festival of the Royal Masonic Institution for Boys; the precise date of the meeting (which will take place in March) to be fixed by his Royal Highness hereafter.

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## IMPORTANT NOTICE.

*We have great pleasure in announcing that we have decided to publish* The Freemason *—commencing with Volume III., January 1st, 1870—on toned paper, and with old-faced type, similar to that used by the* Pall Mall Gazette *and other high-class publications.*

*The size will also be permanently enlarged to Sixteen Pages, and, with other improvements contemplated,* The Freemason *will then be the leading weekly organ of the Craft throughout the globe.*

## Foreign and Colonial Agents.

AMERICA: Bro. J. Fletcher Brennan, 114, Main-street, Cincinnati, Ohio.
" Messrs. Woodruff and Blocher, Little Rock, Arkansas, U.S.
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PARIS: M. Dechevaux-Dumesnil, Rue de Harlay-du-Palais, 20, near the Pont Neuf; Editor *Le Franc-Macon.*
And all Booksellers and Newsagents in England, Ireland, and Scotland.

## Births, Marriages, and Deaths.

BIRTH.

Friend.—On the 20th inst., at New Ferry, Cheshire, the wife of Bro. Edward Friend (P.M. 1013, W.M. 1289), of a daughter.

DEATH.

Hedgman.—On the 12th inst., at Elm Bank, Barnes, Bro. William Hedgman, P.G.S. (Lodge of Antiquity), late of Lincoln College, Oxford, B.A., in his 27th year.

All communications for The Freemason should be written *legibly*, on one side of the paper only, and, if intended for insertion in the current number must be received not later than 10 o'clock a.m. on Thursdays, unless in very special cases. The name and address of every writer must be sent to us in confidence.

## Multum in Parvo, or Masonic Notes and Queries.

Mr. Chambers, in his Cyclopedia, says: "Free and Accepted Masons are an eminent society or body of men, so called either from some extraordinary knowledge of masonry, or buildings, which they were supposed to be masters of, or because the first founders of this society were of this profession."

In the present time we, as "Masons," are not operative. We are a body, composed of all sects and denominations. We are bound together by a secret and mystic tie The result is, true friendship and charity in its fullest extent. Even in the ordinay occurrences of life is not secresy essential? And it ought to be more rigid in excluding those whose character would not bear the strictest investigation. It is very easy to be admitted into the Order, but not, unfortunately, to be so easily excluded. It, therefore, behoves all Masons never to introduce any one whose character is such that the least taint would bring discredit on our ancient and excellent institution.

(Copied by) James Ballantine,
P.S.W. "Strong Man," & P.S. "Mount Libanus."

Reports of meetings of Lodges Humber (57), Three Grand Principles (208), Industry (361), Panmure (720), Whittington (862); and other communications received too late for insertion this week, will appear in our next.


# The Freemason,

Saturday, December 25, 1869.

The Freemason is published on Saturday Mornings in time for the early trains.
The price of The Freemason is Twopence per week; quarterly subscription (including postage) 3s. 3d.
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The Editor will pay careful attention to all MSS. entrusted to him, but cannot undertake to return them unless accompanied by postage stamps.


## ST. JOHN'S DAY.

It is well-known that when modern or speculative Freemasonry arose like the dawn of moral and intellectual light from the chaotic elements of the operative system, many of the ancient customs were retained, and many of the traditions cherished in the past were incorporated in the ritual adopted by the revivalists of 1717. All the old Masonic documents now in existence, quaint as they are in language and obscure in style, will yet prove with singular unanimity that the Craftsmen of old were professors of the Christian religion. Hence we find, notwithstanding the new-born universality of the institution, at the date of the formation of the Grand Lodge of England, several usages apparently of a sectarian character still prevailed; amongst others, the dedication of lodges to the "Holy Saint Johns," and the celebration of the St. Johns' anniversaries on the 24th June and the 27th December.

The Master of every English Lodge was formerly installed upon one or other of these red-letter days, and even to the present time there are in England many lodges which preserve the traditional veneration for the so-called "patron-saint" by holding their annual festivals upon St. Johns' day. We are well aware that in London the memory of such a celebration has almost died out, but inasmuch as Freemasons in other lands, and notably our Transatlantic brethren, still cling to the ancient system, it may be well to recall the doings of our fathers, and to show that we are not insensible to the proceedings of the Craft, wheresoever dispersed or under whatever auspices they may choose to assemble. There cannot be a doubt that the custom of meeting at a stated period, such as one of the days dedicated to St. John, was a salutary one; it is pleasant to know that our distant friends are engaged in the same good cause at the same time with ourselves. It forms an appreciable link in the mystic chain of brotherhood, and causes our thoughts to wander beyond the narrow circle of home and country to the comprehensive sphere of our world-wide fraternity. Still we are bound to recognise, and in a certain sense, applaud the motive which induced the Grand Lodge of England in 1813 to abolish the celebration of the St. Johns' Days, and the curious plea of an ingenious brother, that this honour was paid to the saints, "not as Christians, but as eminent Masons; not as teachers of a religious sect, but as bright exemplars of all those virtues which Masons are taught to reverence and practise," would scarcely pass muster in this advanced age of Masonic scepticism. The origin of the dedication of Masonic lodges to St. John the Baptist, and St. John the Evangelist, is attributed to the circumstances narrated in the following legend:—

"From the building of the first temple at Jerusalem, to the Babylonish captivity, Freemasons' lodges were dedicated to King Solomon; from thence to the coming of the Messiah, they were dedicated to Zerubbabel, the builder of the second temple; and from that time to the final destruction of the temple by Titus, in the reign of Vespasian, they were dedicated to St. John the Baptist; but owing to the many massacres and disorders which attended that memorable event, Freemasonry sunk very much into decay; many lodges were entirely broken up, and but few could meet in sufficient numbers to constitute their legality, and at a general meeting of the craft, held in the city of Benjamin, it was observed that the principal reason for the decline of Masonry was the want of a Grand Master to patronize it; they therefore deputed seven of their most eminent members to wait upon St. John the Evangelist, who was at that time Bishop of Ephesus, requesting him to take the office of Grand Master. He returned for answer, that though well-stricken in years (being upwards of ninety), yet having been in the early part of his life initiated into Masonry, he would take upon himself that office! he thereby completed by his learning what the other St. John had completed by his zeal, and thus drew what Freemasons term a line parallel; ever since which Freemasons' lodges in all Christian countries have been dedicated both to St. John the Baptist and St. John the Evangelist."

In Scotland, the Symbolic or Craft degrees are styled "St. John's Masonry;" in Ireland, every brother hails from the "Holy Lodge of St. John;" in Sweden, the "blue" degrees are under the same titular distinction, and one of the higher degrees of the Swedish rite confers upon its possessor the appellation of "Favourite Brother of St. John," while, as we intimated before, American Masons sedulously cherish the old traditions, and dedicate all their lodges to the "St. Johns" whom they consider the "two great parallel lines in Freemasonry." However, at this season of the year no matter what our faith may be, we may safely accept these personages as types of the great covenant into which every member of the Masonic fraternity has entered. Let us regard the Baptist as the type of that moral purity which we should all strive to attain, and view the Evangelist as an exemplar of the love and kindness we should entertain towards our fellow-creatures. Let us remember that another year is about to close, fraught, it may be, with memories of hours mis-spent, of opportunities wasted, or of derelictions from the line of duty; let us at this solemn period review our conduct and principles, let us determine to retrieve the past, by practising the precepts of the Craft, and by evincing to the world that our professions of faith, hope, and charity may be ripened into glorious fruit. Unity amongst the brethren—let that be our prayer—whether they bow the knee before our own altars, or worship the Great Spirit of the Universe after a different fashion—with their conscientious belief we do not, and dare not interfere, but in heart, in soul we are or ought to be one. Living as we do in an age of progress, when each year almost blots out the footsteps of its predecessor, we have, as Freemasons, especial cause to be thankful that however forms have changed, however ceremonies have altered, the great essential objects of our Craft remain unimpaired by the hand of time—and why? because they are in unison with the eternal laws of truth; because they are based upon the foundation of justice and mercy, and are practically developed by acts of charity and goodwill. While the Order is found advancing in this sublime path, all the malice of enemies, or the sneers of sceptics, can effect nothing against its stability, but when we forget the virtues of which the two Saint Johns may be regarded as types, we may fairly tremble for the duration of our venerable institution.

Honour to whom Honour is due.—In our report last week of Union Lodge, No. 332, Glasgow, we ought to have stated that the R.W.M., D.M., and S.M. were installed by Bro. Thomas Steward, R.W.M. Thistle and Rose Lodge, 73, and the *other* office-bearers by Bro. Balfour, P.M. Union Lodge, No. 332.

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## Original Correspondence.

[The Editor is not responsible for the opinions expressed by Correspondents.]

### FREEMASONRY AND THE PAPACY.

*(To the Editor of The Freemason.)*

Dear Sir,—It is a well known that the Papacy as a general rule has ever been adverse to any principle which will not succumb to its dicta, hence Freemasonry has repeatedly had manifest marks of St. Peter's disapprobation, and in some cases his strongest anathemas. The Œcumenical Council includes it amongst the greatest impediments to the progress of the Papacy, and though frequently cursed, it appears, like the Phœnix, to rise from its own ashes, refreshed and clothed with additional strength and vitality. Wherever it has a footing it saps the foundations of slavery, stands foremost to liberate the captive, aims at the overthrow of despotism, is a friend to civil and religious liberty, a sworn opponent to persecution on account of religious or political differences of opinion, encourages philanthropy and brotherly love; it practises heaven-born charity, which, like its sister mercy, blesses him that gives as well as he who receives.

The brethren of France, true to their dignified character, repel the censures of the Papacy, and very properly so; the sentiment of the brethren has been elicited in the answers to a circular letter from the Grand Orient of France, the whole of which will be collected and printed in one volume for circulation amongst the Fraternity.

The Convention Extraordinary, intended to be held on the 8th inst., at Paris, has not taken place; for various reasons it was not thought advisable, but the subject will be one for the Grand Orient to discuss at its next regular meeting.

The Orient will not be true to the honourable character for which we give it credit, if it does not make a bold and unmistakeable stand against any innovation, nor will Napoleon be true to those who do him and the Empire honour if he falls short of giving them his gracious countenance and support. The opinions of 201 Lodges, 24 Chapters, and 7 Councils, have been sent in response to the circular. Some not attaching sufficient importance to the Popish manifesto to induce them to meet, others would wait the issue of the Council at Rome, and not a few of the brethren now sitting in that council, who know and admire the principles of the Order, will exert an influence to check a fruitless attempt to tread under foot an institution that Pope Pius dares to assail, without violating a sacred obligation binding on him as long as he shall live.

From a communication received from the Secretary of the Grand Orient—this side of the Channel—there is little doubt but that the honour of the Grand Orient will neither be sullied by cowardice, nor will they be insensible of their rights, and how to maintain them. Napoleon will add lustre to his name by giving it his utmost countenance, and the eagle wing of France will encourage the march of progress by assisting it in every way, whilst every true Mason throughout the globe with additional inspiration will wish well to our glorious Craft.

WM. DAVLEN, P.M. 158, Sheerness.
1, Ivica Cottages, Luton-road, Chatham.

### BRO. FINCH, P.M. (217).

*(To the Editor of The Freemason.)*

Sir and Brother,—When a student has attained the summit of his ambition in acquiring a certain amount of Masonic knowledge, I am at a loss to discover why it should be "*presumption and egotism*" on *his* part to announce his own capabilities of teaching and willingness to share with his brethren the fruits of his labours. Because there are said to be uneasy minds whose possessors never heard such and such remarks drop from A, B, or C, is that a reason why D should not "let his light so shine before men that they may see his good works," &c.? I have known Bro. Finch, P.M. (217), many years as a painstaking, persevering, and successful teacher, and a *true* Mason would *never envy* him the possession of his honourable presents, namely, gold watch, purse of sovereigns, and diamond ring.

A pupil in any art or science, when in doubt as to the correct mode of working, instinctively applies to his preceptor for guidance. Bro. Finch kindly invites his Masonic pupils to do the very same, but there he stops. He did *not* say at the Temperance Festival on the 1st inst., neither did your reporter represent him to have said, "*he would give them the correct working*," as mis-quoted by P.M., 217, in your last week's number. It would be absurd to attempt it, because impossible to achieve, in our present diversified tutelage. Each and every eminent teacher, both in and out of Masonry, uses his own particular dogma, and, until the forthcoming Grand Council places its veto upon antiquated and useless systems, and legalises modern and appropriate substitutes, Doctors in Masonry will continue to differ.

I remain, Sir and Brother,
Yours fraternally,
P.M. Neptune, 22.

## ANCIENT AND MODERN MYSTERIES.

By Bro. Robert Wentworth Little,
*President of the London Literary Union, Editor of "The Rosicrucian," &c.*

(*Continued from page* 273.)

"Numa, on ascending the throne, found the citizens divided into various nationalities, derived from the Romans, the Sabines and the inhabitants of neighbouring smaller and weaker towns, who by choice or by compulsion, had removed their residence to the banks of the Tiber. Hence resulted a disseverance of sentiment and feeling, and a constant tendency to disunion. Now, the object of Numa was to obliterate these contending elements and to establish a perfect identity of national feeling so that, to use the language of Plutarch, 'the distribution of the people might become a harmonious mingling of all with all.'

"For this purpose he established one common religion, and divided the citizens into curias and tribes, each curia and tribe being composed of an admixture indifferently of Romans, Sabines and the other denizens of Rome.

"Directed by the same political sagacity, he distributed the artisans into various guilds or corporations, under the name of *Collegia*, or 'Colleges.' To each collegium was assigned the artisans of a particular profession, and each had its own regulations, both secular and religious. These colleges grew with the growth of the republic, and although Numa had originally established but nine, namely, the College of Musicians, of Goldsmiths, of Carpenters, of Dyers, of Shoemakers, of Tanners, of Smiths, of Potters, and a ninth composed of all artisans not embraced under either of the preceding heads, they were subsequently greatly increased in number. Eighty years before the Christian era they were, it is true, abolished or sought to be abolished, by a decree of the Senate, who looked with jealousy on their political influence, but twenty years afterwards they were revived and new ones established by a law of the tribune Clodius, which repealed the Senatus Consultum. They continued to exist under the empire, were extended into the provinces, and even outlasted the decline and fall of the Roman power.

"And now let us inquire into the form and organization of these Colleges, and in so doing, trace the analogy between them and the Masonic Lodges, if any such analogy exists.

"The first regulation, which was an indispensable one, was that no College could consist of less than three members. So indispensible was this rule that the expression *tres faciunt collegium*, 'three make a college,' became a maxim of the civil law. So rigid too was the application of this rule, that the body of Consuls, although calling each other 'colleagues,' and possessing and exercising all collegiate rights, were, because they consisted only of two members, never legally recognised as a college. The reader will very readily be struck with the identity of this regulation of the Colleges and that of Freemasonry, which with equal rigor requires three Masons to constitute a lodge. The college and the lodge each demanded three members to make it legal. A greater number might give it more efficiency, but it could not render it more legitimate. This, then, is the first analogy between the lodges of Freemasons and the Roman Colleges.

"These colleges had their appropriate officers, who very singularly were assimilated in stations and duties to the officers of a Masonic lodge. Each college was presided over by a chief or president, whose title of *Magister* is exactly translated by the English word 'Master.' The next officers were the *Decuriones*. They were analogous to the Masonic 'Wardens,' for each *Decurio* presided over a section or division of the college, just as in the most ancient English and in the present Continental ritual we find the lodge divided into two sections or 'columns,' over each of which one of the Wardens presided, through whom the commands of the Master were extended to 'the brethren of his column.' There was also in the Colleges a *Scriba* or 'Secretary,' who recorded its proceedings; a *thesaurarius* or 'Treasurer,' who had charge of the common chest, a *tabularius*, or keeper of the archives, equivalent to the modern 'Archiviat;' and lastly, as these Colleges combined a peculiar religious worship with their operative labors, there was in each of them a *sacerdos*, or priest, who conducted the religious ceremonies, and was thus exactly equivalent to the 'Chaplain' of a Masonic lodge. In all this we find another analogy between these ancient institutions and our Masonic bodies.

"Another analogy will be found in the distribution or division of classes in the Roman Colleges. As the Masonic lodges have their Master Masons, their Fellow Crafts, and their Apprentices, so the Colleges had their *Seniores*, 'Elders' or chief men of the trade, and their journeymen and apprentices. The members did not, it is true, like the Freemasons call themselves 'brothers,' because this term, first adopted in the guilds or corporations of the Middle Ages, is the offspring of a Christian sentiment, but as Krause remarks, these colleges were in general conducted after the pattern or model of a family, and hence the appellation of *brother* would now and then be found among the family appellations.

"The partly religious character of the Roman Colleges of Artificers constitute a very peculiar analogy between them and the Masonic lodges. The history of these colleges shows that an ecclesiastical character was bestowed upon them at the very time of their organization by Numa. Many of the workshops of these artificers were erected in the vicinity of temples, and their *curia* or place of meeting, was generally in some way connected with a temple. The deity to whom such temple was consecrated, was peculiarly worshipped by the members of the adjacent college, and became the patron god of their trade or art. In time when the pagan religion was abolished and the religious character of these colleges was changed, the pagan gods gave way, through the influences of the new religion, to Christian saints, one of whom was always adopted as the patron of the modern guilds, which in the middle ages took the place of the Roman Colleges, and hence the Freemasons derive the dedication of their lodges to Saint John, from a similar custom among the corporation of Builders.

"These colleges held secret meetings, in which the business transacted consisted of the initiations of neophytes into their fraternity, and of mystical and esoteric instructions to their apprentices and journeymen. They were, in this respect, secret societies like the Masonic lodges.

"There were monthly or other periodical contributions by the members for the support of the college, by which means a common fund was accumulated for the maintenance of indigent members or the relief of destitute strangers belonging to the same society.

"They were permitted by the government to frame a constitution and to enact laws and regulations for their own government. These privileges were gradually enlarged and their provisions extended, so that in the latter days of the empire the Colleges of Architects especially, were invested with extraordinary powers in reference to the control of builders. Even the distinction so well known in Masonic jurisprudence between 'legally constituted' and 'clandestine lodges' seems to find a similitude or analogy here. For the Colleges which had been established by lawful authority and were therefore entitled to the enjoyment of the privileges accorded to those institutions, were said to be *collegia licita*, or 'lawful colleges,' while those which were voluntary associations, not authorized by the express decree of the Senate or the Emperor, were called *collegia illicita*, or 'unlawful colleges.' The terms *licita*, and *illicita* were exactly equivalent in their import to the *legally constituted* and the *clandestine* Lodges of Freemasonry.

"In the Colleges the candidates for admission were elected, as in the Masonic Lodges, by the voice of the members. In connection with this subject, the Latin word which was used to express the act of admission or reception is worthy of consideration. When a person was admitted into the fraternity of a College, he was said to be *cooptatus in collegium*. Now, the verb *cooptare*, almost exclusively employed by the Romans to signify an election into a College, comes from the Greek *optomai*, 'to see, to behold.' This same word gives origin in Greek to *epoptes*, a spectator or beholder, *one who has attained to the last degree in the Eleusinian mysteries*, in other words, *an initiate*. So that without much stretch of etymological ingenuity we might say that *cooptatus in collegium* meant 'to be initiated into a College.' This is at least singular. But the more general interpretation of *cooptatus* is, 'admitted or accepted in a fraternity,' and so 'made free of all the privileges of the guild or corporation.' And hence the idea is the same as that conveyed among the Masons by the title 'free and accepted.'

"Finally, it is said by Krause that these colleges of work men made a symbolic use of the implements of their art or profession, in other words, that they cultivated the science of symbolism; and in this respect, therefore, more than in any other, is there a striking analogy between the Collegiate and the Masonic institutions. The statement cannot be doubted, for as the organization of the Colleges partook, as has already been shown, of a religious character, and as it is admitted, then all the religion of paganism was eminently and almost entirely symbolic, it must follow that any association which was based upon or cultivated the religious or mythological sentiment, must cultivate also the principle of symbolism.

"I have thus briefly but succinctly shown that in the form, the organization, the mode of government, and the usages of the Roman Colleges, there is an analogy between them and the modern Masonic lodges, which is evidently more than accidental. It may be that long after the dissolution of the Colleges, Freemasonry in the establishment of its lodges, designedly adopted the collegiate organization as a model after which to frame its own system, or it may be that the resemblance has been the result of a slow but inevitable growth of a succession of associations arising out of

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each other, at the head of which stands the Roman Colleges.

"This problem can only be determined by an investigation of the history of these colleges, and of the other similar institutions which finally succeeded them in the progress of Architecture in Europe."

## GRAND CONCLAVE OF KNIGHTS TEMPLAR.

DECEMBER 10, 1869.

Present: the M.E. and S.G.M. Sir Knight Wm. Stuart, and the D.G.M. Rev. J. Huyshe.

*Provincial Grand Commanders*--Sir Knight C. J. Vigne, for Dorsetshire; Sir Knight H. C. Vernon, Worcestershire; Sir Knight, Captain N. G. Philips, Suffolk and Cambridge; and Sir Knight W. J. Meymott.

*Past Provincial G. Commanders*—Sir Knight S. Rawson, China; and Sir Knight, Captain Clerke, West Indies.

*Deputy P. G. Commanders*—Sir Knight R. J. Spiers, Oxford; Sir Knight T. F. Halsey, Herts; Sir Knight W. Blenkin, Surrey; and Sir Knight R. Cope, Cheshire.

*Grand Officers*—Sir Knight Earl of Limerick, Grand Prior; Sir Knight Colonel Peard, Grand Sub-Prior; Sir Knight Rev. E. Moore, G. Prelate; Sir Knight Major-General Doherty, 1st Grand Captain; Sir Knight Sir M. Costa, for the 2nd Grand Captain; Sir Knight Sir P. Colquhoun, *LL.D., Q.C.*, Grand Chancellor; Sir Knight W. Tinkler, G. Vice-Chancellor; Sir Knight J. Tepper, G. Treasurer; Sir Knight C. Goolden, for the G. Chamberlain; Sir Knight C. Fendelow, Grand Hospitaller; Sir Knight J. L. Sim, G. Director of Ceremonies; Sir Knight J. Starkey, Assistant G. Director of Ceremonies; Sir Knight J. Taylor, G. Provost; Sir Knight Rev. Spencer Stanhope, for the G. Almoner; Sir Knight G. Lambert, G. Warden of Regalia; Sir Knight J. Dyer, for the 1st G. Expert; Sir Knight J. Hart, for the 2nd G. Expert; Sir Knight A. Horsfall, for the 1st G. Standard Bearer; Sir Knight J. Hastie, for the 2nd G. Standard Bearer; Sir Knight J. S. Gower, for the 3rd G. Standard Bearer; Sir Knight, Captain Phayre, 1st G. Aide-de-Camp; Sir Knight Hutton L. Lindsay, for the 2nd G. Aide-de-Camp; Sir Knight M. O. Sim, for the 1st G. Capt. of Lines; Sir Knight T. Williams, for the 2nd G. Capt. of Lines; Sir Knight W. R. Mabey, 1st G. Herald; Sir Knight J. R. Poultor, 2nd G. Herald; Sir Knight J. Starkey, for the G. Organist; Sir Knight W. S. Webster, for the G. Sword Bearer; Sir Knight E. Walker, for the G. Master's Banner Bearer.

*Visitors*—Sir Knight John Creig, St. John's Commandery, Philadelphia, Representative from the Grand Commandery of Pennsylvania. Sir Knight Lieut. Col. F. Burdett, 728, Ireland, a Commissioner under the Hiberno-Anglo Convention, Sir Knight Capt. Geo. Barlow, P.G. Aide-de-Camp.

The Grand Conclave was opened in ample form, the muster roll was called, and the minutes of the last G. Conclave were read by the G.V.C. and formally confirmed.

The presentation of Sir Knight J. L. Sim, by the Grand Chancellor, on his appointment to the office of Grand Director of Ceremonies took place.

The newly-appointed Provincial Grand Commander for Madras, A. Macdonald Ritchie, *B.A.*, attended and did homage on his appointment.

The Grand Chancellor then read the following report of the Committee:—

MOST EMINENT AND SUPREME GRAND MASTER,

The Committee of Grand Conclave has the honour to report that the progress of the Order, since last May, has been steady and satisfactory, but marked by no salient event out of the common course of business; indeed, the Order now works so regularly, that the Committee has had rarely any but routine business to transact.

It has pleased you, Sir, to appoint Sir Knight Arthur Macdonald Ritchie, *B.A.*, Registrar of Her Majesty's High Court at Madras, to rule that Province as its Grand Commander, vice Colonel Macdonald deceased, and as Sir Knight Ritchie is at present in England, he attends to do his homage. The Very Eminent Knight Colonel Greenlaw, Provincial Grand Commander of British Burmah, now at Madras, will act as his Deputy.

The Very Eminent Knight Benjamin Bond Cabbell has, on account of his advanced age, resigned the Provincial Grand Commandery of Norfolk. That Province is therefore, for the present, in the charge of your Grand Chancellor, awaiting your pleasure.

A Warrant having been issued, as notified in the last report, constituting an Encampment in the University and town of Cambridge, the members have, by resolution, requested that their Province should be amalgamated with Suffolk, under the Very Eminent Provincial Grand Commander Captain Philips, to which petition you have been graciously pleased to assent.

You have also been pleased to constitute South Wales a Province, and place it under the command of the Provincial Grand Commander Theodore Mansel Talbot.

The King Baldwyn Encampment of Belleville, in the Dominion of Canada, has been reported as revived; and a Warrant has been granted for a new Encampment at Ballarat, in the Province of Melbourne and Victoria, named the St. George.

It is very satisfactory to your Committee to be in a position to report that the diligence, intelligence, and strict adherence of your Grand Vice-Chancellor to the rules established by your Committee and Grand Conclave, have led to an improvement in the funds, notwithstanding which your Committe finds, with so limited an exchequer, great difficulty in making the income meet the expenditure.

The Grand Treasurer reports the gross balance on the General Account to be £274 16s. 9d., less £156 13s. 4d., to the credit of the Almoners' Fund.

Motions for benevolences from this Fund in favour of Sir Knights Philpott, Oates, and Drouet, will be formally moved, pursuant to notice to that effect

By Order of the Committee of Grand Conclave,
‡ P. MAC C. DE COLQUHOUN, Grand Chancellor.

Sir Knight M. Costa proposed, and Sir Knight G. Lambert seconded, that the report be received and adopted.

The Grand Treasurer, Sir Knight Tepper, then moved the several grants from the Benevolent Fund, which were seconded and passed.

The D.G.M. then proposed the re-election of Sir Knight Wm. Stuart, as G. Master.

Sir Knight Meymott seconded the proposition.

Sir Knight the Earl of Limerick, suggested that the election should be carried by acclamation.

The D.G.M. formally enquired if any other Knight was proposed.

Sir Knight Wm. Stuart was thereupon re-elected Grand Master by acclamation, and thanked the Grand Conclave.

The Grand Treasurer gave notice of motion for the next Grand Conclave for an alteration in the amount of dues and fees.

The Grand Almoner collected the alms.

Grand Conclave was closed in ample form.

The Rev. J. Huyshe as Grand Prior then opened a Priory of the Order of Malta, under the Banner of the Faith and Fidelity Encampment.

The following Knights then received the Mediterranean Pass and the Order of Malta.

| | |
|---|---|
| H. W. Williams ... | Palestine Encampment. |
| J. Dyer.. ..... | Temple Cressing. |
| F. W. Ramsay .. ..... | Faith and Fidelity. |
| G. Kenning ..... .. | Kemeys Tynte. |
| A. A. Czarnecki ... | |
| T. H. Edmands ... | |
| T. Harrison ..... | |
| T. W. Boord .. ... | |
| S. L. Foster..... | Howe and Beaucesnt. |
| J. T. Agg Gardner .. | Cotswold. |
| G. A. F. Norris .... (G.V.C. China). | St. George's. |
| E. J. Leveson ..... | United. |
| J. S. Aufrey..... | Calpe. |
| J. Keene ..... | Pembroke. |
| W. S. Webster..... | Observance. |

The Grand Master then opened the Grand Priory of the Order of Malta in ample form.

The minutes of the last Grand Priory were read and confirmed.

The report of the Committee was read as follows:—

MOST EMINENT AND SUPREME SIR,

Your Committee begs to report that the state of this Order is satisfactory, but no circumstance has arisen which calls for special remark.

By Order of the Committee of Grand Priory,
‡ P. MAC C. DE COLQUHOUN, Grand Chancellor.

A formal motion was made for the reception and adoption of the report.

The Grand Priory was closed in ample form.

The Banquet took place at the Freemasons' Tavern, G.M. in the chair, supported by the D.G.M.

It is due to the Grand Director of Ceremonies, Sir Knight J. L. Sim, to state that he discharged his somewhat onerous duties in a very able and creditable manner.

It was incidentally mentioned by Sir Knight Tepper, Grand Treasurer, that H.R.H. the Prince of Wales is expected to join the Order after he has been received into Royal Arch Masonry.

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THE *diamond* star of intellect; the *ruby* flush of valour; the snowy *pearl* of innocence; the *sapphire* light of truth—these are the jewels sought of a lofty soul.

COD LIVER OIL: ITS VARIETIES AND USES.—To all who have the misfortune either to be afflicted with pulmonary complaints or rheumatic disorders themselves, or who have friends or relations similarly visited, this little work will be especially valuable. It shows in what cases Cod Liver Oil is serviceable, how it is to be applied, and what are its virtues. It then describes the different qualities of the article that are vended, and gives the particulars in which its purity and impurity consist. Medical testimony is added to strengthen the author's positions, which are laid down clearly and precisely. Any person wishing to possess the book can have it forwarded to him by post on sending his address and a postage stamp to Mr. Seaman, 116, Lower Thames-street, London.

## PROVINCE OF DURHAM.

### PRESENTATION TO BRO. G. H. CROOKES, PROV. G.S.

An interesting gathering of Freemasons took place at Bro. Ramshaw's, Palatine Hotel, Sunderland, on Friday evening, December 17th, for the purpose of presenting a testimonial to Bro. Crookes, recognising in some degree the able and efficient manner in which he has performed for upwards of thirteen years the duties of Prov. Grand Secretary. Prior to the presentation Bro. Crookes was entertained to dinner. There was a large gathering of Masters, Past Masters and members of the four lodges in Sunderland. Gateshead and Bishop Auckland were also represented. The chair was very ably filled by Bro. Matthew Allison, W.M., No. 97 (Palatine), and the vice-chair by Bro. John Bell, I.G., No. 80 (St. John's). The chairman of the testimonial committee, Bro. John Trewhitt, P.M., No. 949 (Williamson), was prevented from taking part in these pleasing proceedings by severe domestic afflictions.

The cloth having been drawn, the CHAIRMAN gave in succession the following three toasts, which were duly honoured, viz., "Her Most Gracious Majesty the Queen;" "Bro. H.R.H. the Prince of Wales, and the Royal Family;" and "The Right Hon. the Earl of Zetland, the M.W. the G.M. of England, and all Masonic powers."

The VICE-CHAIRMAN in giving the toast of the "Army, Navy, Militia, and Volunteer Forces," after referring in glowing terms to the many glorious deeds of both the Army and Navy, said it gave him extreme pleasure to witness the good feeling that now existed between the soldiers and the civil guardians of the peace. He could well remember the time when quite a different feeling existed, the soldiers frequently coming into collision with the police. The present friendly feeling was strikingly shown a week ago, when the efficient band of the borough police force played out a detachment of the 40th Regiment that had been for some months stationed here and had received orders to proceed to Ireland, and played in a detachment of the 12th that had come here to relieve the 40th. Bro. Bell at some length referred to the usefulness of the Militia and Volunteer forces, and coupled with the toast the name of Bro. A. Clay.

Bro. Councillor CLAY, J.W., No. 97 (Palatine), said although he had now ceased to hold a commission in the Militia he had much pleasure in responding to the toast. The Army and Navy would, if again called into action, practically show their foes that they were made of the same good stuff as of old, and would give as good account of the enemy as they had hitherto done. Although the wooden walls of old England were fast becoming superseded by huge armour-clad casemated batteries, the same hearts of oak manned them as did our fleets in the olden times. The Militia was very little known to most people, it was an old constitutional defence force, and supplied the regular army with many well trained men. The Volunteers spoke for themselves in the time and money they spent in preparing themselves to be ready to defend our homes if ever called on; should that time come they would not be found wanting, and he trusted their motto would ever be "Defence, not Defiance," and that of the Royal Naval Reserve "Ready, aye Ready."

The CHAIRMAN in proposing "The Mayor and Corporation of Sunderland," referred to the very efficient manner in which that body performed its various duties, and trusted that they would be successful in their present endeavours to prove to the officials in London that this river was not a creek of the Tyne, and that a town of 100,000 inhabitants, the largest in the county, was of too much importance to have its Post Office, Telegraph and Inland Revenue Offices put into a bye-street. There was, he continued, no more energetic man in the Corporation than Bro. Weiner, and he coupled his name with the toast.

Bro. Councillor WEINER, S.W., No. 80, (St. John's), was sorry the Chairman had not coupled with the toast the name of an older and more experienced member, Bro. Councillor Potts (P.M., No. 94, Phœnix), and he trusted on the next Aldermanic vacancy Bro. Potts' ability would be appreciated by the members of the Town Council and that he would receive the gown. Bro. Weiner spoke very strongly and feelingly of the shabby way in which the Post Office officials were endeavouring to treat this important Port, while they were going to spend £15,000 in a neighbouring town. The Corporation, backed as they were by the feelings of the whole town, would leave no stone unturned to prevent the perpetration of such a piece of injustice.

The Chairman then called upon Bro. S. J. WADE, P.M., No. 80, (St. John's), to make the presentation, which he did as follows:-

Bro. Chairman, Vice-Chairman, and Brethren, the constant worker who toils with brain and hand is the true worshipper of the G.A.O.T.U., and in no organization, society, or confederacy is this more

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seen than in the Craft where all men meet on the same level—peer and peasant, rich and poor, learned and unlearned in our lodges meet and commingle. No one has done more for the Craft than the friend and brother who is to-night our guest, and you will agree with me that there is a true philosophy of life for those who win their way with manly stroke. We meet with in our brother every good and manly feeling, there is a genuine good ring in all his actions; we may say of him as has been said of the inhabitants of the Emerald Isle—there is that kindliness, cheerfulness, courtesy and manly bearing that we all admire, and which are distinguishing characteristics of every good Mason. In every society much depends upon the Secretary, and when I tell you that since Bro. Crookes was first appointed Prov. G.S., the number of lodges in the province has increased from 12 to 19. The opening of all these additional lodges, except one (when he was abroad), he attended, as well as the opening of two R.A. Chapters, and that he has been present on every important occasion in the province during the past 13 years, as well as in other provinces, I need not tell you the time and money it has cost him. Oft called upon by our Prov. G.M. for his advice, of the value of that advice and of the ability he has brought to bear in the discharge of the important duties of his office, we need no further evidence than his recent appointment for the 14th time. This brilliant assemblage also testifies to the great satisfaction he has given for so long, and how he is respected for his work's sake. A man is a good Mason who knows himself, who can subdue his passions and his will, who stands fast in the liberty that makes him free; such a man is our brother. I have great pleasure, Bro. Crookes, in presenting you, in the name of the subscribers, with this watch and chain; may the watch be a faithful monitor of the moments as they pass, and every time you look upon it may your heart speak faithfully to its maker. I have also pleasure in handing to you the jewel and clothing of a Prov. G.S., and trust that for many years to come you will live to wear them spotless, and when the bright colour of this ribbon shall become faded and the gold tarnished with age, you will still be spared to give us your advice and assistance. I am sure that no act of yours will dim the brightness of this Jewel, and am convinced that in whatever work your hand may be engaged or your brain may dictate, your actions will be nothing but honourable; you will do nothing to sully the clothing we have pleasure in seeing you wear. I further beg your acceptance of this little trinket (a ring) as a present for your only child, whom, I hope, will be a green spot in your life's old age, and a help and assistance in your declining years. May you live long and enjoy every happiness, and when summoned to the Grand Lodge above may we all meet you there and again enjoy your society. Bro. Wade concluded by proposing the health of Bro. Crookes in the following words,

Fill high: for whatsoever the liquor may be
The glasses the brim should run o'er,
Let every true brother take it from me
If he never drank a bumper before.

The toast was received and responded to most enthusiastically and with continued rounds of cheering.

Bro. CROOKES on rising to respond received a complete ovation. After the applause had somewhat subsided he proceeded, with considerable emotion, to say: It has been frequently remarked that out of the fulness of the heart the mouth speaketh, but at times the heart is so full and overflowing that the mouth cannot find words to give utterance to the feelings. Such, brethren, is my case on the present occasion. I never felt so bashful and so timid as I now do, and my earnest wish is that I may ever continue to prove myself worthy of those adornments you have now presented me with, and which, should I live to be as old as Methusaleh, I shall always feel great pride in wearing, and will never forget your great kindness. Succeeding as Prov. G.S. an old and esteemed brother, the late Alderman Crossby—at the time of my appointment a young man and a young Mason, the W.M.-elect of St. John's Lodge, although I had only been three years initiated—I from the first endeavoured to satisfactorily fulfil the duties of the office, but without ever expecting that for fourteen times I should receive the appointment from our respected Prov. G.M. No one can but feel proud in holding office under a Prov. G.M. who is second to none in the kingdom, and who is the friend and confidential adviser in Masonic matters of the Grand Master of England. I have ever felt a pride, wherever I might be, in being connected with a province that stands so high in the Masonic world and has contributed so nobly to the different Masonic charities. Much of the praise you have bestowed upon me is due to the harmonious working of the province under the rule of Bro. Fawcett, and to his prompt attention to all matters connected therewith which it has been my duty as Secretary from time to time to bring before his notice. It has ever been with me a work of love to meet brethren, and if my humble efforts to promote the welfare of the Craft have met with your approval it is more than I could hope for, and if at times in attending lodges and other meetings I have neglected the real business of life, I have been amply repaid by the help I have often had from others, and am more than a hundred-fold repaid by your kindness on the present occasion. So long as I live, even should time change the colour of these ornaments, I will endeavour to merit a continuance of the good opinion you have conceived of me, and when this apron is worn out with constant wearing, may I still enjoy your good and kind wishes; and when the G.A.O.T.U. summonses us from this sublunary abode, may we meet above when time shall be no more. You will excuse me saying more, but every time I refer to this beautiful watch I shall remember your kindness, and before sitting down I must say how specially thankful I am that you have remembered a very near and dear relative—my only child. My mother is now, I am sorry to say, in the "sere and yellow leaf," but her grand-daughter (along with myself), will long remember this evening with pleasure, and think of their old Masonic friends, and constantly pray the G.A.O.T.U. to spare you all for many years to come in health, strength, happiness, and prosperity.

Bro. MARK DOUGLASS, P.M., No. 80, (St. John's), proposed "The Testimonial Committee," and expressed the great delight he felt in being present. He coupled with the toast the name of Bro. Hudson, the Secretary of the Committee.

Bro. ROBERT HUDSON, S.W., No. 949, (Williamson), expressed the pleasure he felt at all times in assisting any movement in connection with the Craft, and he felt a special pleasure on this occasion, the recipient being so well worthy of the testimonial.

The CHAIRMAN proposed "The Visitors" from a distance, coupling Br. Garthorne's name with the toast.

Bro. MICHAEL GARTHORNE, No. 1121, (Wear Valley Lodge, Bishop Auckland), spoke of the pleasure he always felt in meeting Bro. Crookes. He knew him well, both as a Mason and a sportsman, and in both he was very good.

Other toasts followed, and the proceedings were agreeably varied by the singing of different brethren. Altogether it was one of the pleasantest reunions there has been in Sunderland for a long time, and that is a great deal in a town so noted for frequent large and harmonious gatherings of the Fraternity.

The New Vade Mecum (invented and manufactured by Charles H. Vincent, optician, of 23, Windsor-street Liverpool) consists of a telescope well adapted for tourists, &c., to which is added an excellent microscope of great power and first-class definition, quite equal to others sold at ten times the price. Wonderful as it may seem, the price of this ingenious combination is only 3s. 6d., and Mr. Vincent sends it (carriage free) anywhere, with printed directions, upon receipt of post-office order or stamps to the amount of 3s. 10d.—ADVT.

BREAKFAST.—EPPS'S COCOA.—Grateful and Comforting.—The very agreeable character of this preparation has rendered it a general favourite. The *Civil Service Gazette* remarks:—"The singular success which Mr. Epps attained by his homœopathic preparation of cocoa has never been surpassed by any experimentalist. By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctor's bills." Made simply with boiling water or milk. Sold by the Trade only, in ¼ lb., ½ lb. and 1 lb. tin-lined packets, labelled JAMES EPPS & Co., Homœopathic Chemists, London.—ADVT.

HOLLOWAY'S OINTMENT AND PILLS.—Colds, Coughs, Shortness of Breath.—These corrective remedies are infallible for those pectoral complaints, which neglected, often end in asthma, bronchitis, or consumption. The Ointment well rubbed upon the chest and back, penetrates the skin, is carried directly to the lungs, whence it expels all impurities. All the blood in the body constantly passes through the lungs, and there the circulation is subjected to the searching, soothing, and purifying effects of this incomparable unguent, which should be aided by judicious doses of the pills, and assisted by a plain, well regulated diet to be found fully explained in the "directions for use" which are alike intelligible to the learned and the simple.—[Advt]

THE BLOOD IN OLD AGE.—As age advances, the blood becomes thin and cloudy—or, in a full habit, thick and cloudy. The failing of the powers of life requires extra nutrition and support, and the blood yielding the excess required is soon overcharged with carbon, which gives to it the cloudy appearance. Being then impure, day by day the vitiated matter increases, and the body suffers from a thousand ailments. "The Blood Purifier"—Old Dr. Jacob Townsend's Sarsaparilla—supplies the extra nutrition to the blood, and restores to it its florid hue, and then the progress of decay is arrested, and the ailments disappear; man lives out his days, and the sunset of life is unattended with suffering. Testimonials with each bottle from the Hon. the Dean of Lismore, General Wm. Gilbert, of the Indian Army; and Rev. Francis Monck, of "The Gospel Evangelist." Ordered also by the Apothecaries' Hall, London. Sold by all Druggists, in bottles 2s. 6d., 4s., 4s. 6d. 7s. 6d., 11s. Pills and Ointment each in boxes 1s. 1½d., 2s. 9d., 4s. 6d.—Caution, Get the red and blue wrappers, with the Old Doctor's head in the centre. No other genuine.—ADVT.

## THE NECESSITY OF A GOOD MASTER.

FROM THE GERMAN.

It is a question of great importance for the Order of Freemasonry to have excellent Masters; if Masonry shall not vanish entirely, if the educated man shall not pass us with contemptuous sneer, then cast out, without regard to person, usage, vanity, age or independence, all such spiritless, unuseful and pensionable Masters, and choose men of intelligence and eloquence; men of truly moral worth and capacity, to conduct a meeting, to exhort, to exalt, and to excite interest for our Order. A Master of a Lodge must have a fountain of spiritual intellect; he need not have, in the profane world, an important position, but he must be able to talk to mind and heart; he must possess poetical fancy, in order to give the Masonic Ritual that working, fanciful expression of life, which is necessary to make the dead clay a living, breathing being. There are plenty of educated men in the Masonic who keep away entirely from the meetings, for the above-named reason.

But there are yet lodges which have at present smart Masters; and it is easily to be seen, that there the educated people are the best lodge members, as the intellect will attract intelligence. In Prussia, where Freemasonry enjoys a temporary special protection; in Saxony, where the intellect of olden times is blooming yet; in some of the free Hanse towns, Bremen, Hamburg, Lubec, Frankfort-on-the-Main, where once important men sowed the seed in lodges, whose healthful fruit is gathered yet—there you find intelligent, educated and worthy Masters, by whose writings much good has come into publicity. Around a good Master you will find assembled always the intelligent powers, and the dead clay becomes a living being.

But, I am sorry to say, this is not the case in most lodges. Most of the lodges sicken and die away because they have incompetent officers. The solemn and time-honoured usages of Freemasonry dwindle down in the hands of such people to a solemn play, which thinking people cannot find taste in. Instead, now, that the lodge should teach and awake sparks of moral and virtuous intelligence in the hearts of their members, the deep thinking man passes by sneering; and the middle class of society admires the dead clay as a communicated secret, which they dare not touch, thinking that there is hid behind it the image of Sais, as a promise of higher degree. Or they find their good humour and comfort in the lodge-room, talk to old friends, rest from every-day toil and care, make a nice nap, and the solemn notes of our ceremonies pass their ear like a bell sounding on a quiet Sunday morning in the country, far, far off in the distance.

The Masters of Lodges complain generally, where the attending and visiting of lodges is not influenced by motives from outside, about the cooling down of the Masonic zeal, as after the few first years of new and unimpaired hope the visit diminishes, many an educated man staying away already after the first couple of times, and the large mass of regular attendants are so-called passive members; that is, men who come at the regular hour, and either with a strange solemnity put on their regalia and wait with silent awe the call to open the lodge, or sit down with good ease and talk about the day's news; but those are never able to open their mouths in the lodge, not even to take the place of an absent officer; they become alive and stirring at the lodge-table, without having courage enough to give a toast.

If I visit a lodge, I expect that, like the preacher in the pulpit, the Master shall have prepared himself; or if absent, put other capable men in his place to represent the Masonic spirit. The lodge shall be my Masonic church, where I associate as man with man, and not as believers with those of the same creed, to be exalted and stirred up to better exercise of that noblest of principles, Humanity. I expect in a lodge, by the communion with brethren, by the solemn usage of ancient symbolic ceremonies, by the eloquent word of the orator, to be inspired with higher and purer joy and will to do good, in which I cannot be instructed in the outside world, where I would be disturbed by material influences. These, for the hour spent in my lodge, shall put me in a society of men who have left before the tyled door all small matters of life, as it is our design to be in the same relation to God, as our first parents were before their fall—pure and without soil.

From such a visit to a lodge, I will take home with me something real—a fresher moral power, a purer love, a more ready charity, a purer, better joy of good and human nature. But does it meet my expectation if I enter a lodge-room, and am forced to hear, for hours in succession, old stories of Masonry, antiquated catechising full of stupidity, even very often city and village news and letters to no purpose; or to listen when a young clerk or mechanic is requested to repeat a forced written composition about some Masonic matter. Do I find real interest in it, when I see initiating, passing, and raising where all solemnity is getting lost, because no one knows his ritual. Everywhere is confusion, and each one is getting more confused by being dreadfully afraid of hurting his dignity by a wrongly-pronounced word. A more select choice of officers would be more profitable and forcible to the fame and honour of a lodge.

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